Training Manual

Taking Action on Violence Against Women in the Afghan Context

Initiating and developing response mechanisms through women's right activism, community and institutional based approaches

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"... and never stand for useless speeches that we are women and we can't do anything." (workshop participant, Afghanistan)
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any information storage and retrieval system, without permission in writing from the publisher.
“Learn this now and learn it well, my daughter. Like a compass needle that points north, a man’s accusing finger always finds a woman. Always.”
Khaled Hosseini 2007

“One could not count the moons that shimmer on her roof.
Or the thousand splendid suns that hide behind her walls.”
Saib-e-Tabrizi, 17th Century Afghan Poet

Dedicated to: To all Afghan women, you are the splendid suns, you were always the noor of my inspiration and your violation fuels my determination to succeed on securing women’s rights at any cost. This training manual is especially for ‘my’ women who proudly called themselves women’s rights activists and worked on VAW and women’s rights issues to make a difference to the lives of girls and women. You will always occupy a very special place in my heart that only we, as women, understand.

To my widows in Mazar-i-Sharif: I was always teased for being wedded to the widows as though this was a burden, but for me you were very precious. I send you all lots of strength and a big hug.

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Main content and goals of the training modules

Preface

Module 1 | Raising awareness of VAW
To discuss and understand what violence is and how it affects the lives of the participants and the lives of other women in the family and community.
To address VAW in the community from a woman-centred perspective.

Module 2 | Taking actions on VAW: individual and community activisms to stop violence against women
To understand what it means to be a women's rights activist through concepts of empowerment and solidarity and examples of activities established globally on VAW.
To learn how to start projects and activities on VAW through different methods and techniques for assessing needs and identification of problems.

Module 3 | The legal framework: the duty to protect¹
To provide an overview of the international and national legal framework on women's rights and VAW, including transitional justice.
To understand why 80% of the Afghan population uses customary laws (a mixture of traditional customary practices and Sharia law) to resolve disputes and how these systems violate women's fundamental human rights.
To learn strategies to achieve women's legal rights by making international and national legal frameworks responsive to women's rights around VAW issues.

Module 4 | Casework and counselling skills on VAW
To acquire knowledge of different components of casework and counselling skills in VAW cases.
To learn the importance of self awareness to become an effective caseworker through continuous feedback on personal development and growth.

Module 5 | Case management on VAW
To establish effective response mechanisms which must include the three guiding principles of confidentiality, safety and respect for women seeking help and support on violence against women (VAW) issues.
To identify strategies and methods for maximizing interagency, multi-sectoral and community coordination, communication and collaboration.

Module 6 | Family mediation
To acquire knowledge and skills on family mediation using principles which protect the well-being of the clients / women.

¹ This module will be printed as a separate booklet to accompany this manual at a later stage.
To continue to establish and develop effective response mechanisms for VAW cases in partnership with key agencies and communities.

Module 7 | Evaluation
This module provides information on tools for evaluating workshops. Thus both the group facilitators and participants will be able to reflect upon what has happened in the workshops, and on what has or has not been achieved.

Resource CD
Accompanying this manual is a resource CD consisting of material referred to in the training manual. This includes handouts, PowerPoint presentations, pictures and samples of materials. In addition, there is supplementary reference material that is useful for background information and additional resource material.

Glossary
A Community Centre in Mazar, November 2005. We are sitting with 25 girls and young women and talking about their situation. Most of them were acquainted with mm’s activities and participated in one of the groups on a regular basis. And, as so often in Afghanistan, I could see the phenomenon that beneath the depression caused by repressive and violent circumstances for the female population, a powerful vitality was waiting – that is set free in a safe space, expands and inspires the other women. The seventeen-year-old Golalei talked about a fellow student of hers, who, one day, did not turn up at school because she was going to be married off. As an engaged activist who participated in the mm trainings, she discussed the situation with her classmates, who were extremely sad and disturbed. Despite her young age, Golalei was very brave and had a strong sense of justice – which earned her the respect of older training participants: commitment and dedication is not a question of age. After several hours of intense debate, the students decided to send a delegation to her parents, to enlighten them on the human right of the girl to continue her education and on the human right to choose her own partner and time of marriage. A groundbreaking development in a country where girls and women can be killed for a wrong gesture. It is not important how the story ends; what is important is the initiative not to tolerate violence against women and girls and to be proactive. These young activists who were saying “enough is enough” are showing dignity – dishonourable are those who let these crimes happen and who do nothing when a large proportion of the female population is raped, imprisoned, forcibly married, or marginalised.

I hope that this manual will help to give as many women as possible the knowledge of how they can support their sisters in solidarity, for themselves and for the future of Afghanistan, because they are Afghanistan’s future!

1 Name has been changed.
The medica mondiale and UNHCR “Women at risk” project partnership started in January 2004, and it continued until 2007. Its purpose was to provide protection responses to women at risk or victims of violence. It aimed at supporting Afghan women activists and NGOs, as well as the Ministry of Women’s Affairs (MoWA) and its provincial departments to strengthen their capacity for assisting women at risk. While the project main sites were Kabul, Herat, Mazar-i-Sharif, Gardiz and the Northern provinces, it continued to expand nationally to other provinces. The project focused on capacity building and enhancing participants’ skills in the areas of case management, counselling and family mediation. In addition, it aimed to increase the establishment of referral and coordination mechanisms for cases of violence against women – with safe houses as a last resort – and improving access to medical and legal services.

This project had many strengths, and one of them was the wonderful cooperation and partnerships with both the international and national communities, who continue to work together to tackle injustices and promote women’s rights. The activities related to violence against women mushroomed in different directions and continued to gain strength and momentum not only in Mazar-i-Sharif, but throughout the country. The national and international communities and certain individuals were incredibly supportive of medica mondiale’s work and to me on a personal level. This manual is a fruitful result of these partnerships, support, enthusiasm and friendships.

I would have liked to mention particular individuals by name who were important to the work of medica mondiale and to me, and who in their particular efforts promoted the development of work on violence against women. Unfortunately, the security situation remains unstable, and I am not able to do so, lest the context be misinterpreted. Many thousands of women's (and men's) lives have already been lost or are under threat, and the subject matter in this manual deals with issues that are already very sensitive in Afghanistan. Hence, medica mondiale and UNHCR decided not to mention any names or use any pictures that can identify individuals. My great hope with this manual is that it will be a progressive step towards empowering women and men to discuss and debate issues in order to effect change.

I would like to thank all UNHCR staff involved in the women at risk project. They were just wonderful in necessary moral support they provided, as well as in the way they aided medica mondiale’s work both practically and financially. Without their continuous support much of the work would not have been achievable. In particular, I would like to thank staff members of the Mazar-i-Sharif sub-office. I was indeed an institutional refugee during my time there.

All the international agencies went out of their way to help and support our work on VAW issues and made possible activities that created goodwill and motivation to challenge injustices. I would like to thank UNAMA, ICRC, UNICEF, UNDP, UN Habitat, SC-UK, ActionAide, The Indian Consulate, the Indian Mission Doctors, Swedish PRT, RTC and PAD.

I also thank Governor Atta for his support and all the government departments – they all wanted us to work with them. Despite the incessant demands to provide training for them, they all made available what limited resources they had for activities, especially with regards to human resources. I want to particularly thank DoWA, Adult Literacy Department, AIHRC, DoRR, Schools, Public Health Administration and Police Department.
As for the girls and women in the local communities, CDFs (Community District Forums), CDCs (Community District Councils) and women’s NGOs – the trainings kick-started many activities and led to the establishment of response mechanisms on VAW such as community-based volunteers for counselling, community networks and advocacy work. I particularly want to thank the shura women who were wonderful in putting into practice the skills and felt empowered as women activists to work on VAW cases even when there were personal risks.

I also want to say a big thank you to the national staff at CCA, especially the training team and all the core trainers we have trained who are now undertaking VAW training widely in the districts of the Northern Provinces. I hope you find the training manual makes your life much easier.

And last but not least, I want to thank my national staff. They were exceptional in their dedication, commitment and motivation. I am proud of the way you all continue to fight for women’s rights in your lives and through the work you do.

And to all medica mondiale staff in Cologne and Afghanistan for working hard to finish the work on the manual within a very short time frame and because you are all very dedicated wonderful women.

To my family and friends who are always there for me.
A question I am often asked is how did I manage to mobilise large numbers of Afghan women to work on women’s rights and violence against women’s issues. As in the early stages of my work there were hardly any women who wanted to participate, let alone be seen supporting a woman who was abused in her community, go to a police station or to a women’s prison as these acts are considered a social stigma. Three years later, in Mazar-i-Sharif and the Northern Provinces, there now exists a huge network of community-based volunteers (both literate and illiterate), trained counsellors and women's rights activists in their hundreds who are working in their own communities on VAW (Violence Against Women) cases, in women’s prisons, schools and organisations. Previously, no Afghan woman would volunteer to travel and stay overnight to give a presentation on women’s issues, whereas now there was competition on who should go. And, I am proud to say, the same women who told me they could not talk in public or write presentations now give wonderfully designed PowerPoint presentations with pictures!!

I put this success down to a number of factors, the most important ones being that I remained in Afghanistan a long time and so became a consistent and trusted friend to many. I believed in the Afghan women, that they have the potential to make positive changes for themselves, their families and their communities. I was always in the communities working alongside them, training in their communities and villages, travelling with them, sharing in their lives, staying overnight with them in the rural villages, sharing life experiences, talking to their husbands and families on women’s issues – and this was a good model. I practiced what I was advocating. The women would share ideas, ask for advice, talk through issues with me and network widely through me or on their own. This is not to say that I did not challenge, push or confront them – I did, and encouraged them to do the same. Unless women are prepared to make changes in their own personal lives and in their communities and agencies how would they secure their women’s rights? In a six-month period in the initial stages, the Afghan women realised the work for medica mondiale (mm) in Mazar-i-Sharif was expanding too fast on VAW issues and they gradually took over aspects of organising and took responsibility for activities planned, such as work for the national and regional networks, aspects of training and management of cases in the communities. They felt this was their project.

There is no doubt that working on VAW and women’s rights issues are a challenge, and any nuances, actions or behaviour seen as anti-Islam can discredit work on women’s issues and halt any work in this area with individuals and agencies. There were lessons learned, especially on how things could have been done differently. In particular, the work could have been enhanced if there was a team of international trainers/experts in Mazar-i-Sharif and if there was sufficient funding for a national training of trainers (ToTs) and multipliers trainings to be conducted widely in the villages and districts. Nevertheless, lessons learned were incorporated and there was flexibility in the projects to initiate new activities or support activities that would enhance work on women’s rights, such as support for women’s livelihood projects.

In Mazar-i-Sharif, when women said they did not know what VAW was or what their rights were, combined with high rates of illiteracy, lacking confidence and low self-esteem among women, with no one to deal with any cases, training and putting very basic and simple systems into place became a priority. I selected only women who were teachers, working women, widows and shura women with less restrictions placed upon them in the hope they would be able to initiate and take forward activities. In the initial stages, I focused very much on raising awareness on
VAW and women’s rights, what it means to became a women’s rights activist, very basic legal frameworks and basic interviewing skills to work on cases in the community on suicide prevention and how to support women who experienced family violence. I made the training sessions an interesting, confidence-building and fun experience for the women, largely because they discussed their life experiences with such sadness over their restrictions, losses and fears.

This training was an absolute success as the women wanted support to set up other activities on VAW initiatives and wanted to disseminate the training widely to women in the communities and schools. In small communities, information also spreads fast. From then on women participants who were not invited to the trainings turned up – demanding to be trained. The training groups became larger than I would have liked and at the same time I started to network and train core government departments like the Department of Women’s Affairs, police, UN and INGO national staff, NGOs and communities on establishing response mechanisms, on referrals and case management systems. The trainings on counselling and casework skills were for women only.

The training worked in that we created a core group of trainers on different modules who could disseminate the training widely into districts and rural areas, who in turn were supported and received further coaching from a core team of national and international staff. The VAW modules were divided into two groups. The first group we targeted were all interested and relevant key actors, communities and organisations. The focus here was on raising awareness, community activism, legal frameworks (national, Sharia and international) and basic intermediate counselling skills. The second group we targeted was to be selected from members of the first group who had completed all the modules and who had shown potential and interest in becoming caseworkers and they undertake training on mental health and well being, advanced counselling skills, family mediation, group work and safe house management.

Thus the training also created skilled counsellors, family mediators, community volunteers who worked in the community on cases and a professional group of counsellors who worked in women’s prisons, multi-sectoral organisations and schools, dealt with emergency cases and provided psycho-social support including monitoring and follow-up support. I placed women into groups of 2-4 to work together as trainers, in the prison work, in the community networks. The women like to work together as they can help each other, discuss issues together and, of course, find safety in numbers. Working in small groups meant they were less likely to be gossiped about.

Community-based approaches on establishing VAW response mechanisms through community mobilisation is an effective strategy in Afghanistan – in which all sectors of the community are involved. As mm we worked initially with women to empower them first. Men were included at a later stage to devise systems on referrals and cases and how these would be managed in the communities. This has led to the creation of community networks and committees to oversee VAW cases. Women make up 70-80 percent of community networks.
1. Why this training manual?

Violence against girls and women has many consequences, including on their health and well-being. It also has a negative impact on society, families and children, and, importantly, it is a barrier to the development of girls and women, whose potential to contribute fully to society is left untapped. medica mondiale (mm), as a women's NGO working on violence against girls and women in war and conflict situations in Afghanistan, has built and supported various kinds of initiatives to create responses to VAW (Violence Against Women).

This training manual has been developed with the aim of increasing the number of women who are qualified trainers or group facilitators, women's rights activists and caseworkers, and to enable these women to work on VAW, especially in the provinces of Afghanistan. It is expected that where there is nothing it will help 'kick start' activities and where there is some work already being done it will further build capacity and skills to develop expertise on VAW case work and case management.

Whilst the training manual is written with Afghanistan in mind, it can also be appropriately applied to other national contexts or where similar kinds of issues are faced, especially in rural and small communities with similar cultural and traditional factors and where literacy rates are poor. As it is a fairly comprehensive manual there may be communities and organisations who only wish to use those parts of it which are relevant to them, such as module one for gender sensitisation on VAW issues for a range of professionals working with women i.e. police, health officials.

This manual came specifically from the author’s experiences of working in Afghanistan over the last three and a half years for the mm-UNHCR “Women at Risk” project and later on as well for the EC-CCA-mm “Women Protection and Empowerment” project. The challenges to training and developing materials for an Afghan context are many. This is due to the emergency context there, low rates of literacy among women, the oppression of Afghan women, the acute cultural sensitivity to women’s rights and violence against women. This manual is different in that it addresses issues of how to train women who are both literate and illiterate, challenging as this might be. It addresses what it means to be a women’s rights activist; what a women-centred approach means; community mobilisation; what community-based approaches mean for women’s rights; how to work on safety issues where personal safety for women is a key issue; and how to train women to be caseworkers and family mediators. And, importantly, it addresses how women, communities and organisations can begin to establish or build on response mechanisms to VAW, such as by conducting referrals and case management within structures and systems that already exist and making them responsive to the needs of girls/women.

Ownership, funding and sustainability of approaches are also key issues, as many solutions are still quite problematic for women – such as safe houses for those who are arbitrarily detained, where women who leave their family home even for one night, regardless of the violence experienced, are stigmatised, and where issues of male honour are at stake. This manual looks at a continuum of responses such as counselling and family mediation that can be developed, with safe houses being the last resort in VAW cases.

This training manual is a response aimed at supporting Afghan girls and women to further work on women’s rights and against VAW. It is written specifically in response to the needs of Afghan women who wanted a comprehensive manual which was as tailor-made as possible to the training they had already undertaken. Another reason was a demand by the international community, which wanted the lessons we learned written down to give a better idea of what was
successful in the training that lead to the movement of women who wanted to work on women’s rights and VAW issues – especially the experiences of Mazar-i-Sharif and the Northern Provinces on community based approaches through community mobilisation, the development of community networks, co-ordination and co-operation with government departments on VAW referrals and case management.

The training manual is written for women trainers (we would advise men who want to be trainers to have undertaken gender sensitive training before training on these modules) in Afghanistan, in particular for mm national staff, and those who have already been trained by mm in Mazar-i-Sharif and the Northern Provinces, as well as in Kabul. It is also suitable for other Afghan trainers who have extensive training experience and who have a good level of literacy. The aim is to build the capacity and skills of as many suitable Afghan women as possible as this is weak and underdeveloped both in terms of the service provisions and in the number of trained caseworkers in counselling and family mediation. The indirect beneficiaries are mainly Afghan women and young girls at risk.

Whilst, lack of literacy is a barrier, it was amazing how semi-literate and literate women were able to disseminate aspects of the trainings for women and men in their own communities. It requires time and effort to support such women.
2. Background – violence against women in Afghanistan

A 25-year legacy of war, conflict and militarisation in Afghanistan has meant that the majority of the population has been, and continues to be, touched by different forms of violence. Death, injury, bereavement, rape, family violence, imprisonment, migration, poverty, the list is endless. In the context of war and conflict, women’s vulnerabilities and risks increase as they form the majority of refugees and internally displaced. Women also become heads of household in difficult circumstances, when their husbands and male relatives disappear, are arrested or killed. Because women are often seen as representing the integrity and honour of the entire community, in times of conflict, they are subjected to rape, sexual and physical abuse, and harassment at the hands of the “enemy” as weapons of war. For the same reasons, women are also subjected to gender-specific constraints within their own communities.

In Afghanistan specifically, the Taliban’s rule was extremely brutal and restrictive on girls and women, denying them their basic human rights, even those rights accorded to women under Islam. Whilst many documentation accounts exist on violations and atrocities done to men during these turbulent times, largely there has been silence on how the war and conflict has impacted girls and women. The extent and intensity of violence against girls and women remains underreported, undocumented and largely unaddressed.

Cultural, traditional, social and religious beliefs make it difficult for girls and women to talk openly about the violations and the violence they have encountered. The stigma of shame on sexualised and other forms of violence has led to a climate of fear, as the consequences of breaking this silence are severe. Afghan girls and women are only too aware that to survive “the strict honour code of men” is to maintain a wall of silence. We know that violence against girls and women is a huge problem as reported by the UN, INGO and many Afghan women themselves1.

Slow and gradual changes are being made to address violence against women with regards to access to justice, psycho-social support and community based approaches, with safe houses as a last resort. Development across Afghanistan is at different stages, ranging from some provinces and districts having some provisions to others having nothing at all due to security issues, continued conflict and increased military presence. New and different forms of violence against girls and women are also emerging due to the instability in the security situation and radical Islamic insurgency activities where women are killed for daring to demand their rights or work in the area of securing women their rights.

The challenges are many to address violence against girls and women: weak infra-structure; corrupt legal systems; high rates of illiteracy; restrictions on women; poor and inadequate provisions for health and education; poverty and disadvantage. However, Afghan women themselves want change and are keen to develop response mechanisms to address VAW and secure their rights.

Afghan girls and women have faced severe purdah restrictions with tremendous inner strength and belief in Allah during the last 25 years or so. The transition to democracy has opened opportunities, but Afghan girls/women know the path ahead to secure their rights and find

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1 See as well the new mm study: “Research on the Impact of Gender-Based Violence on Married Young Women and Girls’ Reproductive Health” (medica mondiale Afghanistan 2008).
solutions to the many violations and violence they face is long and hard. Each time a girl/woman challenges a violation or violence, her voice meets with other voices and they become loud and strong. And thus, girls and women can realise through solidarity and unity that they can make a difference to their society and help it move towards peace, liberation and justice. As many Afghan women themselves have stated: “No one will give us our rights as a gift, we must fight and struggle to get our rights.”
3. The use of the manual

The training manual can be used by trainers and women’s rights workers in different professions such as legal counselling, psychosocial support and in the promotion of women’s rights. The modules on raising awareness of VAW, taking action and legal framework can also be used by experienced trainers and community activists to raise awareness in their communities and organisations and does not require any specific expertise other than good training skills and prior gender sensitisation work. However, we would recommend that the other modules are taught by trainers who have been specifically trained in these modules or have a background in this kind of work, otherwise it is difficult to understand terminology, methodology and techniques.

All girls and women should complete the module 1 raising awareness, module 2 taking action and module 3\(^2\) legal framework (or another workshop on women’s rights) before they are allowed to undertake the modules on casework (module 4), case management (module 5) and family mediation (module 6). The purpose of the first three workshops is to bring about awareness of violence in a woman’s life in the community. Before girls/woman can begin to address violence against women, they must first have an understanding of what violence is and its effect on their own life and that of other women’s lives. It is about sensitising women (and men) to VAW. Unless this is done, participants may struggle during training or at worst undermine future workshops.

The modules could then be accomplished and combined with other training modules, such as parts of the “Basic Counselling Training” (provided by mmA) that focuses on mental health and well-being related to violence against women. It is recommended this be done before the casework module starts or that it be combined with the casework module. (See as well additional training material on the Resource CD).

The counselling, case management and family mediation modules are at an intermediate level. It is expected that all girls and women wishing to undertake casework, whether in the community or in agencies, must complete all the workshops in this manual for their practice to be safe and to provide appropriate responses to girls/women experiencing violence that does not further endanger or increase risk to both the victims and those working with cases.

If possible mm will support those agencies and communities in their use of this manual through short training or coaching for trainers’ workshops to further disseminate the training widely throughout their communities.

A certificate of attendance will be awarded to those who have participated fully in the workshop - this means full attendance. It is hoped that this certificate can be validated by the relevant ministry as a recognized award for social/community workers on VAW.

\(^2\) Module 3 (legal framework) will be printed as a separate booklet at a later stage.
4. Guidance for trainers/group facilitators

4.1 Criteria for selecting participants

The workshops are for girls/women only. Whilst it is acknowledged that men also need to be trained in this area, our priority is given to women for many reasons, such as the importance of women-to-women support in VAW cases, cultural sensitivity when discussing openly sexualised violence in mixed groups and empowering girls/women through enhancing their capacity and skills to find solutions to VAW. The selection criteria should include the following:

- Interest in the topic.
- Representative balance of all ethnic groups, religious affiliation and age groups.
- Representation of Afghan girls/women from UN, INGOs, GO departments, NGOs and communities who are already working or have an interest in developing work on VAW.
- If under 18 years of age, permission to attend from relevant family members.
- Full attendance at the workshops, including being punctual. If participants have a prior commitment which means they will miss large chunks of training on a daily basis they should be asked to attend future training when they are fully available.
- If employed, a written agreement is required from the relevant agency head to release women for workshops.
- Commitment to work on VAW issues in their agencies and/or communities.
- Willingness to work without morhams in the communities and districts on VAW issues with other women.
- Ability to influence change and raise awareness on VAW within own agency and widely in communities (can identified by asking participants for examples on changes they made and these do not have to be on VAW).
- Good communication and interpersonal skills – it is not necessary to have literacy skills or educational qualifications.

Additional selection criteria

Literacy should not be a barrier to attending the workshops as women bring different life experiences and skills that can be enhanced through training and targeted towards activities at various levels. It is recommended that professional women (literate) and shura women (illiterate and semi-literate) work in certain workshops together as they can support each other in the workshop environment and outside in the community to network, joint work and develop activities together.

The workshops should be organised in the following way:

The decision to train literate and illiterate women jointly or separately is dependent on time available, location and restrictions on women. In villages, in rural and remote areas, there may be no or so few literate women that it makes no sense to hold separate groups, whereas in cities or districts you may decide to hold separate groups. It is recommended as much as possible that both groups of women be trained together as a way of helping them learn from each other and
support one another after the workshops. However, recognise this will be a slower process and may frustrate literate participants. The final decision is up to the group facilitators.

- Mixed workshop of professional and shura women on raising awareness, taking action, legal frameworks (and mental health and well-being).
- Separate workshops for professional women on casework and counselling, case management and family mediation.
- Separate workshops for shura women on casework, case management and family mediation of shorter duration, with material adapted to the needs of semi-literate and illiterate women.
- The family mediation module is done mainly through role-plays, but it is quite difficult to understand the main concepts. Here the group facilitators may decide it is worth training both groups together as this will build a core group of family mediators in the provinces and districts to work on cases.

**Pre-selection of participants: 1-1 interviews or small group discussions**

It is strongly recommended that girls/women be interviewed on an individual basis or in small groups before accepting them into the course in order to gauge their motivation, commitment and whether they are able to develop activities to address VAW. The training sessions are a valuable resource – thus we should avoid situations where trained girls/women are unable to work in this area in the future and either drop out or record poor attendance in the courses. Sometimes girls/women selected are not the ones sent to the course by the agencies and communities. In order to avoid problems emerging during and after training, it is good to clarify issues such as the following:

- What is their main interest in attending these courses? What are they hoping to achieve with the training? Do they want to be caseworkers, work as volunteers or need support in getting a job?
- Are they prepared to commit to giving the time required to undertake all the training in this manual?
- Is there a commitment from their agency to release the woman from normal work duties part of the time to develop work on VAW issues?
- What kind of time commitment can they realistically give once trained to work on VAW activities in their agency and/or communities?
- Are they thinking of leaving and changing their place of work in the near future? If yes, how will they continue to work on VAW issues once their current employment finishes?
- Is there a likelihood their INGO may close or reduce their programs due to a lack of donor funding in the near future? If yes, how will they continue to work on VAW issues in the future?
- Are they likely to change or move their home address due to family circumstances or marriage outside of the province?
- Are there any family restrictions or family commitments that might prevent them from fully attending the training? Caring for sick family members, small children, marriage of near relatives, nursing mothers or their family may hamper their attendance at training and future work in this area.

In addition to the selection criteria listed above, during the individual or small group interviews the following areas should be discussed with each participant:
Participants must understand that the training modules are organised in sequences. Therefore, it is important to complete one module before being allowed to start the next one.

Only participants who have attended previous medica mondiale workshops on raising awareness and legal awareness of the duty to protect will be allowed to commence modules on casework and case management without having finished modules 1-3 beforehand.

Full attendance is compulsory. There will be no exceptions. It is not fair to participants who attend fully and are punctual if those who miss large chunks and are unpunctual are awarded a certificate of merit. Certificates are highly valued by participants and it could become a large problem if certificates are not awarded to all participants because they did not fully attend training, causing no end to arguments. mm Mazar-i-Sharif overcame this problem by awarding everyone a certificate, but including a line on the certificates that stated the number of days a participant had attended throughout the duration of the workshop.

Participants must understand that their performance in each module will be evaluated through observations by the group facilitators. This concerns attendance and punctuality, interaction with others, responses to issues raised during discussion and the ability to understand key concepts. On this basis the group facilitators may decide that some participants are not suitable to progress to counselling or family mediation modules over concerns their practice will not be safe in working with VAW clients. This is not likely to be a huge problem, but there will be participants that cause concerns and this has to be dealt with.

4.2 Guidelines for setting up training workshops

- The workshops should be held in a place where there is privacy and minimal distractions, and where there is no risk of being interrupted by men.
- Ensure there is sufficient space for physical exercises and playing games, and that chairs and tables can be piled in a corner.
- The venue should have toilet facilities and, if possible, a different room for serving lunch.
- There should be between 10-15 participants. This number allows the participants to share freely and fully during discussions, helps build trust and ensures confidentiality. This will allow the group facilitators to guide the discussion, enable everyone to participate and give support to individuals.
- The duration of workshops varies according to modules – the aim is to build the skills and capacity of girls/women through completing one module before the next one can be commenced.
- Letters are to be sent to the heads of agencies or communities asking them to release the participant for the workshop, with information on the training, workshop duration and expectations (i.e. support participant to work as caseworker or family mediator on VAW cases), criteria for selection, conditions of the training workshop and a contract slip which the employer returns signed to the mm. The participant should be given a similar letter with additional information such as costs of travel to be paid for each day (i.e. usually it is $3 per day, with lunch and tea provided) and should also sign a contract slip and return this to mm.

4.3 How to use the materials, stories and exercises in the manual

The training manual can be used as a comprehensive source going through module by module. Trainers may also decide to work with some modules and not others, or they may decide to combine aspects of the modules with other training materials as is felt more appropriate to their
own context. Modules and/or individual sessions can be adapted, modified and changed to suit either the levels of the participants or a particular context. For example, in Africa a session may be undertaken on what is women’s activism, but with stories and case studies modified to their own cultural and traditional context.

The facilitator’s manual is organised in a way that key concepts are illustrated with stories, games, exercises and drawings. Most of the materials can be adapted and used in different ways to make learning enjoyable and accessible to participants with varying literacy and skill levels. In addition to this manual, mm and others have developed different kinds of training materials that can also be used as additional resources. These include articles, leaflets and posters as well as additional handout materials on women’s rights and women’s issues, such as AIHRC, UNIFEM and MoWA.

Whilst this manual provides ideas for stimulating discussions to enhance learning, it also requires the group facilitators to be creative and responsive to the participants’ engagement with the materials. There is no substitute for the skills and experience of the group facilitators. This can mean re-evaluating how material is presented and at which levels, rather than continuing with the particular sessions when it is difficult for participants to understand key concepts. Participants also come with different degrees of anxiety, stress and problems from their own life experiences, which can make it difficult for them to engage with the topics. In such cases be prepared to adapt your material in a way that is less threatening with a drawing, relaxation exercise or game, but trying to keep the theme consistent with the topic. Also, remember to check with the participants, in groups or individually, what is causing the anxiety.

Some specific points on using stories, games, physical exercises and drawings:

**Case studies and stories**

- The case studies and stories have been adapted and changed to portray what happens to girls/women in real life. They do not portray the story of what happens to one individual girl/woman. There are some stories that are based on myths and popular stories from Asian cultures.

- In the training manual, case studies describe real life situations of girls/women that professional caseworkers have been involved in without identifying either the professionals or individual clients and their families. The manual also discusses how professionals worked on the cases. Stories also describe real life situations of girls/women but are told more in the tradition of story, hence they are either dramatic or myth-like to highlight points or events that describe experiences of groups of women in a community, ethnic group or age group.

- There may be more than one story in a particular session. The group facilitator may use more than one story depending on the flow of the discussion and time constraints.

- The case studies and stories can be told or role-played. When using these case studies or stories make it as close to real life as possible. Use names and characters from that particular province whom the participants can identify with. Be sure to tell the participants that these case studies/stories are made-up and do not tell a story about any individual woman.

- Read the case study/story before the workshop in order to be able to tell it rather than read it. It makes it easier for participants to engage with the story.

- There are a number of discussion questions at the end of the case studies and stories. Make sure you are familiar with the questions after the story so the women do not take you away from the story during the discussions. You might want to include more questions and delete others to make them relevant to your participants.
- If a question does not generate discussion, continue with the other questions and come back to that question later to try again.

- Some questions are more specific to the story while others are more general and pertain to what happens in real life. Avoid dwelling on the story itself during discussion questions. The main idea is to relate the story to their real life situations. Help keep participants on track and focused on the specific questions that were asked.

**Physical and relaxation exercises**
Afghan women enjoy learning about different kinds of physical and relaxation exercises, even though some are not initially comfortable with physical exercise. Despite this, with gradual introduction and encouragement, regardless of age, they start to feel comfortable and enjoy themselves. As much as possible keep these exercises related to the topic introduced. It is also important to stress that getting in touch with ourselves is a way of gaining control and feeling comfortable with our bodies.

a. Start the training day with varying physical or relaxation exercises such as stretching as a way of energizing the participants or enabling them to let go of strains and stresses of work and family life.

b. After emotionally difficult topics show participants how to relax through visualization such as by creating a safe space or conducting breathing exercises. Repeat these steps throughout the training so they become familiar with how to do them on their own.

c. After lunch and before the end of the day – when energy and concentration levels are low – repeat or introduce different energizing exercises.

**Games**
Experience indicates that Afghan training participants mostly enjoy playing and learning about different kinds of games regardless of their age, both for themselves and to teach children and others they work with. There are many games described in the manual you can introduce, such as the “fruit salad” or “musical chairs” games. Also, ask the participants to introduce games they know. The aims of games are:

a. To act as icebreakers, to promote group or team working and good communication.

b. To raise energy levels such as after lunch, often called the “graveyard slot”.

c. To introduce an element of a game to the way people participate in large group discussions, such as by throwing a ball to participants to indicate it is their turn to speak or contribute, or by making small group exercises such as friendly competitions to enable learning to be more fun.

d. To find out more about yourself and others.

**Drawings**
Drawing is a good method to promote participation across different levels of literacy and experience. It is sometimes easier for participants to talk about their own experiences after putting them into a visual form rather than expressing them verbally. Whilst some girls/women do not like drawing you can nonetheless suggest they try. If it is still difficult for them to draw they can instead write down what they would have drawn. Drawings can be used in many different ways in the training sessions to facilitate the sharing of experiences, to remember main points and to enable participants to express difficult experiences and feelings.

Group facilitators should try as much as possible to present and receive feedback from the participants in a visual format such as through drawings or symbols or by visually demonstrating
how to do an activity. Key points illustrated with these methods are likely to be the ones that
participants are not likely to forget. For example, on a flipchart participants can draw a flower
with petals and a stem. The centre of the flower is the overall aim, the petals can represent 5-6
main ideas and 3-4 leaves can indicate the need to put the ideas into action.

- To promote the creative and imaginative side of participants, as a way of building self
  confidence and esteem.
- Focus on key points when presenting information.
- Present information visually on flipcharts with key written messages rather than long lists of
  bullet points.
- Use of visual methods to enable victims of violence (both girls and adult women) to discuss
  their experiences in ways that feel safe.

**Role Plays**
The training manual has many examples of role-playing, with the module on family mediation
being based mainly on role-plays. Role-plays are usually stories or case studies about a
particular problem that are acted out with participants playing different characters such as the
family, the women or members of the community. They are also used for training purposes to
practice skills involved in being a counsellor, family mediator and women’s activist. Role-plays
are particularly useful to practice skills, methods or techniques that are new and to handle
areas/issues that participants find difficult to manage. Through the role-play they gain new
perspectives and insights into problem solving.

Role-plays are time intensive depending on the complexity of the problem and the number of
people involved. The larger the number of participants in a role-play the more time it requires to
set up, for participants to get into the character they are playing, conduct the actual role-play,
debrief and discuss learning points. Ensure that you have sufficient time for role-plays and that
you are able to complete them before participants go home.

If time is a consideration then the role-plays can be done as a story or case study, in small or
large group discussions and with specific discussion questions given. Examples are given in the
sessions.

Some guidance for setting up role plays:

- It is always a good idea that you read the case study or story to the participants before
  allocating roles so that those who cannot read are fully engaged with the role-play.
- It is better if participants volunteer for roles to be played than to allocate them. Ensure that
everyone has had a turn to participate as counsellor, family mediator and other characters.
- Explain that roles that are allocated need to be developed by the participants – the case
  study or story will only give brief details. The participants need to give the role they have
been given characteristics, qualities, personality and make it as realistic as possible i.e. the
wife is talented, a good cook, kind and helpful but lacks confidence, is afraid of her mother-
in-law, always looks depressed and can be rude. The more they can get into the role of the
character the easier it is to play their role.
- The participant/s allocated the role of counsellor, social worker or family mediator need/s
  some time to also think about how she will put into practice the concepts she has learned i.e.
how to show empathy, ask open and closed questions and paraphrase.
- Give the participants time to also get into character and for them, as a group, to discuss how
  they will play their roles.
- The training participants who are not in the role-play should also be given tasks as
  observers. For example, to observe how the counsellor practiced an aspect of the
counselling skills – details, such as active listening, body language or reflective skills, are given in sessions.

After each role-play it is strongly recommended that participants given a role to play other than the counsellor and family mediators should de-role and debrief. De-rolling is important as sometimes participants find it hard to get out of the role they were playing. Participants can de-role by stating their own name, where they live or work and that they are no longer Ahmed, husband of Zara and so on. Other examples of de-rolling are also given in the sessions. Debriefing means giving time for participants to debrief on the experiences of being in that role – but with a very short time to vent their feelings. It is also important that those playing family members or women give feedback on how they experienced the counsellor or family mediator.

Detailed guidance is given on constructive feedback in the module on counselling and casework both on giving and receiving feedback (see session 4.20 in module 4 on casework: Johari’s window – evaluation of self and others).

Ensure that each participant has an opportunity to practice at least once during a specific module to take on the roles of counsellor and family mediator.

Role-plays are highly useful methods for participants to practice skills of counselling and family mediating and to receive feedback on their strengths, weaknesses and other areas for improvement. Remind participants that this is a training environment and that it is OK to make mistakes, to try out new skills and practices and that it is also a unique opportunity to receive feedback from so many participants. Remind participants that we learn to improve our skills through receiving feedback on our performances because the way we see ourselves may not necessarily be how others perceive us. And also by observing others and giving them feedback we improve our counselling skills such as observation, non-verbal communication, and analytical and critical skills.

Role-plays are also fun and enjoyable as they allow us to use a creative and imaginative side of ourselves.

4.4 Guidelines for leading the workshops

In general, the following are guidelines for discussions on stories, case studies, small group discussions and role-plays. More specific guidance is given after sessions as appropriate.

- Participants should be seated in a circle either on the floor or on chairs. Avoid sitting around a table as this creates a formalised environment and it is difficult for the group facilitators to observe body language.

- Facilitators should only lead the discussion and give more talking time to the participants. Facilitators may share their personal experiences briefly to encourage others to share.

- Facilitators should not use the participants’ personal stories as examples.

- If the facilitator does not understand what someone has said, ask a question for clarification or more information. Do not paraphrase.

- If someone who has been participating in the discussion becomes quiet and stops participating, ask what happened and why she is no longer participating in the discussion.

- It is good to encourage participants to share experiences on cases or personal experiences. However, you also need to enable the participants to remain focused and brief on the discussion at hand as part of developing presentation and summarising skills. This issue was highlighted in our training as participants tended to go all over the place bringing in issues
that were not relevant to the discussion at hand or giving very long-winded examples on VAW cases in the community i.e. “he said”, “she said”. Whilst these are interesting and sometimes it is the first time that women have an opportunity to talk about VAW and it’s important to give them space to talk through issues, it is also very time consuming. So you need to balance appropriate ways of enabling participants to have space to discuss issues that are important in their communities and also to vent feelings.

Feedback from exercises of a personal nature
There are different types of exercises that require participants to share information of a personal nature in a large group. These include creating self-awareness (e.g. through working with “button’s exercise” and “protection and empowerment shields” in addition to various exercises about feelings. Sometimes women end up disclosing information that is emotive and sensitive without being aware of the risks of disclosure. This might make them feel unsafe later on in the group. The group facilitators should follow these guidelines to ensure safety and trust in the group.

- Participants should not disclose information that they do not feel safe in sharing. The ‘Golden Rule’ being: "If you do not feel safe, do not tell."
- There is no discussion on what participants reveal about themselves, not even to ask questions. The aim is to listen, share and understand different experiences as valid.
- Remind participants that the aim of the exercises is to learn and not to help the participants deal with their individual situations or problems. This is not a therapy group no matter how emotive or painful some of the experiences revealed are.
- At the end of feedback, the group facilitators should ask the participants how the exercise felt, which are the common themes impacting on girls/women and what they learned.
- Remember to thank the participants for sharing personal information at the end of each exercise as it takes courage and strength to reveal such personal information.
- Remind the group of the group rules – that whilst general issues can be discussed outside of the group there should be no breaking of confidentiality as to the identities of participants or gossip.

Participants may want support with issues or problems on an individual basis. Direct them to where they might be able to find support or suggest the formation of support groups for women.

How to deal with group dynamics?
Group facilitators have to be prepared and think through how to handle sensitive material and discussions, e.g. related to sexualised violence, mental health, majority and minority issues, ethnicity, disability, war conflicts and parties – topics that are related to power imbalances and sensitive war related political issues. The role of the group facilitators should be not to hide or deny the problematic issues but to helping the participants to deal with these issues in a positive and constructive way. The facilitators must be aware that existent power structures between majority and minority groups and individuals in the training or groups might require the facilitator’s extra protection for the most vulnerable, e.g. to intervene when participants start judging or use stereotypes.
Ongoing assessment of participants
The group facilitators will observe the participants’ responses to each module before they are selected to continue with the next module. Referring to:

- Their interaction with other participants i.e. sharing experiences, response to issues raised during discussion and understanding of concepts.
- The way their responses have encouraged others to share their feelings and experiences.
- The differences in understanding the concepts.

Be mindful there are also negative responses as well:

- A prolonged reaction to personalising an issue raised during the discussion which is held onto until the end of the workshop (e.g. receiving negative feedback).
- Blaming the victim and justifying why these things happened to her.

Girls/women will bring different strengths and experiences to the training sessions with the potential to develop interest in some areas more so than others. It is particularly important to assess the participants’ suitability to continue on to the next modules if there are problems in their attitudes, in their ability to grasp concepts and to demonstrate skills learned. A decision needs to be made as to whether the participant can continue on to the next modules in cases where there are indications for concern, in particular when they will have direct contact as case workers with victims of violence. In such cases, you will also need to discuss these concerns with their employers. However, in the first instance you will need to talk to the participant and raise your concerns. This is always difficult as sometimes participants might refuse to accept this evaluation of their behaviour or argue with you. This will probably confirm your concerns. You will also need to discuss with them that you will need to discuss this with their employer and that they would not be able to continue with future modules on casework management or family mediation.

Evaluating trainings
The purpose of evaluating training workshops is to enable participants to be actively involved in assessing what has or has not been achieved; its strengths and weakness, its successes and failures and come to a decision about whether the workshops has been worth the costs and effort involved. It is also a way to learn from past experiences for future work.

There are many different methods of evaluations to assess the training workshops, such as questionnaires and group discussions. Because these training workshops include both professional and shura women, the methods introduced should be easily understood and suitable for literate and illiterate women. During the various modules, activities on self and peer group evaluation are introduced, such as Johari windows, feedback through dyads, triads and small group discussions.

In module 7 on evaluation various types of evaluation activities are described, e.g. for end of workshop evaluation and for recall days.

Ongoing evaluation of learning during trainings
Whilst there will be a formalised evaluation of self, peer groups and the training sessions during and at the end of the training, it is important the group facilitators review and evaluate the participants’ learning on a daily basis. For many of the participants this kind of training will be new. Past experiences show that participants tend to evaluate all learning as good, interesting and easy to understand, because it is embarrassing to admit not to have understood something or to have forgotten what has been taught.
Allocate one hour each day as part of the training programme for an ongoing evaluation of learning. Ask individual participants specific questions e.g. to explain key concepts, main points of exercises and what they learned in their own words.

If the participants as a group appear to be struggling with key concepts and issues, go over these as short summaries before moving on to the day’s training programme. This is to avoid having to go back to issues already covered at a later stage because the group did not understand it in the first place, leading to a ‘stop and start’ process on the topics.

If a few individuals are really struggling, pair them off with those who can grasp the issues and ask the latter to support the women outside the group.

4.5 Adult model of learning and experiential learning

The group facilitators should explain that the techniques of training throughout all the modules are within the framework of an adult and/or experiential model of learning.

Everyone learns in different ways, some people are better at practical work than written work. Some people learn at a faster pace than others and some women are motivated by different kinds of interests and topics. Formal education leading to qualification is culturally more valued in many societies, including Afghanistan, as it gives individual status and access to opportunities in employment. Skills and knowledge gained through life experiences are not as valued as those acquired through formal education.

Access to formal education and basic literacy skills have been denied to huge numbers of Afghan girls and women. Yet Afghan girls/women have many life skills, knowledge and experiences that they have learned over the years from their mothers, parents and communities. Do not underestimate the survival skills acquired during times of war and conflict, nor how girls/women manage household work, childcare, money, carpet weaving, sewing, farming and keeping alive cultures and traditions such as Afghan songs and dance. In many ways, the skills of girls/women are not valued because there is no diploma attached to them and also because these activities are invisible. Highlight that to manage the different tasks and responsibilities girls/women take on in their families and to also hold employment outside the home means they are able to multi-task, a skill that many men are unable to perform.

The adult model of learning means that no one is a blank piece of paper waiting for knowledge to be imparted. It values the skills, knowledge and experiences of girls/women gained during life experiences and builds on these. An adult model of learning also means that each girl and woman takes responsibility for her own learning by constantly working on areas to increase her capacity and skills. They should understand that deep knowledge comes from being motivated to read widely and practice skills gained and that this means doing homework (see PowerPoint on Adult Model of Learning).

HEAD KNOWLEDGE can be acquired formally through educational qualifications or informally through life experiences / skills.

HANDS SKILLS to apply the knowledge acquired into practice. How to do things.

HEART PERSONAL QUALITIES/CHARACTERISTICS, aptitude, interests and motivation.
The group facilitators are to explain this model – that we all need knowledge to know how to do things, whether this is acquired formally or informally through life skills, or learnt from how to do something like use a sewing machine. Some professions obviously require formal knowledge for people to be safely able to do their jobs, such as doctors and engineers. The heart refers to the personal qualities/characteristics an individual has already. Certain qualities/characteristics are more important in some professions than in others such as social work or teaching. We all remember teachers from our childhood who put their heart into teaching and were kind, caring and motivated to teach us, more so than those who just did their job. The heart is particularly important in work that involves helping or working with people in difficult situations.

Remind participants that learning is an ongoing process throughout our lives and that knowledge, skills and qualities can be gained through continuous learning.

- The experiential model is a method of learning that takes places when a girl/woman is involved in an activity, looks back at it critically, determines what was useful or important to remember and uses this information to perform another activity. This model’s stages looks like this:
  - Having the participants **experience** the activity - perform and do it.
  - Having the participants **share** the experience by describing what happened – the results, reactions and observations.
  - Asking the participants to **process** the experiences to identify common themes – by discussing, looking at the experience, analysing and reflecting.
  - Asking the participants to **generalise** from the experience to form principles or guidelines that can be used in real life situations e.g. life skills.
  - Asking the participants to **apply** what was learned to another situation – practice what was learned and transfer it to a different situation.

Providing an experience alone does not create ‘experiential learning’. The activity comes first. The learning comes from the thoughts and idea’s created as a result of the experience. This is a ‘learning-by-doing’ or experiential process.

The group facilitators should stress that this is a method of learning and explain these processes to get the most out of the training sessions. It relies on the girls/women using an adult model of learning to facilitate their self-development and progress. Remember that the experiential model lends itself well to learning as outlined in this training and cannot be used for becoming a brain surgeon or doctor as this does require intensive formal education and training over years.

**Formation of small study groups**
Afghan girls/women from past experiences in various training groups are very keen to improve their knowledge and skills. They are also very keen to share what they have learned with their families and other colleagues. Nevertheless, they do also struggle with the materials introduced and with how to implement the learning on a practical level. The muddling of key concepts, memory loss and confusion are evident in many of the trainings conducted previously. To support participants with their learning, it is a good idea if the group facilitators ask them to form small study groups to help each other and reinforce the learning achieved due to the different levels of literacy of each girl / woman.

Also, Afghan girls/women do not very much like to work alone. They are more comfortable working with other women to check things out, clarify issues, read together and do homework
together. Formalizing study groups can strengthen the learning done in workshops. It is
recommended that the group facilitators spend some time helping the girls/women organize
themselves in small study groups by:

- Linking girls/women together who live near each other or who are close friends and can
meet each other regularly on a weekly basis.
- Linking girls/women who have employment in similar fields or have the possibility to do joint
work and can meet each other regularly on a weekly basis.
- Including a mixture of literacy levels in the small study groups.
- These study groups have the possibility of kick-starting activities on VAW issues in their
agencies and communities and doing joint work once the trainings are over.
- It increases the network of girls/women working in the area of VAW.

The group facilitators should explain that the purpose of meeting regularly is so they can:

- Review the training topics and materials so they become very familiar with each topic and
subject.
- Share and read (or read to illiterate participants) additional materials together to gain a
deeper understanding from handouts.
- Practice skills and methods learned from the training sessions and assess each other’s
strengths, weaknesses and gaps and to address these.
- Ask for support from group facilitators if there are problematic areas in which they need
further support.

4.6 Group rules – issues of safety, trust and group cohesion

The group facilitators should, at the beginning of each new workshop, establish group rules that
are agreed with the participants (see in detail session 1.1.3. module one). The main aim of group
rules focuses on issues of safety and trust for participants so that there is group cohesion to
maximize learning. To save time it is a good idea to write down the main group rules (on a
PowerPoint or flipchart paper) and go through these with the participants and agree with them
what they want to change, add or omit.

a. Each participant must decide on their own level of safety in disclosing and sharing personal
information. The golden rule is: “If you do not feel safe, do not tell it.”

b. Punctuality and full attendance during workshops.

c. Starting and finishing on times agreed, including at tea and lunch breaks.

d. Confidentiality – no discussing information disclosed, identifying individuals and no
gossiping. Issues raised and what was learned can be shared outside of the group.

e. No passing of contact details of individuals to others without their permission.

f. Respect individual opinions and views, even when they are different to ours or if we disagree
with them.

g. Participants must keep to the points and be focused on the topics discussed.

h. Mobiles must be switched off.

i. Non-discrimination principle – everyone is equal in the group regardless of age, status,
ethnicity, religious sect and qualification.
j. To listen without interruption.

k. To challenge appropriately in the group – i.e. issues at hand, not the individual. Agreeing and trying to be the same as others all the time can be boring and can halt the group from developing. Conflict and differences can be healthy if channelled constructively and do not get out of hand or are personalized.

The group facilitators should stick this on the wall for everyone to see. If lateness or non-attendance and mobiles remain switched on, persist – it would be a good idea to impose creative fines. The group facilitators should refer to the group rules if certain issues become problematic, such as confidentiality.

4.7 The importance of self-care

Working with and on behalf of women affected by violence poses an enormous challenge. It means on the one hand being confronted with encountering the consequences of the violence in the way it affects the clients/women, with their helplessness, their pain, their hatred, their vulnerability and sometimes their traumatic experiences. However, at the same time, it also offers the opportunity to experience the strengths and the courage with which these women manage to carry on their lives.

The effects of such an encounter on those who have decided to help the women have this twofold character. The counsellors/activists can experience a development of their own inner strengths when they stop feeling paralysed in the face of injustice and pain and overcome their own sense of helplessness at the worldwide dimensions of the problem of violence against women and when they are able to become active.

At the same time the actual suffering of women affected by violence and being confronted with general denial, avoidance and tabooing of the issue are aspects contributing to the specific stress factors which have the potential to upset (permanently) the psychological balance of the counsellor/activist.

Women activists or counsellors who continuously deal with severe cases, especially when they are related to violence and trauma, have to think about different coping strategies in order to keep on being motivated and stay healthy. These are self-care and nurturing activities. They may involve creating a balance in one’s private life and work/activism, setting limits and boundaries, developing healthy habits, focusing on pleasure, comfort and play, forgetting about work and getting away from circumstances that cause hurtful feelings. Self-care includes the use of creative and physical activities and leads to the reduction of stress hormones. These may be dancing, physical exercise or doing crafts. Meditative or quiet activities counteract permanent increased arousal. These may be reading, praying, or doing quiet imagination exercises. Positive family relationships and trusting friendships are also a central part of personal self-care.

The development of mindfulness in every day life and of making connections by communicating honestly or by participating in community building activities are also helpful and healing counter-strategies.

It is strongly recommended to every now and then talk about the necessity of self-care and to introduce games, imagination exercises like “the tree” (see module one) or other affirmative exercises in order to make the participants familiar with these kind of activities.
Module 1 | Raising Awareness of Violence against Girls\(^1\)/Women (VAW)

<table>
<thead>
<tr>
<th>Length</th>
<th>4 days</th>
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| Overall objectives | 1. To discuss and understand what violence is and how it affects women in the family and community.  
2. To increase awareness of the issues of violence in the participants’ lives as women living in a community.  
3. Before girls/women can begin to address violence against women, they must first have an understanding of what violence is and how it affects their own lives and the lives of other women.  
4. To address VAW in the community from a woman centred perspective. |
| Preparation | Pre-select participants through individual/group interviews and agreements from head of agency to release participants for the entire duration of training (see selection criteria in the “guidance for trainers” section). |

\(^1\) The term ‘woman’ is used to denote the girl child as well, even through the international definition in the United Nations Convention on the Rights of the Child (UN CRC) of a child is 18 years old. However, the distinction of adulthood is problematic in Afghanistan, as a victim of child marriage is referred to as an adult due to the fact of being married and in the Afghan constitution a girl is legally allowed to get married at 15 years old (with permission of parents) or 16 years old without permission of parents.

Guidance for facilitators
There are many different ways to conduct each of the sessions in this module. The facilitators should adapt the sessions described in this module as needed to their own personal training styles and preferences. The activities in each session should also be selected based on information about the participants - to ensure relevance to participants’ background and prior experiences. If the participants are mainly semi-literate and illiterate, ensure that the activities are simple and that sessions use methods with less focus on written material (This is another reason pre-selection and advance information about participants is so important.)

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1.1.2 In-depth introduction

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\(^1\) The term ‘woman’ is used to denote the girl child as well, even through the international definition in the United Nations Convention on the Rights of the Child (UN CRC) of a child is 18 years old. However, the distinction of adulthood is problematic in Afghanistan, as a victim of child marriage is referred to as an adult due to the fact of being married and in the Afghan constitution a girl is legally allowed to get married at 15 years old (with permission of parents) or 16 years old without permission of parents.
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1.2.1 Secret keeping and Confidentiality

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1.4.12 Understanding Patriarchy

1.4.13 Understanding Feminism

1.4.14 Facts/Statistics and attitudes – the scope of the problem globally

1.4.15 Why do men abuse? Causes and contributing factors

1.4.16 Why do women abuse? Women as managers of Patriarchy

1.4.17 Why do women stay in abusive relationships?

Appendix: List of abbreviations
Session 1.1 Opening, introductions and expectations

Guidance for facilitators
If other partner organisations such as Ministry of Women’s Affairs (MoWA) and Governor are also involved in the opening of the workshop or if the media are also invited – allow sufficient time for this and also ensure that these are managed well in terms of time keeping before starting this workshop programme. If the media are invited ask 1-2 participants to also give a statement. All outsiders should be asked to leave before commencing the workshop for reasons of confidentiality and building trust in the group.

Opening of the workshop
Begin the workshop by greeting participants. Introduce yourself and any other workshop staff working with you. If there is any other partner organization hosting the training, an organisation allowing use of venue or government department involved their representatives should make a few remarks to open the workshop and welcome participants. Try to limit the number of opening speakers and give a time limitation to speakers (30 minutes).
**Session 1.1.1 Introduction and purpose of the workshop**

<table>
<thead>
<tr>
<th><strong>Length</strong></th>
<th>30 minutes – 1 hour</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Overview</strong></td>
<td>To clarify the workshop plan, including schedule and topics.</td>
</tr>
</tbody>
</table>
| **Learning objectives** | 1. To become acquainted with each other.  
2. To begin developing trust in the group facilitators and with group participants.  
3. To set the tone for the entire workshop. |
| **Preparation & materials** | ▪ Review information on VAW in Afghanistan from the introduction chapter.  
▪ Review of adult model and experiential model of learning and how adults learn in the introduction chapter.  
▪ Group rules prepared as handout or written on flipchart to review and agree.  
▪ Flipcharts and markers. |
| **Session type** | Lectures and presentations. |

The group facilitators should briefly explain the following:

1. A brief introduction on VAW in Afghanistan (from the introduction chapter or any other material).
2. The purpose and overall aims of this workshop module and, generally the structures of the modules.
3. Briefly explain the aims and purpose of adult model and experiential models of learning, how adults learn (i.e. head, hands and heart) and the expectations that participants are responsible for their own learning. (Draw these or use the PowerPoint presentation to illustrate this)
## Session 1.1.2 In-depth introduction

<table>
<thead>
<tr>
<th>Length</th>
<th>45 minutes</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Overview</strong></td>
<td>The participants learn a little bit about each other.</td>
</tr>
</tbody>
</table>
| **Learning objectives** | 1. To become acquainted with each other.  
2. To begin developing trust in the trainers and with group participants.  
3. To set the climate for the entire workshop. |
| **Preparation & materials** | • Workshop plan and schedule for distribution.  
• Soft ball. |
| **Session type** | Explanation and group discussions. |

### Guidance for facilitators

The facilitator should stress the aims and objectives of the program as well as its limitations. Tell them exactly what you can do and what you can not do. Let the women understand that it is important to stay throughout the discussion, and that no one has complete power over another person's opinion. Everyone has her/his own unique experience and so people's opinions should be respected and discussed. The participants should know that when they share, it sometimes makes them feel good or feel worse for some time. Let them know also that they can share some good experiences as well. The group facilitator should know that while sharing participants may break down and cry, let them cry, tell her it's o.k. to cry, don't interfere, don't give advice, don't allow another person to take over while she is crying and don't ask her to go out of the room.

The in-depth introduction should be done by both the facilitator and the participants while they are seated in a circle. This form of introduction helps participants to know one another better so that they can interact well. To start, the group facilitator should introduce herself first, when she finishes then she can open the floor for anyone to continue with the introduction. Encourage everyone to say a little bit about herself, stress the importance of secret keeping and be specific about the following: (45 minutes)

### Activity 1.1.2.1 In-depth introduction (group activity)

1. Name
2. Age
3. Which province she comes from
4. What she does: housewife, profession, shura etc.
5. How she started the work she is doing now
6. Marital status
7. Number of children
8. Her likes and dislikes
Trainers tip: Use a ball as part of the introduction - once the group facilitator has finished introducing herself, she throws the ball to one other participant, when she finishes, she throws this to someone else and so on until all participants have introduced themselves.

Key discussion points
- The participants are likely to have more similarities than differences.
- Common factor - participants are interested in women’s rights and VAW.
Module 1 | Raising Awareness of VAW

Session 1.1.3 Group rules

<table>
<thead>
<tr>
<th>Length</th>
<th>20 minutes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overview</td>
<td>Boundaries agreed within the group to build trust and safety.</td>
</tr>
</tbody>
</table>
| Learning objectives | 1. To understand boundaries as a way of ensuring safety and trust.  
2. To promote group cohesion to facilitate learning.  
3. To set the climate for the entire workshop built on safety, openness and trust. |
| Preparation & materials | • Familiarisation with group rules.  
✓ Photocopies of the handout or prepared list of group rules on flip chart paper.  
✓ Flipchart and markers. |
| Session type  | Presentation and group discussion. |

Guidance for facilitators

The group facilitators should explain that group rules help participants to feel safe and build trust in the group – in order to facilitate such a process certain rules should be agreed upon within the group. The group rules should be given out as a handout or written on a flipchart. Read out the group rules one at a time and ask the participants if these are agreed or not. Explain that group rules can be amended, omitted and new ones agreed upon. If possible you may draw a symbol against each one that has been agreed upon.

Handout 1.1.3.1 Group rules (example)

1. Each participant must decide on her/his own level of safety in disclosing and sharing personal information. The golden rule is “if you do not feel safe, do not tell it”.
2. Punctuality and full attendance during workshops.
3. Starting and finishing on times agreed including tea and lunch breaks.
4. Confidentiality – do not discuss information disclosed during the workshop, or reveals the identity of individuals. No gossiping. Only general issues which are raised or learned in the sessions can be shared outside of the group.
5. No passing of contact details of individuals to others without their permission.
6. Respect individual opinions and views, even if they are different to ours or we disagree with them.
7. Participants shall keep to the points and be focused on the topics discussed.
8. Mobiles must be switched off.

You can find this and the following handouts on the Resource CD.
9. Non-discrimination principle – everyone is equal in the group regardless of age, status, ethnicity, religious affiliation and qualifications.

10. To listen without interruptions.

11. Be sure that criticism and challenges are appropriate – i.e. it is okay to challenge issues but, not individuals. Agreeing and trying to be the same as others all the time can be boring and can halt the group from developing. Conflict and differences can be healthy if channelled constructively and do not get out of hand or become too personal so that they are hurtful.

12. If participants are continually late or mobiles are not being switched off, persist – 20 afs will be fined and the money collected to be given to a charity/cause agreed upon by the participants.
Session 1.1.4 Expectations of the participants

<table>
<thead>
<tr>
<th>Length</th>
<th>15 minutes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overview</td>
<td>Understanding expectations will give group facilitators the opportunity to reassure participants that they will strive to meet expectations, and to clarify any misconceptions about the workshop.</td>
</tr>
</tbody>
</table>
| Learning objectives | 1. To learn about participants expectations for the workshop.  
2. To clarify any misunderstandings - and talk about any expectation that may not be met during the workshop. |
| Preparation & materials | Flipchart and markers. |
| Session type | Group discussion. |

**Guidance for facilitators**

The group facilitators are to inform the participants that on the last day of this workshop they will evaluate the training and their own performance; therefore it would be a good idea to compare these expectations to the initial list regarding what was or was not achieved. At this point there is no need to expand or discuss the participants list of expectations in detail. Unless, of course, the expectations do not reflect related workshop objectives in which case the women should be asked whether it is appropriate for them to continue with the workshop.

**Activity 1.1.4.1 Expectations of the participants (brainstorm)**

On a flipchart, draw three columns and write the main responses from participants to the following questions:

1. What do you want to achieve from this workshop?
2. What made you interested in coming?
3. What benefit do you think you will get from the program and how will it benefit your agency and/or community?
Session 1.2  Secret keeping/confidentiality and safety of working on VAW issues

Session 1.2.1  Secret keeping and confidentiality

<table>
<thead>
<tr>
<th>Length</th>
<th>2.30 hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overview</td>
<td>Importance of building trust and confidentiality to enable women to talk about VAW in ways that feels safe.</td>
</tr>
</tbody>
</table>
| Learning objectives | 1. To emphasize the importance of secret keeping/confidentiality in cases of violence against women.  
2. To consider the possible effects of jumping to conclusions and judging a person based on ethnicity, religious affiliation or origin.  
3. To consider issues of safety for girls/women victims of violence and those working on such cases. |
| Preparation & materials | 1. Familiarisation with stories and case studies.  
2. String, flipcharts and markers. |
| Session type | Brainstorm, group discussion and lectures. |

Guidance for facilitators

- It is recommended that all the activities in this session are completed.
- If time is short it is advisable to read the stories, otherwise it is advisable to vary with role playing.
- Do not allow participants to dwell on the story itself but the issues raised. During large group discussions probe into the meaning of participants’ stories if this is not clear.
- At the end of each activity – highlight the main points raised from the participants’ discussions.
- Depending on the literacy level in the group – it would be useful for the participants to help write and/or draw a symbol on the key points on a flipchart after each activity and to pin this on the wall.

3 These sessions were adapted from Shana Swiss (1998): Violence Against Women in War, Women's Rights International and the Women's Health & Development Programme, Liberia.
Module 1 | Raising Awareness of VAW

**Activity 1.2.1.1 Secret keeping/confidentiality (brainstorm)**

Time: 20 minutes

Discussion question: What comes to your mind or what is meant by secret keeping or confidentiality? (What is secret keeping?)

1. Write down main points from participants on the flipchart.
2. Clarify issues or points arising with participants if these are not clear or ask them to expand on points.
3. Do not get into a discussion at this stage, and state these issues will be further explored in the next activity.

**Activity 1.2.1.2 “The girl who was gang gaped” - secret keeping (role play or story)**

Time: 45 minutes

Once there was a girl who lived with her mother and sisters near the mountains where it was peaceful and quiet. She grew up into a beautiful girl. Her father and brothers were soldiers in the war and have not been home for some years. Everyone in the family had to help their mother to look after the house, the land and the animals. As the oldest daughter she took care of the sheep. One day as she was looking after the sheep three men appeared and raped her.

The girl was very scared and confused and did not know what to do. She was afraid to tell her mother. She approached the elder shura woman who was like an aunt to her and told her all that happened to her. The shura woman told her not to worry and all will be well. A few days later the girl started to hear news of the rape in the village with people looking at her strangely. She heard rumours that such girls should kill themselves rather than carry this shame in the family and no one would marry her now. The girl ran away from home because of the shame and disgrace she felt.

**Large group - discussion questions**

1. Explain what you saw/heard in the story.
2. How would you have felt if your secret was broken?
3. What have you seen/heard that is similar to this story in your community or family?

**Activity 1.2.1.3 Secret keeping (group discussion)**

Time: 30 minutes

Discussion questions:

1. What do you think about secret keeping?
2. What are your individual experiences on secret keeping?
3. What happens when a secret is broken?
4. What part of the body is responsible for breaking a secret?
5. Why is it good to keep a secret?
6. What are some of the things you tell others?
7. What are some of the things women tell you that you don't tell anybody?
### Activity 1.2.1.4 Blindfold game (trust building) | Time: 20 minutes

1. Have participants select a partner.
2. One partner ties a head scarf on the other face, covering her eyes.
3. Guide your partner around to a short distance and come back to the room.
4. When you return change positions and repeat the exercise.

### Large group - discussion questions

1. Describe how you felt when you were being led around as a blind person.
2. Why did you follow (the feeling you just explained)?
3. What makes you comfortable to tell someone your secret? (Confide in someone?)

### Activity 1.2.1.5 Trust and keeping a secret (story) | Time: 40 minutes

A beautiful girl named Zara[^4] was happily married to Prince Ahmed for some years. Prince Ahmed loved Zara very much but was unhappy that they still did not have a child. One day he declared to Zara if she did not bear him a child soon, he would have to return her back to her parents and take another wife. Zara was very unhappy as her parents were poor and would not be able to cope with the shame of their daughter being returned to them. Zara’s maids could not bear to see the unhappiness of Zara as she was very kind and generous, and so they came up with a plan that Zara must tell Prince Ahmed that she was pregnant and the vizier she consulted had predicted that if Prince Ahmed set eyes on his son he would die due to a curse placed on him. Also, he could only see his son on his wedding day.

Zara and her maids faked the pregnancy with stuffed cushions and when the time came for the birth, they told Prince Ahmed the son was healthy and very handsome. The Prince gave his son the name of Akbar and as much as he desired to hold his son, contented himself with the sounds and stories of his son playing and growing up. The maids would tie bells on a kitten and roll it about so that Prince Ahmed could hear the maids playing with his son. In this way, the maids and Zara kept the secret of a ‘pretend’ son for many years.

When Akbar had reached the age of being a man, Prince Ahmed arranged Akbar’s wedding with the most beautiful princess called Laila from a neighbouring kingdom and was so excited to be united with his son. He arranged with such great love and pride the wedding festivities - the best musicians and dancers were invited, the palace decorated with the most beautiful flowers, the most delicious dishes prepared, beautiful clothes and expensive jewels brought for his son and his bride. However, Zara and her maids were in despair for they did not know how they would save themselves and the embarrassment when they could not produce the adult prince.

A cobra king snake and his wife had watched the saga over the years and felt very sorry for Zara and how such a scandal would affect the kingdom. In those days, snakes had the power to change themselves into humans. The cobra king snake and his wife decided to help Zara; the cobra king would transform himself into the handsome Prince Akbar and marry the beautiful princess. The cobra king’s wife was happy to help but made the cobra king promise that he would not forget her and return back to her when the situation was calm.

[^4]: Here and in all following cases and stories we don’t use real names.
After the wedding ceremony Prince Akbar was overjoyed to finally hold and see his son, so handsome and strong. Zara and her maids did not know what to think of the miracle that took place and so were thankful to God.

Everyone was very happy in the kingdom with Prince Akbar and his beautiful princess Laila, both were kind and good to their parents and the poor and needy in their kingdom. As time went on the cobra king had forgotten his promise to his snake wife. One day he found his snake wife had hanged herself on the long plait of princess Laila, whilst she slept. He was so upset at himself for breaking his promise that he could not get over his grief. He explained to Laila that he was really a cobra king snake and why he had transformed himself into a human form. He said that he could no longer remain her husband after the death of his snake wife who he had forgotten and because he had broken his promise to her he could no longer keep his human form.

Laila was very depressed for months and had no way of knowing where to find her love. She decided to take a long perilous journey to find the Emperor of all cobra snakes to help her get back her husband. Now the Emperor of cobra snakes having lived thousands of years was very wise and had great powers. He offered Laila all the wealth of the worlds saying it was impossible to locate the cobra king and also for him to remain within a human form. Laila remained insistent that the Emperor must help her find her love and she waited underground not eating or sleeping for days. The Emperor of cobra snakes became satisfied that Laila’s love was true and so told her where to find her cobra king and granted her wish that he could become human for the rest of his life with her. Laila found her cobra king snake and whilst he still grieved and felt guilty for his wife, they declared their love for each other and returned back to the kingdom. And everyone was happy.

Large group - discussion questions
1. Explain what you heard in the story.
2. Describe the different types of secret keeping in the story and what they meant to you?
3. What would have the consequences been if trust were broken for the each of the individuals concerned and for the wider family and kingdom?
4. What have you heard that is the similar in your community?
5. What does the story teach us?
6. How would you handle secret keeping.

Summary/review
- Confidentiality/secret keeping means not gossiping and not disclosing information given to you by a woman victim of violence to your friends, neighbours or another agency.
- Breaking confidentiality can put a victim of violence at further risk of violence in her family and will make her more vulnerable.
- The woman victim whose trust has been betrayed will find it hard to seek help elsewhere.
- If you need to tell another agency or professional because you are concerned about the woman i.e. suicidal feelings, you must first have her consent to tell her story to someone else and to get help from her.
Session 1.3 Judgments, prejudices and stereotypes

Background information

- Trust is very fragile – it can be broken by a wrong sentence, gossip or body language intentionally or unintentionally.
- Prejudice and stereotypes are barriers to building trust and confidence. When women experience abuse and violence they need support not judgment.
- Working with VAW cases requires an open mind and being non-judgmental no matter what we think or whether we like or dislike the woman.

1. Stereotyping is behaviour and attitudes that pre-judges or makes assumptions about individuals or groups of people that does not allow for the individuality of a person and is generally negative. Stereotyping stems from our own deeply held beliefs and convictions about others whether it is ethnic groups, religious affiliations, social groups (prostitutes, drug takers), their accents, way others speak, dress and many other factors. Stereotypes are often accepted as based on truth because of myths and stories passed down within families, communities and societies. Stereotyping may be due to fear or a lack of understanding about people different from our-self.

2. Prejudice refers to a negative or hostile attitude towards another social group, usually racially defined. People then perceive their deeply held beliefs as if they are the truth without regard to the facts and feelings of the individual or social groups.

3. Discrimination is when we act on our stereotypes and prejudices in our actions, attitudes and behaviours. When we discriminate we favour individuals and groups who are similar to us and withhold support and services to those who are different from us. For example, it would be discriminatory to select and benefit those from our own ethnic groups when making a selection of participants for a course, or to only give jobs to those who are from our own ethnic groups.

4. Judgment is when we judge others as to whether they are telling the truth, lying, guilty or innocent, or whether they are deserving of our help.

- Judgmentalism does not take into account people’s feelings. It is critical, and condemns others because of their conduct or supposed false beliefs, wrong motives, or character.
- Judgmentalism is arbitrary, without room for negotiation or understanding and is an evaluation and rejection of another person’s worth. The result of judgmentalism is that it destroys, divides and fragments relationships.
- Judgmentalism puts one person above another. Within it are characteristics of self-promotion, egotism and the determination to be first/better on every occasion.
- Judgment often attacks the person rather than the behaviour. Judgmentalism creates massive blind spots in our dealings with others and in our relationships, including those we love and care about.

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5 Sessions adapted from ibid.
Session 1.3.1 Trust and judgments

<table>
<thead>
<tr>
<th>Length</th>
<th>20 minutes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overview</td>
<td>A game exercise to show how trust is very fragile and affects how we interpret events.</td>
</tr>
</tbody>
</table>
| Learning objectives | 1. To understand why everyone has a need to belong in a group, community and society.  
               | 2. To understand how we form prejudices and stereotypes. |
| Preparation & materials | String, flipcharts and markers. |
| Session type    | Explanation, game and group discussion. |

**Guidance for facilitators**
- This exercise is done to show that when trust is built, it can be disrupted just by one person saying something at the wrong time or being insensitive to others feelings.
- Allow the participants to just describe their feelings during and after the exercise.

**Activity 1.3.1.1 The rope game (trust building)**

Using a ball of thread or thin rope the first person holds the loose end of the rope. She throws the ball to another woman while she is still holding on to her end. The second woman throws the ball to another while holding on to her end. This is repeated until everyone has the rope in her hand. Ask the group to describe how the thread looks like while every one is still holding onto the thread. Then ask two or more women, depending on the size of the group, to drop their end. Now let the group describe the thread while only part of the group is still holding onto the thread.
Session 1.3.2 Ethnicity: Prejudice and stereotype

<table>
<thead>
<tr>
<th>Length</th>
<th>3 hours approx.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overview</td>
<td>Each individual has a world view about individuals and social groups and that without realizing it, people jump to conclusions based on prejudice and stereotypes.</td>
</tr>
</tbody>
</table>
| Learning objectives | 1. To explore the roots of diversity.  
                         2. To understand how prejudice and stereotypes are a barrier to building trust and confidence and fuelling to conflicts.  
                         3. To understand how prejudice and stereotypes are a barrier to building trust and confidence.  
                         4. To understand how we form prejudices and stereotypes about other ethnic or social groups from ourselves.  
                         5. To learn how to keep an open mind and be non-judgmental. |
| Preparation & materials | • Familiarisation with background reading materials.  
                         • Familiarisation with stories and case studies.  
                         • Flipcharts, markers and coloured pens. |
| Session type    | Explanations, role-play, story, games and group discussion. |

Guidance for facilitators

It is advised that all the activities are undertaken. These discussions are used to prove that people do jump to conclusions about other social groups or ethnicities. For a long time and in every society differences between people have been deliberately constructed and reinforced to use them for creating superior ethnocentric identities and gaining profit – often this has led to severe conflicts, genocide and (civil) war. Solidarity between women of different ethnic and social groups against patriarchal oppression has been and is challenged by these divisions into different ethnic and social groups. Of course differences between social and ethnic groups exist and they should not be denied and at the same time not be judged. But they can be used to develop joint strategies - because the common grounds as women living in Afghanistan can be a good basis for initiating joint actions against VAW are initiated. Adopting a (positive) diversity perspective means consciously perceiving the differences and commonalities in the reality of women’s lives and uses the ensuing diversity constructively in designing activities and support structures. Values like non-violence, acceptance of one another and diversity are also common human values for all societies.

The exercises are done to show that people can be of different ethnic or social groups and have similar feelings or behaviour.

The group facilitators are to observe the following points when undertaking the activities:

- Do not be defensive with any of the issues that might come up in this exercise.
- Be careful not to talk too much, just to observe.
- Let participants share how they feel.
The facilitators must be aware that existent power structures between majority and minority groups and individuals in the training might require the facilitator's extra protection for the most vulnerable. E.g. to intervene when participants start judging or use stereotypes.

Do be aware that they as group facilitators might have to deal with possible negative emotional reactions of the participants.

Observe participants’ reactions while the exercise is going on in order to be able to lead the discussion in such a way that the participants understand why it is good to have an open mind.

At the end of the discussion make sure that participants understand what was discussed during this exercise.

One group facilitator should write down main issues arising on flipchart.

It is advised to change the ethnicity in the stories to make it relevant to the group and perhaps also the localities that the participants are more familiar with.

It is difficult to address issues of ethnicity, racisms and prejudices the world over. The whole purpose of the training is to find ways that these kinds of issues can be addressed and worked through in a safe environment such as training workshops. This is particularly important in Afghanistan in order to facilitate the process of peace, development and harmony. Also here, the “golden rule” should be applied: if you don’t feel safe don’t talk about it.

**Background information**

To emphasise that as humans we are always in the process of judging every action and behaviour of ourselves and others and evaluating this from our value base. The value base determines the principles by which we live our life; whether these comes from religious beliefs, political ideas, life experiences, our families and communities and how we judge things as good, bad, right, wrong, ugly or beautiful, etc.

**Activity 1.3.2.1a Ethnicity (group discussion)**

1. Ask each participant to state their ethnic group.
2. Let participants say what they know about each ethnic group present both positive and negative.
3. Ask participants to talk about only one personal experience with an ethnic group which is different from her own.

**Large group - discussion questions**

1. How did you feel when your ethnic group was talked about (the things listed about your ethnicity)?
2. What experience did you have that was caused because of who you are (for example, ethnicity, religious affiliation, status)?
3. How do you behave to people (for example, ethnicity) if you have bad feelings about them?
4. What is in this list that is common to other ethnic groups?
5. Is anything in this list unique to only one ethnic group?
6. What happens when you:
Jump to conclusions?
Point fingers?
Blame?
Relate to people based on ethnic group or religious affiliation they belong to?

7. What do people do that makes you judge them?

Activity 1.3.2.1b Ethnicity (story telling)  | Time: 45 minutes

The activity above can be accomplished by another, more playful and less directive activity in order to motivate women to talk about their experiences as part of a special ethnic or social group. It uses the method of “story telling”:

- Everybody should tell one story or incident of her life, guided by the question: What do you connect with ethnicity in relation to being girl/women in your personal life? This can be done in small groups or in pairs. The groups/pairs can then later be asked what they would like to share with the whole group. This should not be judged and commented by the other members of the group.
- It is meant to learn about each other – and see similarities, differences and maybe learn good empowering strategies from each other.
- The facilitator can be part of the group and tell an own story.

Activity 1.3.2.2 Best friends - being judgmental (story or role play)  | Time: 30 minutes

Faryza and Neesema are best friends in the village doing many things together although both are from different ethnic groups. They both attend adult literacy classes at the community centre for girls under 18 years old. On their way home they were seen talking with some men near the market by Amina, a neighbour from the village.

Amina told Faryza’s mother that she had seen Faryza and Neesema talking to a stranger in the market, and warned that she should be mindful of the ‘bad’ influence from Harza’s on Pushtoon’s who wanted to ruin ‘our’ girls.

Faryza’s mother jumped to the conclusion and told Neesema’s mother that she did not want her daughter being friends with Neesema anymore as she was leading her daughter into bad habits and this would influence negatively on their family reputation.

Faryza came home and explained she was late coming home as she and Neseema were helping a pregnant woman who had collapsed in the street. They had called her relatives on their mobile phone and were waiting with her until her relatives could come and collect her. Faryza’s mother said, "Oh, how could I have accused Neebema’s mother so".

Large group - discussion questions

1. Explain what you heard/saw in the story.
2. How would you have felt if you were Faryza’s mother?
3. What have you seen/heard that is the same in your village / town?
4. How does it affect women you know?
Guidance for facilitators
The group facilitator is to explain to the participants that whilst each individual is a unique individual and that in the above activities we looked at differences due to prejudice and stereotypes. The next activity is to highlight that whilst we have differences there are many things we have that are shared. The questions can relate to anything - from “who is wearing red today” to “who has experienced violations”, or to more risky questions such as “who has never loved a man”?

Activity 1.3.2.3 Similarities and differences (game) | Time: 20 minutes
1. Stick two pieces of coloured paper on two different walls with the words ‘yes’ and ‘no’ written.
2. The participants should move to the side of the wall to the answer which applies to them.
3. The group facilitator should start the game by asking a number of questions.
4. The group facilitator should ask 1-2 participants if they would like to ask the questions.

Key discussion points
At the end of these activities and discussions, the group facilitators should summarise the main learning points on how stereotypes, prejudice and being judgmental is a barrier to building trust and helping girls and women (see background information). The group facilitators should use simpler language suited to the group to explain these concepts.

Guidance for facilitators
- Remind participants about feedback of a personal nature. No comments or questions. Participants can feedback on the exercise itself and any observations on patterns or themes emerging from feedback.
- Each participant to feedback briefly on their window of non-discrimination, remind the participants they do not have more than five minutes each.
- Ask for clarification on symbols or issues that do not make sense.

Activity 1.3.2.4 Window of non-discrimination | Time: 20 minutes
On a piece of paper ask each woman to draw a window with four squares. This square window represents the past, current, future and a motto – the participants are to draw in each window as illustrated below. The drawings can be symbolic i.e. a broken heart to indicate feelings of distress or clear blue sky to indicate being open minded.

<table>
<thead>
<tr>
<th>Past</th>
<th>Current</th>
</tr>
</thead>
<tbody>
<tr>
<td>How you discriminated against an ethnic or social group knowingly?</td>
<td>What have you learned about the impact of prejudices and being judgmental?</td>
</tr>
<tr>
<td>Future</td>
<td>Motto</td>
</tr>
<tr>
<td>What changes will you make to ensure that you do not discriminate against individuals?</td>
<td>Draw a symbol of your own motto on how to promote non-discrimination.</td>
</tr>
</tbody>
</table>
Summary/review

Prejudice/stereotypes do not promote equality and development.

Each individual is unique – although we share things that are common and different to different ethnic and social groups – it does not make an individual or social group better or worse than others.

Affirmative exercise

Each participant is to make an affirmative statement about a symbol they identify with that makes them feel unique, such as, “I am as unique as the Kohinoor diamond as it represents greatness for a woman leader”.
Session 1.4 Raising awareness of violence against women (VAW)

Session 1.4.1 What is violence against women?

<table>
<thead>
<tr>
<th>Length</th>
<th>30 minutes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overview</td>
<td>Participants understanding of violence against women from their own life experiences.</td>
</tr>
</tbody>
</table>
| Learning objectives | 1. To discuss and understand what violence is and how it affects women in the family and community.  
2. To understand how violence impacts on participants lives. |
| Preparation & materials | None.       |
| Session type       | Group discussion.       |

Guidance for facilitators
The definitions of violence against women should be in the participants’ own words. Facilitators should only ask the questions, not help to give the answer. At the end of the discussion the group facilitator should write down the main points or draw symbols agreed by the group on what violence means to them. Remind the participants that these exercises are a process and towards the end of these sessions they will learn about different types of definitions.

Activity 1.4.1.1 What is violence against women? (group discussion)
1. What does the word violence mean?
2. What do you consider is violence against women?
3. What does a violent act/action do to women in the family/community?
4. What is your own experience about violent acts in your life?
Session 1.4.2 ‘Silences’ women maintain on violence in their lives

<table>
<thead>
<tr>
<th>Length</th>
<th>1.45 hours (or more)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overview</td>
<td>Women remain silent about the violence in their lives due to stigma, fear and shame which arise from social, cultural and traditional factors.</td>
</tr>
<tr>
<td>Learning objectives</td>
<td></td>
</tr>
<tr>
<td>1. To understand why women do not feel able to talk about violence in their lives.</td>
<td></td>
</tr>
<tr>
<td>2. To understand the reasons why women maintain silences on VAW.</td>
<td></td>
</tr>
<tr>
<td>3. To understand that remaining silent is about survival.</td>
<td></td>
</tr>
<tr>
<td>Preparation &amp; materials</td>
<td></td>
</tr>
<tr>
<td>• Familiarisation with stories and case studies.</td>
<td></td>
</tr>
<tr>
<td>➡ Flipchart, markers and paper.</td>
<td></td>
</tr>
<tr>
<td>Session type</td>
<td>Role play, stories, case studies and group discussion.</td>
</tr>
</tbody>
</table>

Guidance for facilitators
Depending on time considerations you can choose to do the story and 1-2 case studies, or leave the story out and just do all the examples from the case studies. If you have sufficient time you can do them all. Again, if time is a consideration read the story instead of role playing it. At the end of each activity summarise the main points on a flipchart either written or symbolically drawn.

Activity 1.4.2.1 can be done in either of the following ways:
1. Tell the story and divide the women in two groups. Have each group discuss Fatima’s problem. What should Fatima do?
2. Select two women from the group of participants. Explain the story and have them role play it. Have the whole group discuss the questions at the end.

Activity 1.4.2.1 Fatima and her problems (role play or story) Time: 45 minutes

Fatima and Gutai both worked in the poppy fields during the summer in a village near Nagahar province. Fatima was early one day and was looking into the distance beyond the fields and mountains and thinking “… What should I do, my parents will never accept me back for the shame and this was a bad marriage because my brother killed his uncle. If I continue to stay my husband will one day kill me and his family also is not very good to me, what was my fault? I should not mind so much because he does buy me clothes, feed me well and allows me to attend literacy classes.” When Gutai saw Fatima staring into the far distance she started talking to herself aloud, “How lucky Fatima is, she has a husband and in-laws who do everything for her. Even if her husband does physically abuse her, she has fewer restrictions and can go out shopping and attend literacy classes.” Fatima saw her coming and asked her, “Gutai, what were you talking to yourself about?” Interesting enough each of them was not willing to share what she was thinking with the other. Each woman continued to think about what she should do about her problems.
Fatima started to work on poppy buds, scoring them. All the time thinking should she say something to Gutai. Fatima than said, "No, I was thinking about the way my husband beats me every night, he is so jealous if I talk to anyone or he thinks I am looking at other men. Gutai you are so lucky because your husband helps and supports you in the family. I wish my husband was like yours." Gutai told Fatima, "You think your husband does not like you, if so why would he buy you things and put fewer restrictions on you." Fatima answered back, "So he is good in some ways, but why does he beat me every night?"

They continued discussing the problems they had with their husbands and in-laws, with Gutai saying Fatima should thank God for her husband and her life. Gutai said, "... even if our husbands did hit us now and then, it did not matter so long as they provide for us and do not abandon us for another wife, or worse, return us to our parents. Mine is a forced marriage to a much older man, as my parents were poor. A few slaps here and there is not a big problem." Fatima explained, "Once he cut me with a knife for no reason at all. My mother keeps telling me, it is better to be married and work harder to make him happy as the worst thing is being sent back home or divorced."

Fatima said "Is this a kind of life we should thank god for?" Gutai told Fatima, "It is Allah’s will that we are treated like this. My parents told me it is better if I die than have to bear the disgrace of being abandoned by my husband or worse if he took another younger wife and stopped to care for me." Fatima was very unhappy and thought to herself. "Is this the way men will continue to treat us?" Fatima wanted to argue with Gutai but did not know what to say to her as she is much older than her.

**Discussion questions**

1. What happened in this story?
2. How would you have felt if you were Fatima?
3. How large are problems like Fatima’s and Gutai’s in your community?
4. How big a problem is it?
5. Do women see physical abuse as a problem? (If not, why not?)
6. Why do you think women want to maintain silence on the abuse they suffer?

**Background information**

In Afghanistan, during the last three decades of war and conflict women collectively did not disclose details of sexualised violence by soldiers and other ethnic groups to their own families and communities— they maintained ‘silences’ because they knew that repercussions would mean death for those raped and violated. For the same reasons, many women protect each other by maintaining ‘silences’ over sexualised violence experienced by their daughters and other female relatives.

**Activity 1.4.2.2 Cases on violence against girls / women**

Case 1: A mother brought her 4-year-old daughter to the clinic who had been raped by a 45-year-old stranger. No one could say how this could have happened. The father does not want any support and wants to keep the rape a secret and not make a fuss as the situation, if known would be a source of shame for the family.
**Case 2:** A mother of six children left her 7-year-old daughter together with her 10 year old daughter alone at home to go to a funeral. The 7-year-old daughter reported that her cousin had picked her up to take her shopping for toys. He was said to have bought something to eat. After that he undressed her, then forced himself on her and hurt her. The mother said that she could not tell the authorities because the child’s father would be informed by the police and he would kill both. She would keep everything secret.

**Case 3:** During the Mujahed conflict – a young married woman was raped by two soldiers from the different ethnic group to disgrace women from the other side. She told her mother what happened to her and she told her never to disclose this fact to anyone including her husband as he would either kill her or abandon her, and her own family’s male members would also kill her.

**Case 4:** Latifa was admitted to the clinic accompanied by her sister-in-law (the wife of her brother-in-law). She complained about stomach pain, sleepless nights due to pain in her entire body. Latifa refused to be examined in the presence of her sister-in-law but her stomach looked suspiciously big. The nurse asked whether she was pregnant. The sister-in-law laughed “God no, her husband went to Iran two years ago. She can’t possibly be pregnant.” The nurse asked her to go and see the doctor for laboratory examinations. On their way out, Latifa confided in her quietly that she had been raped and was pregnant now. Around noon, Latifa asked her sister-in-law to wait outside the toilet door because she didn’t feel well and needed to use the toilet. There she gave birth to the child and tried to flush it down the toilet. In the process, the baby died. When the sister-in-law realised what had happened she beat Latifa out of helplessness saying that now she didn’t know how to explain this to their family.

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**Large group - discussion questions**

1. What do you feel when you listen to such cases?
2. Have you heard of similar cases in your community? What do they tell you about sexualised violence in society?
3. Do you think sexualised violence is a big problem in Afghan society? Is the problem largely caused by strangers/unknown men or by men who are family/relatives?
4. Why are sexually abused women unable to discuss or report such kind of cases? What are the barriers?
5. Why is sexual abuse such a taboo subject in Afghan society? What are the reasons for maintaining the ‘silence’? What purpose does it serve and for whom?
6. What do you think girls/women who have been sexually abused both during war and peace time – feel about never being able to talk about what happened?

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**Summary/review**

1. VAW, no matter what form it takes is never the victim’s fault - even though the victims may feel that they are somehow responsible for the abuse and violence they suffer.
2. Women maintain silences on abuse/violence for different reasons - understanding the pressures placed on women not to disclose the abuse does not mean she does not want to seek help or change the situation, rather it reflects the barriers raised by family and societal ‘norms’.
3. The risks in some societies for disclosing sexual violence i.e. rape can have severe consequences for women such as imprisonment, death or honour killing.
4. It takes courage and strength for women to break social taboos of society to publicly disclose abuse and to seek justice.

5. VAW can affect any woman regardless of her education, social class, ethnicity and wealth. In Afghanistan, there is a view if you are educated or married into a reasonably well off family, the women is unlikely to be abused, this is simply not true. Statistics show that any women can become a victim of VAW.
Session 1.4.3  Sex and gender (social construction of gender roles)

**HISTORY is HIS STORY;**

To get a complete picture of the world we also need HER STORY.

<table>
<thead>
<tr>
<th>Length</th>
<th>35 minutes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overview</td>
<td>An understanding of the concept of ‘gender’, which has a different meaning than the word ‘sex’. And, how the term gender is socially constructed.</td>
</tr>
</tbody>
</table>
| Learning objectives | 1. To understand the different meanings of the words “sex” and “gender”.
2. Explore social and cultural expectations for males and females, and illustrate the difference between those based on sex and those based on gender.
3. To understand there are progressive and regressive movements on women's rights and how these are expressed in gender terms throughout history. |
| Preparation & materials | • Familiarisation with key concepts and their meanings.
✓ Flipchart, markers and paper. |
| Session type    | Brainstorm, group discussion and explanation. |

**Guidance for facilitators**

An excellent gender training resource is the Oxfam Gender Training Manual, published by Oxfam UK and Ireland (to order, go to Oxfam's website).

**Activity 1.3.9.1 What’s the difference between sex and gender? (brainstorm)**

| Time: 10 minutes |

On a flip chart, write the word **sex** on left side and **gender** on the right side. Ask the participants to brainstorm these two words and write their responses under the appropriate heading.

The two columns should have the following points and definitions and these should be highlighted by the group facilitators if not already brought out by participants.

<table>
<thead>
<tr>
<th>Sex</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Physical/biological difference between males and females.</td>
<td>• Social differences between males and females.</td>
</tr>
<tr>
<td>• Determined by biology – genitalia and procreative functions.</td>
<td>• Determined by social factors: history, culture, traditions, norms, religion, ethnicity, etc.</td>
</tr>
<tr>
<td>• Natural and constant.</td>
<td>• Socialisation of males and females, qualities, behaviour patterns, roles and responsibilities, opportunities, privileges, limitations, and expectations.</td>
</tr>
<tr>
<td>• Cannot be changed (without surgical intervention).</td>
<td>• Gender can be changed.</td>
</tr>
</tbody>
</table>
Key discussion points

- Gender is a neutral term; it is neither good nor bad, right or wrong.

- The word ‘gender’ has become associated with women’s issues and women’s programs, feminists, and for some people gender has become a negative word that denotes exclusion or hatred of men. In fact, ‘gender’ refers to both males and females.

- The term ‘gender’ is widely used in humanitarian aid programs for consideration of existing inequalities between males and females on development issues and how these inequalities can be re-addressed.

Activity 1.4.3.2 Role expectations on gender (small group discussion) | Time: 15 minutes

Divide the group into two - one group to focus on girls/women and the other on boys/men. The groups should discuss what are social/cultural expectations of the gender role allocated to them using real life examples? Make clear they should write down the examples in short phrases and they should come out with a list.

Large group - feedback and discussion

At the end of the activity – pin both the groups’ flip charts on the wall. For each expectation noted, discuss with participants if this expectation is based on sex or gender. Write ‘S’ and ‘G’ to indicate the difference and which are more. In these lists, the column on Gender should be a longer list of expectation on roles and responsibilities than for Sex.

The following are examples of statements that should have emerged from the group activity:

1. Women give birth to babies, men don’t (S)
2. Afghan girls should do the housework, and not boys (G)
3. Women can breastfeed babies, men can bottle-feed babies (S)
4. Afghan girls can be married under 15 years old, but not boys (G)
5. Men’s voices break at puberty, women’s do not (S)

Key discussion points

Gender is a social construct – this means it is man made and its meanings can bring about dramatic changes for women. Ideas about gender are influenced by many factors as we have already discussed, but are also dependent on time/historical periods, location and social spaces (including influences globally). Ask the group to think about a period in history when women obtained rights or had achieved equality in certain areas in Afghanistan’s history (e.g. during King Shah’s rule girls/women were allowed to be educated or how women in Herat enjoyed cultural and artistic freedoms and a period in history when women’s rights were taken away from them (i.e. the Taliban period).
PowerPoint 1.4.3.3 Social construction of gender is man made

1. All of us are gendered – this means we are socially conditioned to take on roles and responsibilities allocated as given to men and women.

2. The meaning and roles expectation can change over time – it can be both progressive and regressive. In war and conflict situations, women are likely to experience more restrictive practices relating to gender expectations than during peace time (women have to be protected; men have to be the protectors). At the same time women often become head of families for a long time during war periods and they might have to expand their activities both within and outside of the home. This sometimes causes family conflict after the war when their male family members return home and women are again subjected to restrictions.
Session 1.4.4 Definitions of violence against women: gender and power

<table>
<thead>
<tr>
<th>Length</th>
<th>40 minutes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overview</td>
<td>The definitions of violence against women is wide ranging and its use in statistics can lead to different rates of prevalence being reported globally and nationally.</td>
</tr>
</tbody>
</table>
| Learning objectives | 1. To understand types of VAW and its various usage.  
                        2. To differentiate between family and state violence.  
                        3. To understand the dynamics between gender and power in relationship to VAW. |
| Preparation & materials | • Familiarisation with background information.  
                           • Flipchart, markers and paper. |
| Session type | Lectures, explanations, brainstorm and discussion. |

Guidance for facilitators

To emphasise that in the previous activities the participants explored mainly physical and sexualised violence. It is also important to stress that VAW could also mean that women can suffer multiple kinds of violence at the same time, for example a women being physically beaten can also be economically abused and intimidated.

- If available, please also see the poster calendar booklet as a visual aide and also for distribution.
- Background information can be presented as explanation or a short lecture after activity 1.4.4.1

Background information

1. The important distinction between family/domestic violence and state violence

Family violence (also referred to as domestic violence) is defined as violence perpetrated by intimate partners and other family members (both within the parental and in-laws family environment) such as husbands, brothers, fathers and mothers. This is usually referred as the ‘private sphere’ because the violence is committed within the family home and in private.

State (and community) violence is defined as violence committed by individuals or groups who are in a position of power such as armed forces, the police, prison staff, landowners, etc. and this can take the form of sexualised violence or other forms of harassment. This is usually referred to as the ‘public sphere’ as it is outside the home.

You might want to point out that the dynamics of family violence are very different as this takes place in an intimate relationship. It is shaped by the length of relationship, dependence of the relationship (i.e. husband, father, brother, mother-in-law) and power relationships. In intimate relationships there maybe the honeymoon (calm) periods which interrupt the abusive periods.
State (community) violence is solely based on power and opportunity to punish as weapons of intimidated or war. It is likely to be a one-off incident but can continue for long periods such as intimidating and harassment over land and water. State violence/abuse is especially threatening for women in detention centres, prisons, refugee camps and any other kind of residential environment where the opportunities to abuse are many and this may be on-going for long periods.

2. Definitions of VAW

There are many definitions of violence against women, but the most important thing to remember is the unequal power relationship between men and women in the family, society and the world as the leading cause of violence against women.

Definitions of violence against girls and women vary considerably from broad to narrow definitions across countries and continents. All definitions of violence against girls and women acknowledge the unequal power relationship between women and men and that the oppression of girls/women has deep roots linked to patriarchy, such as the following:

"...violence against women is a manifestation of historically unequal power relations between men and women, which have led to domination over and discrimination against women by men and to the prevention of the full advancement of women...."

The United Nations Declaration on the Elimination of Violence against Women, General Assembly Resolution, December 1993

The United Nations Declaration on the Elimination of Violence against Women (1993) defines violence against women as

"any act of violence against women and girls that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life."

This definition refers to the gender-based roots of violence, recognizing that "violence against women is one of the crucial social mechanisms by which women are forced into a subordinate position compared with men." This definition defines violence against women as encompassing, but not limited to three areas: violence occurring in the family, within the general community and violence perpetrated or condoned by the State and its institutions.

It is also acknowledged that there is no universally accepted definition of violence against women. Some human rights activists prefer a broad-based definition that includes "structural violence" such as poverty, and unequal access to health and education. Others have argued for a more limited definition in order not to lose the actual descriptive power of the term. One of the main differences with definitions is how they relate to prevalence levels — meaning numbers of women abused over a period of time. The wider the definition of VAW — the higher the prevalence levels and the tighter the definition the more likely it is to have lower prevalence levels.

Others reasons for tighter definitions could be for referrals to safe houses or specific types of service provisions.

The group facilitator will often be asked by the group about "gender based violence" (GBV) including sexualised gender based violence (SGBV). These terms are used to stress that both males and females suffer from specific forms of violence.
Whilst, men and boys are also affected by family and state violence – the way violence affects women is disproportionately higher because they are women. The most important thing to remember is the majority of perpetrators are men.

Sexualised violence against boys/men is also a great social taboo, e.g. when it takes place during war times with men being tortured in sexualised manner as prisoners or by different ethnic groups in communities. For example, in Afghanistan, young boys were kept by commanders for sexual purposes; this was widely reported in Kandahar during the Taliban period.

3. Types of violence against women
It is also useful for participants to know how types of VAW are further categorised into four main types (i.e. UNIFEM Afghanistan) and the purpose is to ensure that everyone uses the same categories – if record keeping is systematic across agencies and communities it can be compiled nationally or locally to assess how big the problem is. Reliable statistics can be later used as an advocacy tool for policy change or for more resources.

- **Physical violence:** physical assault; physical harassment in public; attempted murder; denied access to medical treatment; murder; female infanticide.
- **Sexual violence:** Forced marriage; child marriage; forced engagement; forced prostitution; rape; forced sexual intercourse with husband; incest; sexual assault; refusal to grant divorce.
- **Psychological/emotional violence:** denial of food or basic needs; prevention of education; refusal to communicate; preventing maternal contact with children; using children as threats; physical threats to other family members; verbal insulting; threats to kill; intimidation; restrictions on movement outside the home i.e. to visit own family, talk to neighbours, etc; forced to divorce/separate; abandoned to own parents.
- **Other types of violence:** Other traditional and cultural practices i.e. bad blood feuds, honour killings; kidnapping; attempted kidnapping, trafficking.

4. Definitions of VAW by women’s organisations
The following are good examples of VAW by Olakh, an Indian women’s organisation, and medica mondiale. These can be read out by group facilitators and discussed within the group to clarify points or thoughts provoked in the group.

- Violence against women is a means of patriarchal control to keep women subordinated and in constant fear. All acts, whether verbal, physical, sexual, psychological, social, cultural, political which violate girls and women’s right to life, liberty, dignity, equality and bodily integrity are acts of violence against woman.
- The ever increasing problem of violence confronts all women. It assumes hideous forms and faces at home or on the street, at work or in school by night or day. The threat of violence controls us in insidious ways, curbing our freedoms, our mobility, our rights, distorting our very identities.
- The silent crime – domestic violence is rampant in Indian homes and in the world at large. The violence is so abusive that it forms the largest category of crimes against women as officially recorded by the National Crime Records Bureau.
- Violence against women has to be conceptualized as a layered and complex experience that includes structural conditions of gender hierarchies that result in negating or reducing life chances for women (from denial of birth to a female child to honour killing to dowry murders).
Structural inequality of power in relations between men and women provide the objective conditions for male abuse of women by men.

As our primary oppressors are inside the home, terror for women is quiet, pervasive and ordinary, not only during ‘wars’ but also during ‘Peace’.  

**Sexualised violence and violence against women during war (medica mondiale)**

Violence against women increases during war and conflict periods, particularly sexualised violence becomes a weapon of war. medica mondiale uses the term “sexualised violence” to differentiate from the term “sexual violence”:

- We use the term “sexualised violence”, because it shifts the emphasis from the sexual aspect to the violent act.
- Sexualised violence is a form of violence intentionally directed against a person's most intimate sphere and which aims to demonstrate power and superiority by humiliating the other person.
- Sexualised violence describes not only rapes but rather all attacks and violations, aimed against another person's intimate sexual sphere. This includes unauthorised touching of body parts, forcing someone to undress, humiliating medical examinations, infecting other people with sexually-transmitted diseases.

**Activity 1.4.4.1 Defining violence, exploitation and violations against girls and women (small group discussion)**

Divide the group into two and give them each two out of four main types of VAW and ask the group to list as many acts and actions that fall within that category:

1. Physical violence
2. Psychological/emotional violence
3. Sexual violence
4. Social/Cultural/traditional violence

**Key discussion points**

- The way types and categories of VAW vary is dependent on agency and national context. VAW is a global problem; cultural/traditional practices vary depending on particular issues confronting a country. For example, in India dowry and related dowry deaths are huge issues and in Afghanistan forced and child marriages.

- VAW is a criminal act not a social problem. Dowry death, child marriages, murder of women, sexual abuse and exploitation are not a social problem or a private matter within the family but are criminal actions that should be punished like all other crimes.

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6 PowerPoint presentation on VAW, Olakh, India.
Module 1 | Raising Awareness of VAW

Session 1.4.5 Exploring the terms power, force and consent

<table>
<thead>
<tr>
<th>Length</th>
<th>1 hour</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overview</td>
<td>This session explores the meaning of three important concepts behind the term “gender-based violence (GBV)”. The three concepts are combined in this session, but they are introduced and discussed one by one, to continue building participants understanding carefully, step-by-step. Two case examples are used for group discussion to reinforce learning about these concepts.</td>
</tr>
</tbody>
</table>
| Learning objectives | 1. To identify the relationship between abuse of power and VAW.  
2. To understand that the term “violence” in the context of VAW means using some type of force, which may or may not include physical force.  
3. To understand the meaning of “informed consent” and its relationship to GBV and VAW. |
| Preparation & materials |  - Familiarisation with activities and key points.  
  - Flipchart, markers and paper. |
| Session type | Lecture, group discussion, individual and group activity. |

Guidance for facilitators

- In all cases of VAW three important concepts underpin all acts and actions between the victim and perpetrator. It is crucial for participants to understand how this inter-plays in abusive situations and why women maintain silences or make the choices they do make.

- Activity 1.4.5.1 is a quick exercise – ask participants not to dwell on issues for too long or prolong discussion. Participants should be asked not to repeat what has already been said by others, to help save time during the training sessions.

- Read the two case studies and ask the questions listed before moving on to the next case study.

Activity 1.4.5.1 Power, force and consent

**Power:** on a flip chart, write the word POWER

- Ask the group “what gives someone power?” and write their answers on the flip chart.
- Discuss various types of power - ask for some examples (without names) of people who have power in the world, in the community.
- Explain that VAW is about abusing power. Whether the power is “real” or perceived, the victim of the abuse believes the power is real.
- Tape the Power flip chart to the wall nearby, where it can be seen and referred to later in the session.

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Use of force | Time: 10 minutes

- On a new blank flipchart, write the word VIOLENCE.
- Ask each participant to take a piece of paper and write two words or phrases to describe what we mean by ‘violence’ when we’re talking about VAW. This is an individual activity, not group work – it should take about a minute to do this task.
- Go around the room, one by one, asking each participant to give ONE word/phrase they wrote. Put the words on the flip chart. Keep going around the room until you have everyone’s words on the flipchart.
- Stand back from the flip chart and facilitate a short discussion to call out the key discussion points. Clarify any confusing points; cross out any words or phrases that participants agree do not belong on the list.
- At the top of the flip chart, write USE OF FORCE next to VIOLENCE. It should look like this VIOLENCE / USE OF FORCE.
- Summarize by explaining that violence in this context involves the use of some type of force, real or implied – and this is a key element in defining what we mean when we say “violence against women.”
- Tape the Violence flip chart on the wall near the Power flip chart, where they both can be seen and referred to later in the session.

Informed consent | Time: 10 minutes

- On a new blank flipchart, write the word CONSENT.
- Ask participants what consent means to them. Write their responses on the flipchart.
- Discuss their responses and be sure to stress the two necessary components of consent: that it is informed and voluntary.
- Summarize the session by pointing to all three flip charts—POWER, VIOLENCE/USE OF FORCE, CONSENT. Quickly review the main points of each of these key concepts.

Activity 1.4.5.2 The case of an arranged marriage (case study) | Time: 15 minutes

Mobina’s father says he has some very important matters to discuss with her and her mother. He then proceeds to tell Mobina that since she is now 18 years old he has arranged her marriage to a man who is the son of a very good friend of him from long time ago. Her father says this man comes from a good family, has a good job and the family has a good reputation and this is a good match for her. Mobina’s mother tries to ask more questions about the man, but the father says the marriage is arranged and he has complete trust that the marriage will be a good one. Mobina has never seen or met this man, who is considerably older than her. Mobina does not raise any verbal objections to the marriage and her silence is taken that she is in agreement of the marriage. In Afghan society, young girls do not usually give their opinions or views to their fathers on partners for marriage; being too forward is not seen as a good quality for girls, the more shy or embarrassed a young girl appears the more she is perceived as being innocent and having good virtue.

Large group - discussion questions

1. How common is this kind of situation in Afghanistan?
2. Did Mobina give her informed consent to this marriage?
3. Was there any force used in this incident?
4. Who is more powerful in this example – father or daughter?
5. What kind of power does this father have?
6. What kind of power does the daughter have?
7. What kind of power does the mother have?
8. How does power relate to choice in this example?

Activity 1.4.5.3 The case of refugee Sumera (case study)  | Time: 15 minutes

Sumera is a refugee with 3 young children and has been separated from the rest of her family and relatives. She approaches an armed soldier at the checkpoint and explains her story and that she is seeking refuge at a town on the other side of the checkpoint where she believes her husband and family are located. The soldier asks Sumera for some money to pay the fee; then he will let her through the checkpoint (there is not fee – he is asking for a bribe). Sumera explains she has no money and nothing of value to offer. The soldier tells Sumera that he will let her through if she has sex with him. Sumera agrees.

Large group - discussion questions
1. Do you think this kind of situation could happen?
2. Did Sumera give her informed consent for sex? (The answer should be: No - this was rape)
3. Was there any force used in this incident?
4. Who is more powerful in this example – the soldier or Sumera?
5. What kind of power does this soldier have?
6. What kind of power does Sumera have?
7. How does power relate to choice in this example?

Key discussion points
Raise brief discussion to highlight how all these acts/actions are violations of the women’s human rights.

Power
Perpetrators can have “real” or “perceived” power. Some examples of different types of power and powerful people:
1. Social – peer pressure, bullying, leaders, teachers, parents, etc.
2. Economic – the perpetrator controls money or access to goods/services/money/favours; sometimes husband or father.
3. Political – elected leaders, discriminatory laws, President of the United States, etc.
4. Physical – strength, size, use of weapons, controlling access or security; soldiers, local commanders, police, robbers, gangs, mafia, etc.
5. Gender-based (social) – males are usually in a more powerful position than females.
6. Age-related – often, the young and elderly people have the least power or in traditional societies status/power is granted with age.
Power is directly related to choice. The more power one has, there are more choices available. The less power one has, fewer choices are available. Disempowered people have fewer choices and are therefore more vulnerable to abuse. Violence against women involves the abuse of power. Unequal power relationships are exploited or abused.

Do all people with power abuse their power? (No)

**Violence - use of force**
1. “Force” might be physical, emotional, social or economic in nature. It may also involve coercion or pressure. Force also includes intimidation, threats, persecution, or other forms of psychological or social pressure. The target of such violence is compelled to behave as expected or to do what is being requested, for fear of real and harmful consequences.
2. Violence consists of the use of physical force or other means of coercion such as threat, inducement or promise of a benefit to obtain something from a weaker or more vulnerable person.
3. Using violence involves forcing someone to do something against her/his will - use of force.

**Consent**
2. Acts of gender-based violence occur without informed consent. Even if she says “yes,” this is not true consent because it was said under duress - the perpetrator(s) used some kind of force to get her to say yes.
3. Children (under age 18) in most countries are deemed unable to give informed consent for acts such as marriage, sexual relations, etc.
Session 1.4.6 Cycle of violence

<table>
<thead>
<tr>
<th>Length</th>
<th>30 minutes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overview</td>
<td>Understand that VAW is rarely an isolated incident and that the patterns of abuse can become inter-generational.</td>
</tr>
</tbody>
</table>
| Learning objectives | 1. To understand the cycle of violence model.  
2. To understand that violence against women can become an inter-generational problem unless legal and therapeutic interventions are in place. |
| Preparation & materials | • Familiarize background information and guidance for facilitators.  
➢ Draw model of cycle of violence on flipchart paper beforehand.  
➢ Flip chart papers and markers. |
| Session type | Explanation and group discussion |

Background information

Violence in an intimate relationship with a spouse usually follows a pattern. The first violent attack might seem like an isolated event, until it is followed by more violent attacks. The pattern usually begins with an incidence of violence, such as hitting, slapping, kicking, verbal threats or abuse. There maybe a pattern or the abuse may happen randomly when any upset or incident triggers a violent episode. Violence tends to be repeated with calm periods in between violent incidents. This pattern of violence is often referred to as the ‘cycle of violence’.

After the violent incident there is a calm period when the spouse is sorry and promises never to be violent again, this is also referred to as the ‘honeymoon’ or ‘hearts and roses’ period - where the spouse buys roses, presents and is on his best behaviour (like when the woman first married him, hence the term ‘honeymoon’). This period can last for a few days, to weeks or even months, before the tension and stress builds up again. There is anger, blame, arguing and verbal abuse, until there is another violent incident or episode. This cycle of violence continues until there is a legal or therapeutic intervention. Abusive spouses do not change automatically or listen to other family members regardless of promises made to change or stop the violence.

Often, as time goes on, the ‘make-up’ and ‘calm’ stages disappear. It is also important to remember that not all domestic violence relationships fits the cycle, the ‘cycle of violence’ is an explanation to understand domestic violence.

The cycle of violence can become inter-generational, the acceptance and use of violence by children is modelled in their own family as adults, and it continues through the generations until steps are taken to stop the cycle of violence.
**Guidance for facilitators**

- This is a very simple diagram that visually explains the cycle of violence against women. It shows that there are three stages which repeat themselves, and that violence is rarely an isolated incident.

- It is important to stress that the cycle of violence is a pattern which can be repeated by future generations. The cycle of violence will not stop regardless of how many promises the abuser makes. Abusers will always have good intentions to stop violence, but it is transferring those actions into reality that is the problem.

- To end the cycle of violence requires legal and therapeutic interventions – otherwise research shows that change is not possible.

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**Activity 1.4.6.1 Cycle of violence (presentation)**

1. Stick your prepared flipchart on cycle of violence and explain the diagram with its stages
2. Ask participants for examples or illustrations on the stages that help explain the stages of cycle of violence.
3. Do they think VAW is an inter-generation problem in family or is it a wide problem in society?
**Session 1.4.7 Power and Control Wheel**

<table>
<thead>
<tr>
<th><strong>Length</strong></th>
<th>30 minutes</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Overview</strong></td>
<td>The diagram on the power wheel of abuse and the different types of violence committed to highlight types of abuse.</td>
</tr>
</tbody>
</table>
| **Learning objectives** | 1. To understand the overall pattern of abusive and violent behaviours, which are used by an abuser to establish and maintain control over his partner.  
2. To understand that very often, one or more violent incidents are accompanied by an array of these other types of abuse. They are less easily identified, yet firmly establish a pattern of intimidation and control in the relationship. |
| **Preparation & materials** | - Familiarize with the details of the power and control wheel.  
  - Prepare copies of the power and control wheel or draw the model on a flipchart. |
| **Session type** | Explanation and group discussion. |

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"The Power and Control Wheel was developed by battered women in Duluth, US, who had been abused by their male partners and was attending women’s education groups sponsored by the women’s shelter. The Wheel used in our curriculum is for men who have used violence against their female partners. While we recognize that there are women who use violence against men, and that there are men and women in same-sex relationships who use violence, this wheel is meant specifically to illustrate men’s abusive behaviors toward women. “ (Domestic Abuse Intervention Project)."
DOMESTIC ABUSE INTERVENTION PROJECT, Duluth, Minnesota, www.duluth-model.org
Session 1.4.8 Consequences and after effects on VAW and sexualised violence

<table>
<thead>
<tr>
<th>Length</th>
<th>40 minutes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overview</td>
<td>There are a number of health, psychological, and social consequences to the survivors of violence. This session explores these consequences and after-effects in detail. It is important to understand the nature and extent of potential consequences to enable participants to understand how to best provide support and help for women within their communities and agencies. To be discussed in later sessions.</td>
</tr>
</tbody>
</table>
| Learning objectives | 1. To become aware of physical, psychological and social consequences for survivors of VAW and sexualised violence.  
2. To increase the awareness of participants of the potential consequences and after-effects of VAW and sexualised violence. |
| Preparation & materials | ı. Understanding of health, psychological and social consequences on survivors of VAW and sexualised violence.  
ı. Review of types and definitions of VAW and sexualised violence.  
Flip chart, markers and body maps. |
| Session type    | Group discussion and explanation. |

Background information - Signs, symptoms and social consequences of VAW

<table>
<thead>
<tr>
<th>Physical</th>
<th>Psychosocial/emotional</th>
<th>Social consequences</th>
</tr>
</thead>
<tbody>
<tr>
<td>Homicide</td>
<td>Post traumatic stress</td>
<td>Blaming the victim</td>
</tr>
<tr>
<td>Suicide</td>
<td>Depression</td>
<td>Loss of ability to function in community (e.g., earn income, care for children)</td>
</tr>
<tr>
<td>Maternal mortality</td>
<td>Anxiety, fear</td>
<td>Social stigma</td>
</tr>
<tr>
<td>Infant mortality</td>
<td>Anger</td>
<td>Social rejection</td>
</tr>
<tr>
<td>AIDS-related mortality</td>
<td>Shame, insecurity, self-hate, self-blame</td>
<td>Isolation</td>
</tr>
<tr>
<td>Injury – broken arm, cuts</td>
<td>Mental illness</td>
<td>Rejection by husband and family</td>
</tr>
<tr>
<td>Shock</td>
<td>Suicidal thoughts, behaviour, attempts</td>
<td>Shame</td>
</tr>
<tr>
<td>Disease</td>
<td>Lack of confidence</td>
<td>Fear</td>
</tr>
<tr>
<td>Infection</td>
<td>Nightmares</td>
<td></td>
</tr>
<tr>
<td>Disability</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Somatic complaints</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chronic infections</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chronic pain</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gastrointestinal problems</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Consequences of sexualised violence against women might be:
- Miscarriage
- Unwanted pregnancy
- Unsafe abortion
- Sexually transmitted infections (STIs), including HIV/AIDS
- Menstrual disorders
- Pregnancy complications; infertility
- Gynaecological disorders
- Sexual disorders

Activity 1.4.8.1 Consequences and after effects on VAW and sexualised violence (small group discussion) | Time: 30 minutes

Divide the group into two and allocate two topics each for the group to write down on flip chart paper – from background information on signs, symptoms and social consequences. After they have finished they have 5 minutes each to feedback.

Guidance for facilitators
- The term ‘survivor’ is used as an empowering term instead of victim as this donates helplessness and inability to women to act.
- Highlight that the consequences of violence and its after-effects are related to health and psychosocial issues. Understanding these will enable women to assist survivors and alleviate the harmful consequences and after effects, either in the community or by establishing projects to help survivors.
- After the groups have finished their feedback bring out key discussion points if these did not already emerge from the small group discussion.

Key discussion points
- There are a number of medical, psychological, and social consequences to VAW that vary depending on the types of VAW.
- Death, either through homicide or suicide, is not uncommon as discussed in previous sessions.
- Social stigma and the tendency of society to blame the victim for an incident of VAW, especially rape and other sexual abuses. The social stigma following public disclosure of rape
with the women being imprisoned makes the situation worse. This social stigma and blame results in even greater psychological and emotional suffering to the survivor and often influences the behaviour of those who should be helping. The survivor may be considered ‘bad’ or ‘undeserving of help’ in the community and may even be unmarriageable.

- Survivors of VAW are at high risk for further abuse and victimization within the family and community, such as carrying a ‘tarnished’ reputation.
- There are serious and potentially life threatening health outcomes with all types of sexual and gender-based violence. The exact consequences vary, depending on the type of VAW.
- Psychological/emotional consequences—most psychological and emotional after-effects should be viewed as normal human responses to horrific, terrifying, extreme events. In some cases, however, the survivor experiences mental illness that requires medical intervention.
- Social consequences—a tendency to blame the survivor for the incident, particularly in cases of rape. This social rejection results in further emotional damage, including shame, self-hate and depression. Many women never tell anyone about the rape as the consequences for reporting can result in imprisonment and social stigma. So, they never receive proper health care and emotional support. Most incidents of VAW are never reported to anyone.
Session 1.4.9 The Impact of violence against women on children in the family

<table>
<thead>
<tr>
<th>Length</th>
<th>1 hour (or more)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overview</td>
<td>This session explores the impact of VAW on children who witness abuse/violence in the family, the effects on mother-child relationships and the emotional and behavioural responses of children.</td>
</tr>
</tbody>
</table>
| Learning objectives | 1. To be aware of the different ways children respond to violence in their lives.  
2. To understand how violence impacts their lives.  
3. To understand how family violence impacts on the mother-child relationship.  
4. To understand the range of emotional and behavioural responses of children to violence in their lives. |
| Preparation & materials |  ▪ Become familiar with background information and guidance for facilitators.  
▪ A copy of the training programme and/or training manual.  
▪ Flip chart papers and markers. |
| Session type | Explanation and brainstorm. |

Background information

1. Introduction

In Afghanistan, the impact of violence on children is wide ranging, as girl children are subjected to child marriages, as well as bad and exchange marriages. While this is illegal in Afghanistan, these practices continue as based on traditions and customs. The consequences of child/forced marriages are tremendous on the psychological/emotional well being of girls and the physiology of the girl child – including implications from being raped, having a body which is not fully developed and complications with pregnancies. In addition, to customary and traditionally practices, children are also particularly vulnerable in war and post war conflict situations. During these times not only are rights of children to education, health, welfare, basic survival needs difficult to access or denied, but children are overtly exposed to the impact of war and violence in their daily lives. Therefore the family home which should be a place of safety, security and happiness for children is also denied to them as there is often violence both inside and outside of their home.

It is important to understand the impact on children who witness violence against their mothers and women in their extended family, and interventions need to be in place to stop the cycle of violence from becoming an inter-generational problem.

Research studies by the NSPCC (National Society for the Protection and Care of Children in UK) highlight that in 60% of domestic violence cases children are also victims of physical abuse. Research conducted in London, Ontario (Canada) reveals that children living in violent homes have an 80% chance of witnessing the violence. The implications of these statistics are staggering. The same research states that children who witness violence against their mothers experi-
ence many of the same behavioural, emotional and cognitive difficulties to the abuse as children who themselves have been physically or sexually abused. Children are very troubled by the abuse. Despite attempts by some abusers and victims to hide the violence from their children, children are very much aware of the abuse their mothers are suffering.

2. The effects of VAW on the mother-child-family relationship
When abuse/violence against the mother occurs, there will be added strain on the relationship with her child/ren. This strain will impact on the ability of the mother to cope with the normal stresses that arise in child rearing. As a result, the child will feel added pressure. This pressure may result in increased behavioural and emotional problems suffered by the child (which only add to the existing maternal stress). In addition to the stress that these behaviour problems will have on the mother, the child's behaviour may increase the likelihood of further violence, as the mother will be blamed for the child's behaviour.

In the Afghan context whilst martial discord is widespread, separation and divorce are extremely difficult options for the women to take – these are all highly stressful events for the children. Children in other countries who have been witness and abused by their father often say they wished their mother had left the father.

3. What children learn from witnessing abuse/violence against mothers and other women in the family
Children's role model what it means to be an adult are primarily learned in the family, so the violence and abuse has a profound impact on children. Over time, even if children recognise violence is wrong they internalize strong messages and may be unconscious of how they are repeating similar patterns.

Children who repeatedly witness violence directed towards their mothers and other female members of the family, learn and internalize perceptions such as:

- Mothers/girl child are not deserving of respect.
- Those who love you also hit and abuse you.
- It is socially, culturally, traditionally and morally acceptable to use violence against female members of the family for control and compliance purposes.
- Violence is an acceptable conflict resolution strategy.

It is important to recognize that there are gender differences in the way children internalise the violence they witness. Boys will learn behaviour in adult relationships that the use of violence is acceptable, girls as adults will tolerate the abuse because her mother and other female members did. The social and cultural environment will either reinforce this message or provide alternative models of adult behaviour. In Afghanistan, the social and community environment provides few alternative models of non-abusive and equal relationship models between genders.

4. Emotional and behaviour effects on children witnessing violence against their mothers and other female relatives
Children regardless of their age will respond in different ways to the violence experienced in their family environment. Children as young as six months are effected by the violence they witness and if the violence continues to be part of their lives until adulthood, the impact on them is profound. Possible emotional and behaviour effects could be:

- Loss of self esteem and self confidence.
- Insecurity, fear and vulnerability (Sometimes these feelings of insecurity fear and vulnerability will be hidden behind a mask of "toughness").
- Being unable to openly discuss frustrations and problems.
- Poor anger management skills.
- Difficulty in trusting people.
- They may not wish to show their emotions.
- They may use violence to cope with their own stresses.
- They may minimize or deny the violence to protect them or to keep the myth alive of a ‘happy’ family.
- They may suffer from depression and developed psychosomatic illness.
- They may have school and other social difficulties i.e. poor concentration, unable to learn.
- They may suffer from guilt, believing that they are the cause of the violence.
- Physical symptoms – bed wetting, acting out, eating disorders, self harm/mutilation.

Children who have lived in abusive family environments are often poor achievers in school and have related learning difficulties.

**Guidance for facilitators**

- The impact of violence in children’s life is deep. When the family environment is abusive children internalise the violence as well as display different types of signs and symptoms — including very young children.
- Research from other countries shows that it is when the violence is turned on the children or the impact of violence of the children shows acute distress, mothers often decide this is the turning point for them to leave abusive relationships.
- Possible reactions of children to violence in the family might be: self-blaming, compliance to perceived restrictions/control on women, desire to protect the abused parent, physical intrusion to stop the violence, running away from home, becoming aggressive against the abuser, withdrawal, attacking the abused parent because of their inability to protect themselves and possibly other young children in the family.
- Remind the group that adults in society, especially men, will sometimes make a change when they recognize that their behaviour is impacting negatively on their children.
- This section on the impact of violence on children is brief, and the importance to raise awareness of the wider consequences of violence against women.

**Activity 1.4.9.1 Reactions of children to violence in the family home (brainstorm)**

Time: 20 minutes

1. Introduce the subject of impact of violence on children from point 1 from the background information first and any of the points under guidance for facilitators as an introduction.

2. In a large group brainstorm with the participants the following point: “From your life experiences what are the common reactions of children both girls/boys to situations of child marriages, forced marriages and being witness to violence against their mother and women in the extended families?”

3. Write down the issues arising from the brainstorm - at the end of the brainstorm ask par-
4. Why do they think the list is similar for both children and women in response to violence, (even if the children are not directly abused)?

**Activity 1.4.9.2 Impact of VAW on children (lecture and discussion)** | Time: 40 minutes

1. Present a lecture on the impact of VAW on children from the background information.
2. Take each point at a time and ask participants to give examples or their views/opinions.
3. You might want to finish your presentation by asking participants how you can support children in such situations (i.e. such as regular attendance at schools as this is a protective environment, reassuring children its’ not their fault, teaching anger management skills, etc.)
Session 1.4.10  Gender inequality in accessing resources

<table>
<thead>
<tr>
<th>Length</th>
<th>30 minutes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overview</td>
<td>A lively “Question and Answer” session on gender inequalities globally despite gains made on women’s rights historically.</td>
</tr>
<tr>
<td>Learning objectives</td>
<td>To analyse huge disparity between gender in access to resources and quality of life.</td>
</tr>
<tr>
<td>Preparation &amp; materials</td>
<td>Flipchart, markers and paper.</td>
</tr>
<tr>
<td>Session type</td>
<td>Questions and answers and discussion.</td>
</tr>
</tbody>
</table>

**Guidance for facilitators**

According to UN statistics, women do 67% of the world’s work, yet their earnings amount to only 10% of the world’s income. This highlights the lower status or value given to women’s worth globally.

- The statistics can be an estimation of what the group participants think as overall statistics for Afghanistan are generally under developed or non-existent. Those that do exist are for the year 2004⁹.
- There are three basic UN Human Development Indexes (HDI): long and healthy life, knowledge and a decent standard of living. Other indexes used considered poverty and disadvantage, and even specific gender indexes.
- Generally, high ranking countries on the UN Human Development indexes are Western countries with Norway, Iceland, Sweden and Australia having the best record in terms of development including on Gender.
- You can try and be creative and try guessing your own indicators and ask the group if they can find out available statistics for homework.

**Some statistics (taken from UN HRI for the 2005 reports¹⁰)**

1. Adult literacy indexes (literacy level aged 15+): Developing Countries 71.9; former Soviet states have almost 99%; Russia 99.4; Pakistan 49.9; India 61.10 and Afghanistan 28.1 (males 50.8% and females 18.4%).

2. Long and healthy life: UK 78.5; Norway 76.6; Russia 65.2; Pakistan 63.4; Swaziland 31.3 and Afghanistan 46.4. In Afghanistan, the life expectancy for women is lower than men; this is the reverse trend globally as women tend to live longer than men.

3. Child mortality rates (survival of children under five years old): Afghanistan has the highest rate of child mortality in the world.

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4. Land/property – how much is owed by women: Globally 20%; UK 30% and in Afghanistan?

Pie charts on gender inequality: % of women earning

- **Globally:** 10%
- **England:** 30%
- **Afghanistan:** 1 - 3%? 

**Activity 1.4.10.1 Pie chart on inequality (question and answers discussion)** | Time: 30 minutes

The group facilitator should draw on each flip chart three (or more) round circles with key statements to demonstrate inequality according to some of the main human development indicators such as life expectancy, adult literacy levels, child mortality, access to health, etc. Issues which are key to women and development. The aim is to stimulate thought on distribution and access to resources and services globally and about other countries in comparison to Afghanistan.

The first circle refers to how the group estimates the percentages, are on a global level the second (or subsequent circles) can be another country of comparison/contrast and the last one is Afghanistan.

**Summary/review**

1. Gender inequality is not just about behaviours and attitudes, in reality it means women and children have no or limited access to essential resources and services such as health, education, employment, etc. and this is dependent on which part of the world they live in.

2. Gender inequality means that women within the home and in society are treated as inferior and second-class citizens in how their skills, experiences and life are valued by a given society.
Session 1.4.11 Where do our ideas come from?

<table>
<thead>
<tr>
<th>Length</th>
<th>45 minutes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overview</td>
<td>Brainstorm where our ideas about the world come from and play a card game to match countries and organisations with some main ideologies and political systems.</td>
</tr>
</tbody>
</table>
| Learning objectives | 1. To understand the main concepts/ideas in ideologies and knowledge on how these inform our world view.  
                            2. To understand how ideologies inform our main political systems and organisations. |
| Preparation & materials |  • Familiarisation with key concepts and their meanings.  
                              • Flipchart, drawing pins/masking tape and markers.  
                              • To make the cards use 1 shape for ideologies and different shapes for countries, NGOs, families, and other organisations/institutions that participants are likely to be familiar with. Have some blank cards for ideologies for participants in case one they want is not there. |
| Session type | Brainstorm, discussion and lecture. |

Guidance for facilitators

- The activity is to stimulate ideas on what informs us as humans in the world on how we should live in society, in our communities and in our families. Many participants will not know the names of ideologies or concepts but will have ideas to help them formulate these.
- Religion will also emerge as a way of explaining the world in terms of values, beliefs and creation. Do not go too much into the details on religious values but acknowledge all religions are about faith/belief, not which religion is better, or right and wrong.
- Explain that the main ideologies and dominant views are shaped by religion and patriarchy in one way or other.
- The idea is not so much to explain in depth different ideologies (or philosophy) but to demonstrate the explanatory power of different ideologies. As individuals we absorb ideas and information without being aware how much these impact on the way we understand the world, social organisation, cultures and religions. In turn they inform us about how gender inequalities, indeed how other inequalities (race, culture) are created and sustained.
- To draw the diagram below at the end of both activities and explain the sacred/divine level and profane/human level in as simple terms as possible.
### Background information

<table>
<thead>
<tr>
<th>SACRED/DIVINE LEVEL</th>
<th>PROFANE/HUMAN</th>
</tr>
</thead>
<tbody>
<tr>
<td>Allah - Islam; Jesus - Christianity; Buddha - Buddhism; Moses - Judaism; Vishnu, Kali, Siva - Hinduism; Sikhism; etc.</td>
<td>God is known by different names – as humans we can never know the true nature of God nor comprehend it. The sacred/divine level is about belief and faith of the individual.</td>
</tr>
</tbody>
</table>
| **Ideologies**  
Marxism  
Democracy  
Liberalism  
Fascism  
Dictatorship  
Communism  
Capitalism  
Secularism  
Socialism  
Feminism  
Patriarchy | **At the profane/human level all is human made. The human brain is a genius – it has invented, created and developed many things throughout history, including culture, customs and ideologies.**  
| **Values**  
Change has been both positive and negative.  
| **Ethics**  
Because we are human we will continue to progress and develop and make many new discoveries, as well as mistakes!  
| **Belief** |

#### Activity 1.4.11.1 Where our knowledge and ideas come from? (brainstorm)  
**Time: 15 minutes**

Where do our ideas and knowledge about people, society, structures, politics, gender, etc come from and why are these ideas accepted? Write down main issues arising on flipchart paper.

#### Activity 1.4.11.2 Matching ideologies with structures/organisations (card game)  
**Time: 30 minutes**

On a blank wall – stick different cards with names of countries, organisations, state institutions, families, NGOs, Shura councils, etc. And, then ask the participants to stick below the ideologies that they think go with those cards (as many ideologies as participants think are applicable).

**Countries:** Afghanistan, United States of America, Pakistan, India, Iraq, Turkey, Russia, Tajikistan, Cuba, France.

**United Nations:** UNHCR, UNDP, UNIFEM.

**Afghanistan institutions:** National Army, Courts, Schools, Shura system, Ministry of Women Affairs, and Ministry of Foreign Affairs.

**The family**

**INGO/NGO:** medica mondiale, IAM, Save the Children, WASSA (Herat), World Vision, Afghan Women National Network.
**IDEOLOGIES:** Marxism, communism, socialism, liberalism, feminism, patriarchy, fascism, dictatorship, democracy, nationalism, secularism, capitalism, anarchy, conservatism, religion, apartheid. Participants can also add to these.

**Key discussion points**

- As human beings we are unique – we have the ability to think, question, create, invent – just look at how much has been achieved throughout the different histories in the world. There is much advancement in medicine, science, development, and so on but as humans we are also destructive to the environment, wars, weapons of mass destructions, and so on.

- In all the categories listed patriarchy, religion and democracy will emerge as the dominant ideologies.

- Many western based ideologies are based on the idea of ‘individual’ freedom, liberty and equality such as democracy, liberalism, socialism. Ideologies like Marxism, communism and socialism have their main ideas centre around the state being central (a benign state) and everyone works through the state for the good of the whole society. Whereas, fascism and dictatorships are based on powerful individuals such as Hitler, Stalin, Musharraf – who wield control through an army or state mechanism and are usually quite destructive.

- Whilst the ideological base maybe progressive in its origin - it can be used progressively or negatively by those in power.

- Afghanistan in its recent past has experienced communism during the Russian invasion and now is in a transitional democracy phase and others still consider it a post war conflict state.

- The Catholic Church held the view for many centuries that the sun revolved round the earth and the earth was flat. Galileo’s scientific discoveries showed that it was the Earth that went round the sun and that the Earth was round. During this period of Christianity many scientists were sent to prison or killed because it was thought they were against God by showing an alternative view to explain the existence of the world and humans based on science. In the US in certain states it is illegal to teach Darwinism because it claims his theory is against god having created the world!
Session 1.4.12 Understanding patriarchy

<table>
<thead>
<tr>
<th><strong>Length</strong></th>
<th>45 minutes</th>
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</thead>
<tbody>
<tr>
<td><strong>Overview</strong></td>
<td>A review of the main ideas on patriarchy with a view to understanding gender inequalities.</td>
</tr>
</tbody>
</table>
| **Learning objectives** | 1. To understand patriarchy and how it is sustained and maintained through structures and systems in society.  
2. To understand how patriarchy controls women through various means such as reproductive rights, resources, mobility and sexuality. |
| **Preparation & materials** | • Familiarisation and reading background information.  
➢ Flipchart, markers and paper. |
| **Session type** | Story, lecture and discussion. |

Guidance for facilitators
Literacy level of the participants will determine how deeply you will explain the various concepts of patriarchy

Background information
Patriarchy as a system developed some 2,500 years ago. It usually means ‘Rule of Man’. Literally ‘rule by the father’ (Greek). It is both a structure and ideology, in which men are considered superior to women. In a patriarchal society men have more control over resources, decision making processes and the control on ideological processes. For example, how religion texts are interpreted is usually by male custodians such as mullahs, ulama, priests and yogi’s.

In a patriarchal society the state came into existence to predominately protect (defend) private property, not to protect the poor and vulnerable. Main structures and institutions are patriarchal such as family and marriage (religion), education, law, media, economy, politics, NGOs – thus men predominate positions of power. The family is private patriarchy and all other institutions public patriarchy.

The majority of traditional, cultural and customary practices are patriarchal such as arranged marriage, child marriage, dowry, women as ‘impure’ in religious ceremonies, women as an ‘exchange’ unit, honour killings, and so on.

Patriarchal structures maintain their power over women by:
- Control over reproduction
- Control over productive or labour power
- Control over sexuality
- Control over mobility
- Control over property and other economic resources

Men predominately benefit from patriarchal systems by the power they exert over women such as greater mobility/freedom, access to resources and services and more rights in every area.
However, there are also disadvantages for men in a patriarchal system as they are pushed into stereotypes i.e. to act as tough and strong.\(^{11}\)

### Activity 1.4.12.1 The story of Noah the patriarch (story telling)

<table>
<thead>
<tr>
<th>Time: 20 minutes</th>
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<tbody>
<tr>
<td>Most of the participants will be familiar with the story of Noah from the bible. Ask them to tell you the story and write down key points of the story.</td>
</tr>
</tbody>
</table>

#### Large group – discussion questions

1. In which ways is Noah a patriarch?
2. What does Noah own?
3. Who makes all the decisions in a family structure like Noah’s and why – both small and big decisions?
4. Who will inherit Noah’s property both human and material?
5. Why does Noah have the power he has?
6. Can you think of other examples from Afghanistan of patriarchal practices, cultures, traditions, and customs either historical or recent?

#### Key discussion points

- Noah as a patriarch owns all his wives and children, slaves, animals, and property. Even today in many societies and cultures, women are still considered the personal property of men to exchange in marriage and make all decisions relating to her life.
- Noah makes all decisions within his family, he chooses marriage partners for his children, how money will be spent, when and where they will move and live.
- The eldest son usually inherits all property including responsibility for wives and slaves as well as caring for parents in their old age. The idea that a son carries on the family line is dominant in most society’s world over – hence why sons are more desired. It is also why inheritance practices predominately favour boys rather than girls to ensure property/wealth remains within the family.
- The high value placed on virginity before marriage was to ensure that men could be sure that any children born were his – an idea clearly from patriarchy. Yet, the same restrictions do not apply to men! In ancient China, and until recently in the Middle East – women in harems were guarded by eunuchs (castrated males) to ensure women remained chaste and the lineage pure.

### Activity 1.4.12.2 Patriarchy as a structure and ideology (lecture)

<table>
<thead>
<tr>
<th>Time: 20 minutes</th>
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<tbody>
<tr>
<td>Give a presentation from background information on patriarchy – ask participants to give examples as you go along.</td>
</tr>
</tbody>
</table>

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\(^{11}\) Adapted from Power Point presentation of Olakh, India (26.11.2006).
**Affirmative exercise**

Each participant is to state an action that they would take to challenge an oppressive patriarchal practice in their family, community or workplace. For example, “I will ensure that my sons learn to do household chores and housework tasks are shared equally between my sons and daughters, so that boys learn to value this kind of work as equally important and also learn essential life skills”.
Session 1.4.13  Understanding feminism

<table>
<thead>
<tr>
<th>Length</th>
<th>45 minutes</th>
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<tbody>
<tr>
<td>Overview</td>
<td>A review of the main ideas on feminism to understanding gender and inequalities.</td>
</tr>
</tbody>
</table>
| Learning objectives | 1. To understand the main ideas of feminism on promoting equality and challenging patriarchal structures.  
                            2. To correct some misunderstandings on feminism as anti-men. |
| Preparation & materials |  • Familiarisation with background information of feminism.  
                                 • Flipchart, markers and paper. |
| Session type    | Lecture and discussion. |

Background information
Feminism is an ideology and practice based on actions to change/challenge inequalities based on gender. It is an awareness of patriarchal control, exploitation and oppression at the material and ideological levels of women’s labour, fertility and sexuality, in the family, at the place of work and in society in general, and conscious action by women and men to transform the present situation.

Feminism came into existence the day patriarchy was born. It is difficult to locate famous women in history like men, unless they are wives/sisters of famous or religious men but not as independent women in their own right.

There are different types of feminism like radical and eco-feminism and often they are influenced by other ideologies such as Marxism, socialism and liberalism. They all place different emphasis on ways forward to eradicate gender inequalities such as Marxism which sees capitalism as the main problem, if this was eradicated and replaced with a socialist system it would eradicate both class and gender inequalities. At the heart of feminist ideology is a struggle to achieve equality, dignity and freedom of choice for women regardless of religious, social status and education background. Feminism means looking at the world through women’s eyes.

Key issues feminism fights for are:

- Rights of women
- Equality
- Equitable justice
- Against patriarchy
- To change society to benefit all.
- All structures and systems that oppress women
- To challenge historical discrimination against women.
- For the identity of women in their own right.

Feminism is often misunderstood or deliberately discredited if feminists challenge inequalities or injustices based on gender. Feminists who go against the grain of social conventions are considered as:
- Home breakers.
- Men haters, against marriage and motherhood.
- Lesbians.
- Wanting to replace patriarchy with matriarchy.

On an individual level it is difficult to challenge systems and structures, including within our own families as women can be labelled as unreasonable or just difficult! Feminism means linking up with other women and making changes that are empowering:

- It is a liberating and empowering experience for women.
- It frees women from guilt, feelings of inadequacy, violence, discrimination and injustice from a life without voices and choices.
- Feminism suggests profound changes in society that benefit all individuals at every level in how we organise politically and economically and how we relate to each other as equals.

**Activity 1.4.13.1 Famous personalities in history (small group discussion)** | Time: 25 minutes

Divide the participants into two small groups – one group to relate the topic to men and the other to females. List up to 6 famous personalities and their qualities/characteristic which helped them achieve their fame. These can be historical, religious or current figures from anywhere in the world, but not from the film industry (especially not from Indian cinema).

**Large group – feedback discussion questions**

1. Was it easy or difficult to come up with a list of famous personalities?
2. Were the characteristics/qualities identified masculine or feminine? Which were considered more desirable, better?
3. Were the famous women identified independent in their own right or linked with another strong/famous man as a wife, sister or mother? Were the women killed or did they otherwise die after performing their famous deed?
4. What dominant ideologies can you identify in these famous personalities?

**Key discussion points**

- Famous women in history can include Rabia Balkhi, Joan of Arc, Indira Gandhi, Khadija (Prophet Mohammed’s wife), Malalai (19th century fighter against British rule in battle of Maiward) and Zarghana (founder of modern day Afghanistan).
- Note the characteristic/qualities for both men and women are those valued within a patriarchal system – for men it is strength, power, wealth, religious wisdom, political power, wealth, etc. And for women are those defined as feminine – devotion, self sacrifice, faithfulness, loving, etc. In the love story the women die or are killed because they break patriarchal norms. Strong women like Indira Gandhi became prime minister because she was the daughter of Nehru.

**Activity 1.4.13.2 Feminism as ideology and practice (lecture)** | Time: 20 minutes

Presentation from background information on feminism – ask participants to give examples as you go along.

**Trainers tip** When dividing the groups – ask the participants to choose a name for their group such as romantic legends (Laila Manju), names of flowers, musicians, actors/actresses, etc.
Session 1.4.14 Facts/statistics and attitudes – the scope of the problem globally

<table>
<thead>
<tr>
<th>Length</th>
<th>30 min.</th>
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<tbody>
<tr>
<td>Overview</td>
<td>To reinforce that VAW is a serious, life threatening, global problem that requires well considered intervention by all people.</td>
</tr>
<tr>
<td>Learning objectives</td>
<td>Increase understanding that VAW is a serious, life threatening, global problem. This will help influence change to any beliefs among participants that VAW is not a big problem in need of attention and intervention.</td>
</tr>
</tbody>
</table>
| Preparation & materials | • Familiarisation with the information in the handouts and highlight 5-6 facts and 5 attitudes to discuss with the group that will be relevant to the Afghan context.  
• Flipchart and markers. |
| Session type | Lecture and discussion. |

Guidance for facilitators
- Before starting you might want to share with the participants (as a way of provoking some discussion/thought) that the family home (whether parental or with a husband) globally is the least safe place for women. The statement the “family as a heaven” takes on a new meaning when we consider the statistics on family/domestic violence.
- Ask 1-2 participants to read highlighted 5-6 facts/statistics and about 5 from the attitudes handouts and introduce the session by explaining that there are researchers all over the world trying to document the nature and extent of VAW. VAW is a serious, life threatening, global problem. The handout includes facts and statistics from research as well as some popular sayings from various countries that illustrate some common attitudes that contribute to the problem.
- Ask a few participants to read out loud the statements you selected for discussion. Discuss each statement before moving on to the next.
- Close the discussion by asking participants if any of these statements are surprising to them. Encourage participants to read the entire handout after the session and to share this handout with others. Reinforce the idea that factual information is one way to break down denial about the problem and break down barriers to doing something about it.

Handout 1.4.14.1 Facts and statistics
In South Africa, it is estimated that a woman is raped every 83 seconds: only one in 20 of these cases are ever reported to the police (Vetten 1996, Tribune 1991).

48% of girls surveyed in the Caribbean reported their first sexual intercourse experience was forced. (WHO World Report on Violence and Health, 2002).

In the world today there are an estimated 100 million to 140 million girls and women who have been subjected to genital mutilation. Currently, about 3 million girls, the majority under 15
years of age, undergo the procedure every year (WHO 2007).

Worldwide, as estimated 40-70% of homicides of women are committed by intimate partners, often in the context of an abusive relationship. (Violence Against Women: The Hidden Health Burden, World Bank 1994).

In 6 of 12 countries studied, “the arrival of peacekeeping troops has been associated with a rapid rise in child prostitution.” (The Impact of Armed Conflict on Children, Graca Machel 1996).

16%–41% of women surveyed reported a physical assault by a male partner in an intimate relationship in studies conducted between 1986 –1997 in the following countries: Canada, New Zealand, Switzerland, United Kingdom, United States, Cambodia, India, Korea, Thailand, Egypt, Israel, Kenya, and Uganda. (Heise, L, M Ellsberg and M Gottemoeller, 1999: “Ending Violence against Women.” Population Reports, Series L, No. 11, Baltimore: Johns Hopkins School of Public Health).

In a nationally representative sample of 12,300 adult women in Canada, 25% of women report to have been assaulted by their current or former partner (CSS, Canadian Standard Strategy 1993).

In the Midlands Province in Zimbabwe, 25% of women reported attempted or completed rape by an intimate partner (WHO World Report on Violence and Health, 2002).

At least 60,000,000 girls, who would otherwise be expected to be alive, are missing from various populations, mostly in Asia, due to sex-selective abortions, infanticide or neglect (Background paper, Ministry of Foreign Affairs Denmark 2007).

In Zimbabwe, domestic violence accounts for more than 60% of murder cases that go through the high court in Harare (ZWRCN Zimbabwe Women’s Resource Center 1995).

“During the armed conflict in Bangladesh in 1971, it is estimated that 200,000 civilian women and girls were victims of rape committed by Pakistani soldiers” (Human Rights Watch 1996).

In 2001, 41,740 women were victims of rape/sexual assault committed by an intimate partner in the USA (Bureau of Justice Statistics Crime Data Brief, 2003).

In Ethiopia 71% of women experienced physical or sexual violence, or both by an intimate partner (WHO Multi-country study on women’s Health and Domestic Violence against women, 2005).

Globally, at least one in three women and girls had been beaten or sexually abused in her lifetime (UN Commission on the Status of Women 2000).

“A European Community fact-finding team estimated that more than 20,000 Muslim women have been raped in Bosnia since the fighting began in April 1992” (UNHCR 2001).

Worldwide, the average age of entry into prostitution is 14 (Prostitution Research Education 2001).

Key discussion points

Some participants will not want to believe the numbers are as high as they are. Assure the group that the research included here is sound research and the numbers, if anything, are probably low due to researchers’ caution, as well as under reporting.
Some participants may see these high numbers and express hopelessness. Remind them that an important first step in making social change is to understand and believe that the problem exists. Knowing these numbers gives participants’ valuable tools for breaking down denial in their communities.

**Handout 1.4.14.2 Attitudes towards violence against women**

“Men are gold, women are cloth.” The expression, used as the title of a report on “Cambodian attitudes towards sex and HIV, means that women, like a white cloth, are easily soiled by sex. This causes a sharp decrease in their value, as the stain is hard to remove, whereas men can have repeated sexual experiences and be polished clean, like gold, each time.”

“Women should wear purdah to ensure that innocent men do not get unnecessarily excited by women’s bodies and are not unconsciously forced into becoming rapists. If women do not want to fall prey to such men, they should take the necessary precautions instead of forever blaming men.” – Malaysian Member of Parliament during debate on reform of rape laws.

“The child was sexually aggressive” – Canadian judge suspending sentence of man who sexually assaulted a 3-year-old girl in 1991.

“A man who beats his wife must have a good reason for it; surely she did something to provoke it.” – Nicaraguan Supreme Court judge speaking in a public forum in 1996.

“Wife beating is an accepted custom … we are wasting our time debating the issue.” – Papua New Guinea Member of Parliament during debate on wife battering.

“Scriptures must be fulfilled. Violence against women is a sign of the end times, which we can’t do anything about.” – Nairobi pastor citing 2 Timothy 3: 1–5.

“Men are like cars while women are like parking spaces” – Popular saying offered by participant at Malaysia workshop, October 1999.

“… through questions related to her sexual life it is possible to tell if the woman is responsible for the attack, because in most cases, it is the woman who provokes the aggression” – agent from the Mexico City Attorney General’s Office.

“Are you a virgin? If you are not a virgin, why do you complain? This is normal.” – assistant to public prosecutor in Peru answering a woman who reported sexual abuse by police officers while in custody.

**Large group – discussion questions**

- What do these statements tell you about attitudes towards VAW in that country?
- What are some popular sayings from Afghanistan that are similar to those listed in the handout?
- What do you feel when you hear attitudes like these?[

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12 Session 1.4.12 was taken and adapted from Beth Venn (2004), pp. 39-45.
Session 1.4.15  Why do men abuse? Causes and contributing factors

<table>
<thead>
<tr>
<th>Length</th>
<th>45 minutes</th>
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<tbody>
<tr>
<td>Overview</td>
<td>This session illustrates the root causes of VAW, as well as a range of contributing factors that may be present. Before participants can consider ways of preventing violence and working with individual cases they must first be able to identify and understand causes and potential contributing factors. In the next session we will consider why women abuse and oppress women.</td>
</tr>
</tbody>
</table>
| Learning objectives | 1. To increase knowledge of the root causes of all forms of VAW.  
2. To increase awareness of potential contributing factors and risks that may be present in individual settings. |
| Preparation & materials | 1. Review of types and definitions of VAW.  
2. A large drawing of a tree with roots and many branches, pinned on a wall – and two different coloured post-it notes, coloured markers. |
| Session type | Group activity, explanation/discussion. |

Guidance for facilitators

- Explain that in order to prevent VAW, participants must understand the root causes and contributing factors of VAW by men.
- Before starting the activity ask the participants if they can explain the difference between root causes and contributing factors of VAW. Ensure that these are understood before starting the activity.
- Remind participants that the risk of VAW, in particular sexualised violence is higher in a residential environment, as discussed in previous sessions, due to greater opportunities in confined settings such as prisons.

Activity 1.4.15.1 Root causes and contributing factors on VAW (group activity)

Pin the drawing of a tree on a wall. Ask the participants to write down 'root' causes of VAW in one colour post-it note at the root of the tree and the contributing factors of the branches in as many different colours as they want. Once the participants have finished the activity, go through their list and compare it with the background information given below to ensure all points are covered and explained fully.

Key discussion points

- The root causes of all forms of VAW lie in a society’s, particularly men’s attitudes and practices towards women – the roles, responsibilities, privileges and opportunities afforded. At the heart is patriarchal ideology and values. Addressing the root causes of VAW requires sustained, long term actions with change occurring slowly over a long period of time. Like patriarchy the root of the tree which is almost 2,500 years old it will take a long time to pull out!
Contributing factors are those that perpetuate VAW or increase risk of VAW (family, community and state violence). Contributing factors do not cause VAW although they are associated with some acts of VAW. Some examples:

**Alcohol/drug abuse** is a contributing factor - but not all drunks/drug addicts beat their wives or rape women.

**War, displacement**, and the presence of armed combatants are all contributing factors, but not all soldiers rape civilian women.

**Poverty** is a contributing factor, but not all poor women are victimized by forced prostitution or sexual exploitation.

Many contributing factors can be eliminated or significantly reduced through prevention activities.

### Background information

#### Root causes of gender-based violence
- Patriarchal control.
- Male and/or societal attitudes of disrespect or disregard towards women.
- Lack of belief in equality of human rights for all.
- Cultural/social/religious norms on inequality for women.
- Lack of value of women and/or women’s work

#### Possible contributing/perpetuating factors

**Family/community violence**
- Alcohol/drug abuse
- Poverty
- Economical difficulties - availability of food, fuel, wood, work requires women to enter isolated areas.
- Unemployment.
- Negative parenting practices.
- Physical or mental impairment or long term care of sick/disabled leading to factors of stress, overwork, etc.
- Religious, cultural, and/or family beliefs and practices.

**State/community violence in general**
- Collapse of traditional society and family support.
- Design of services and facilities not women sensitive.
- Absence of law, rule of commanders.
- High military presence – environment unsafe for girls/women.
- Geographical location/environment (high crime area, repressive political insurgency i.e. Taliban).
- Ethnic in-fighting to control of resources (land, water).
- Lack of laws or insufficient understanding on application of law on VAW.
- Lack of police protection/corrupt police.
- Informal shura mechanism – conservative/Taliban style of law enforcement.
- Legal justice system/laws silently and/or openly condone VAW.
- Loss of male power/role in family and community; seeking to assert power.
- Political motive, weapon of war, for power/control/fear/ethnic cleansing.

**State/community violence specifically in residential settings i.e. refugee camps, detention centres and prisons**
- Leadership predominantly male; women’s security issues not considered in decisions.
- Poor and overcrowded conditions with little or no access to outside advocates and other support networks.
- Girls/women detained with men.
- Corruption and bribery i.e. use of women as prostitutes.
- Boredom, lack of services, activities and programs in residential settings.
- Design and social structure of refugee camp (overcrowded, living with strangers).
- Lack of identity cards/registration cards for each individual refugee.
- Lack of UNHCR presence in camp.
- Retaliation: Refugees may be considered materially privileged compared with the local population.\(^\text{13}\)

\(^{13}\) Session 1.4.15 was taken and adapted from Beth Venn (2004), pp. 52-53.
### Session 1.4.16 Why do women abuse? Women as managers of patriarchy

<table>
<thead>
<tr>
<th><strong>Length</strong></th>
<th>1 hour</th>
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<tbody>
<tr>
<td><strong>Overview</strong></td>
<td>Women do oppress/abuse other women and frequent family violence over years has led some women to kill their spouse. Nevertheless, women do not have the same power or status as men within the family. In this sense, women become managers of patriarchal systems.</td>
</tr>
</tbody>
</table>
| **Learning objectives** | 1. To understand how and why women oppress/abuse other women within the family.  
2. To understand that women do abuse men, often after years of violence to themselves and their children.  
3. To become aware of how women are managers of patriarchal systems within the family, how they become custodian/gate keepers of social/cultural/religious norms of society. |
| **Preparation & materials** | Familiarisation with background information.  
Flip chart, coloured markers, A4 white paper and masking tape/pins. |
| **Session type** | Brainstorm, group discussion and explanation. |

#### Background information
Women are socialized within a patriarchal ideal from a young age on role expectations on family obligations in the background of traditions, culture, customs, and religion. The more traditional a society, the more severe are restrictions on women. Women are often gatekeepers on the integrity of male honour, hence they watch over the virginity of unmarried girls and within the in-laws home they ensure their daughters-in-law do not transgress sexual norms. As women breaking these 'norms' such as having sex outside of marriage, adultery or running away from home bring dishonour not only to the men but the whole of the family/community. Men in patriarchal societies feel this as a collective shame and can result in the murder of the girl as well as the boy.

Women are custodians of the patriarchal structure and often behave in oppressive and abusive manners to other women for reasons of:
- For survival – their own and that of other women by ensuring patriarchal norms are not broken.
- The dividing of women one from another; e.g. the mother-in-law oppressing her younger daughter in law because she herself was badly treated – repeating patterns. Or, the mother in law tries to maintain control over her sons to ensure they will look after her in her old age.
- Dividing of other women through access to economic resources and status/power in her marital home.
- Women tend not to challenge or assert themselves on societal norms which clearly go against their interest/welfare such as having more children than is healthy, unable to stop daughters’ marriage to unsuitable husbands, and abide by restrictive practices i.e. dress codes - burka.
Women do abuse and oppress other women – remember they do not have the same power base as men in the family, and can be equally oppressed in other ways. Also, that in the marital home a woman gains more authority and status as she gets older and, if she gives birth to boys her status/authority is further enhanced. The elder daughter-in-law’s status/authority also increases when the mother-in-law dies.

Activity 1.4.16.1 Why do women abuse/oppress other women? (brainstorm) | Time: 15 minutes
Divide the flipchart in two and ask participants to brainstorm 1) The types and ways women abuse/oppress other women and 2) Why do women abuse/oppress other women.

Guidance for facilitators
- Explain the difference between ‘types/ways’ is what women do to abuse and oppress other women and ‘why’ are the explanations or causes.
- Do not be defensive if the participants consider women being violent/oppressive are major problems in Afghanistan.
- Explain and bring out key points from background information and key discussion points if they are not mentioned by participants.

Key discussion points
- Remind the participants of the fact/statistics outlined in handout 1.4.14.1 and explain that statistically the figures of women abusing men are so low globally that they are statistically insignificant in comparison to men abusing women.
- Usually male participants try to divert attention away from male violence by stating or joking, “what about women being violent to men?” Women who kill their spouse or intimate partner have, according to most research, been subject to long periods of frequent abuse and it is usually when a woman cannot bear the abuse any longer, or when the spouse/intimate partner starts to abuse the children.
- In Afghanistan, the problem of women abusing/oppressing other women, especially within the in-law’s home is seen as greater problem. Due to severe restrictions on women’s mobility, lack of freedom and choice, refusal of permission to visit her family and where men take more than one wife – competition and jealousy are contributing factors over attention, status, power and access to resources/basic survival needs.
- Acknowledge that child marriage, forced marriage, bad, exchange marriage and high bride price are all factors considered in Afghanistan to be leading women into being poorly treated by her in-laws whereby women sometimes take the drastic action of self-immolation and suicide. Finally, there is no justification for violence in any form, even those committed by women.

Activity 1.4.16.2 Women as managers of patriarchy (story) | Time: 15 minutes
Zara is widow with four children under the ages of 14. Since her husbands death she and her

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children have been living with her brother-in-law Ahmed, who has a family of his own. Zara would like to get a job as a teacher so that she does not always have to ask for money from Ahmed, as she feels they are not happy to keep providing for her. Zara asked for permission from Ahmed if she can get a job and also for her two daughters to attend school, this was refused as Ahmed said it would not look good if he sent his brother’s widow out to work. Zara feels depressed and worries about the future always being dependent on Ahmed.

Zara discussed her problems with her mother who told her it was not possible for her to live with them as Ahmed and her father-in-law would consider this shameful. Her mother told her that she had discussed these problems with Zara’s father, who said the only solution was for her to marry Ahmed. Her mother had suggested her re-marriage with a widower, a distant relative but her father would not hear of this. Zara’s father has already discussed her marriage to Ahmed with her father-in-law and they agreed this would be best, this way the children could also remain within their family. Zara’s mother had pleaded this would created more problems for Zara, as Ahmed is 8 years younger than her, with a wife and five children. Ahmed’s wife is also not willing to give permission for this marriage. Zara’s mother cries with her and says she can do nothing and it is better that Zara agrees to this marriage?

Large group – discussion questions

1. Why is Zara’s mother not able to assert herself to defend her daughter’s welfare?
2. In which ways are the men controlling Zara’s life? Is this reasonable? Is it acceptable?
3. Why does Zara not do what she feels is right for her and her children?
4. In which ways does Zara’s mother act as a manager of the patriarchy in the story? Are there other women in the story who are also managers of patriarchy?

Guidance for facilitators

Ensure you bring out key issues after the large group discussion on women as managers of patriarchy.

Affirmative exercise: Game – appreciating one another (20 minutes)

Hand out blank A4 paper to each participant with two strips of masking tape and ask the participant to stick the A4 paper sheet on each other’s back. Participants should collect some coloured markers and they should within the next 20 minutes try to write/draw ‘what they have appreciated or liked about that woman’, all messages must be positive. For example, heart shape to express love, a flower to express thanks, or write “you make me smile.” The participants are not to look at their messages at the end of the exercise, but to take it home and then read these in private. Of course, they can share these with others, if they want.
Session 1.4.17 Why do women stay in abusive relationships?

<table>
<thead>
<tr>
<th>Length</th>
<th>30 minutes</th>
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<tbody>
<tr>
<td>Overview</td>
<td>There are many pressures for a woman to remain in an abusive relationship ranging from the economic to fear of losing her children, lack of social support networks, social stigma. This session explores the reasons why women remain in abusive relationships.</td>
</tr>
</tbody>
</table>
| Learning objectives | 1. To be aware of the different kinds of reasons and the woman’s individual circumstances of why she chooses to remain in an abusive situation.  
2. To be non-judgmental in our attitude towards women who seek help/support but cannot leave abusive relationships due to lack of alternatives. |
| Preparation & materials | None |
| Session type | Group discussion and explanation. |

Activity 1.4.17.1 Why women remain in abusive situations? (large group discussion)

Time: 25 minutes

Discussion questions:
1. What are the difficulties that confront women in violent relationships that prevent them from leaving?
2. What kind of economical, emotional or psychological pressures do women face?
3. What kind of social/cultural pressures are there for her from her own family, community and society?
4. What kind of real alternatives in terms of resources or social support are available for women who want to leave abusive marriages?
5. How big is this kind problem in your community/locality?

Guidance for facilitators

- This session can evoke powerful emotions as the alternatives for Afghan women to leave abusive situations are very limited or non-existent. It is this anger that makes women take action for change.
- Bring out points from key discussion if these are not brought out by the participants.

Key discussion points

Afghan women find it hard to believe that women living in the West – who are educated, have better economics and better access to public resources and support remain in violent/abusive relationships. The reasons why women remain in abusive relationships are similar the world over. However, due to the intensity of restrictions and social ‘norms’ on Afghan women, it is im-
possible for a woman to make an independent decision to live alone even if she was economically independent. Very few alternatives exist for women that are not stigmatizing – as the very act of running away from home or leaving home has severe consequences i.e. being imprisoned (even through this is not a criminal act under Afghan national law).

❖ **Money and home:** The women has no money or no where to go. If she does not earn her own money or she does not have rights to her own home, she has no place to live. She might be able to go back to her family home or brother’s, but she does not have the right to live on her own.

❖ **Children:** If she has children, she may worry about their future without the father’s protection and support. Many women do not leave because legally the children belong to the father in Afghan law and she fears that she may be denied access to her children or worries about their care without her.

❖ **Worries about her husband:** She may be afraid of what he might do if she leaves him. Some husbands threaten to kill their wives, their children or themselves.

❖ **Lack of social support:** She may have little or no support from her own family or relatives. Some women find their own families do not believe they are being abused, to the other extreme, the families tell them they will not have them back and they have to make the best of the situation.

❖ **Social stigma:** Women fear the social stigma of leaving as shameful for themselves and their children – and of being judged as bad and left rejected, isolated and alone.

❖ **Guidance for facilitators**

| General aims/purpose of the exercise: (Re)connecting clients/participants to her inner potential of stability/being rooted and strong, but also giving her the experience of the feeling “to be nourished”, to get everything that you need (many women, never had such an experience, or didn’t have it for a very long time). The exercise is a positive experience, it gives women joy, harmony and relaxation, but can also be a future potential of self-support – either remembering or doing the exercise on their own. |

❖ **Affirmative exercise: the tree – imagination exercise**

**Exercise "The Tree"**

Ask the participant to find a comfortable position sitting on the ground or on a chair. Ask her to close her eyes or to look at an object on the wall. Ask her to concentrate, to become aware of how she sits and to listen to her breathing.

Give her the following instructions:

“Imagine being in a beautiful place. It may be a place you know well or a place that only exists in your fantasies. It is a place that you love and where you feel safe. You enjoy being in this place and you start to explore your surroundings. You notice in some distance a soft green hill and at the top of the hill a beautiful big tree. You admire the tree and walk toward it. When you come close, you see the large trunk and strong branches. The branches and leaves protect you from too much sun or rain. You touch the tree trunk and feel the bark.”

15 See Manual on psychosocial Intervention, medica mondiale Afghanistan.
You turn around and sit down with your back leaning against the tree trunk. You feel and enjoy the strength of the tree. You imagine becoming one with the tree. You feel the deep and strong roots connecting you with the ground. You feel the nourishment coming to you through the tiny and numerous roots that give you water. You feel proud and free like the big branches spreading out into the sky. You hear the leaves whispering encouragements in the soft wind. You enjoy the warmth of the sun as well as the freshness of the rain. The birds nesting and singing in your treetop make you feel happy. You feel the energy the sun gives you. You feel what it is like to receive everything you need, the earth, the sun, the whole universe are giving you energy and the nourishment you need. Enjoy this feeling. Keep this feeling deep inside you and realize that whenever you want, you can return to this tree.

When you feel you are ready to come back to this room, imagine slowly walking away from the tree. Open your eyes and come back into this room.
After the exercise you may suggest to the participant to draw the tree she has imagined. If you use this exercise in a group situation, ask some of the participants if they want to share the feelings they experienced during this exercise.
# List of abbreviations

## Organisations/institutions

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Full Form</th>
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<tbody>
<tr>
<td>HDI</td>
<td>UN Human Development Indexes</td>
</tr>
<tr>
<td>IAM</td>
<td>International Assistance Mission</td>
</tr>
<tr>
<td>INGO</td>
<td>International Non-Governmental Organisation</td>
</tr>
<tr>
<td>mm</td>
<td>medica mondiale</td>
</tr>
<tr>
<td>MoWA</td>
<td>Ministry of Women's Affairs</td>
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<tr>
<td>NGO</td>
<td>Non-Governmental Organisation</td>
</tr>
<tr>
<td>NSPCC</td>
<td>National Society for the Protection and Care of Children in UK</td>
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<tr>
<td>RAINN</td>
<td>Rape, Abuse and Incest National Network</td>
</tr>
<tr>
<td>UN</td>
<td>United Nations</td>
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<tr>
<td>UNDP</td>
<td>United Nations Development Programme</td>
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<tr>
<td>UNHCR</td>
<td>United Nations High Commissioner for Refugees</td>
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<tr>
<td>UNIFEM</td>
<td>United Nations Development Fund for Women</td>
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<tr>
<td>UNPF</td>
<td>United Nations Population Fund</td>
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<tr>
<td>WASSA</td>
<td>Women’s Activities and Social Services Association</td>
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<tr>
<td>WHO</td>
<td>World Health Organisation</td>
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<tr>
<td>ZWRCN</td>
<td>Zimbabwe Women’s Resource Centre Network</td>
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## Other

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Full Form</th>
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<tbody>
<tr>
<td>GBV</td>
<td>Gender-Based Violence</td>
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<tr>
<td>VAW</td>
<td>Violence against Women</td>
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</table>
Module 2 | Taking Actions
Individual and Community Activisms to Stop Violence Against Women

Length | 3 days

Overall objectives
1. To learn about projects and activities established globally on VAW by women for women and learn from those experiences.
2. To understand what it means to be a women’s right activist through concepts of empowerment and solidarity.
3. To understand the use of social activism and protest to raise awareness on VAW.
4. To learn how to start activities through different methods and techniques for assessing needs and identification of problems.
5. To address VAW in the community from a woman centred perspective.

Preparation
This module is a continuation of module 1 on raising awareness of VAW. It is advised that this module be undertaken immediately after module 1 with no break.

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2.1 Introduction – Screening of a film on Afghan women’s oppression by Afghan film makers
2.2 Empowerment starts with the self
2.3 Women’s rights activists – creating solidarity among women
2.4 Working with VAW issues: safety considerations first?
2.5 Global examples of women’s activism to respond to VAW
2.6 A review of achievement and challenges for Afghan women on VAW activities
2.7 Identification and needs assessment of VAW issues for action
2.8 Community activism and social protests
2.9 Networking and National Network of Afghan Women’s Rights Defenders (AWRD)
2.10 Working with men?

Appendix: List of abbreviations
List of women’s organisations
Session 2.1 Introduction – Screening of a film on Afghan women’s oppression by Afghan film makers

<table>
<thead>
<tr>
<th>Length</th>
<th>2 hours or more depending on the length of film selected.</th>
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<tbody>
<tr>
<td>Overview</td>
<td>Screening of a film by Afghan film makers on an aspect of women’s oppression and VAW issues, followed by a discussion on the issues raised by the film.</td>
</tr>
</tbody>
</table>
| Learning objectives | 1. To raise awareness on an aspect of Afghan women’s and VAW issues through a screening of a film made by Afghan film makers.  
2. To discuss issues raised by the screening of the film. |
| Preparation & materials | • To select a suitable film and ensure you have a copy.  
➢ Ensure use of DVD player and television or multi media player.  
➢ Ensure you have electricity and power. |
| Session type | Film and discussion. |

Background information

The use of a film is a powerful way to convey issues in an accessible manner. There are now a number of films made by Afghan film makers on women’s issues that are a good source of material. It is strongly recommended that you show one film as part of raising awareness on VAW issues. The film you choose to show should be discussed with the participants and an agreement should be reached which one is most suitable for that province (consider issues that confront the local communities such as suicide, forced marriages). The following films are recommended:

**Osama** explores the restrictions and atrocities committed against women during the Taliban period. It follows the story of a young girl whose widow mother disguises her as a boy so that she can be admitted to a Madressa - for survival reasons as she can no longer afford to feed or clothe her daughter.

OSAMA, Afghanistan 2003, D: Siddiq Barmak  
http://www.osamamovie.com/

**Last Verse, Last Night (2006)** is based on a true life story of a young Pashtun girl who suffers abuse since birth because her father wanted a son. She is unable to take the physical and psychological abuse and runs away from home. She is placed in a safe house, despite her protests that she would be killed by her father if she is returned home - the MoWA and others ignore this and return her back to her father. The title of the film is the poem she had written on herself and the oppression of women as she understands this “Last Verse, Last Nigh” for her.¹

**The stoning** – a film by AIHRC (Afghanistan Independent Human Rights Commission) is a story of a widow who is accused of disgracing the family honour when she is discovered pregnant.

¹ For more information please ask the medica mondiale team in Afghanistan.
After the birth of her child the in-law returns the widow to her parents, and tradition demands that
the father kill her for zina. We discover that she was raped and the rapist has now managed to
cconvince her parents that her younger sister should be given to him.

SANGSAR (THE STONING), Afghanistan …. D: Latif Ahmad

Self Immolation – a film by AIHRC is a story of bad exchange – a young girl is forced to marry
against her will in exchange for a murder committed by her uncle. However, she is ill-treated by
her husband and in-laws. Seeing no option to her misery she takes the drastic action and com-
mits self-immolation.²

Self Immolation – a documentary by WASSA on the suicide and self immolation in Herat
through interviews with survivors, their families and those involved in working with survivors of
self immolation.³

Guidance for facilitators

- All these films are suitable and open up many issues for discussions with women. All of them
  are emotionally powerful and sad, so tissue papers should be at hand.

- Many issues will arise; pick up key points for discussions. Allow participants sufficient time to
  reflect on the feelings the film evoked in them.

- Be cautious of negativity that can surround participants through watching these films, some-
times they feel it is just too difficult to make changes on women’s oppression – ensure you
remind participants that these films were made so that Afghans themselves will challenge
oppressive practices against women.

- It is better to show a film either at the end of module 1, or at the beginning of module 2, not
  in the middle of these two modules.

² The film can be picked up and copied at AIHCR in Kabul.
³ Please contact WASSA or the medica mondiale office in Kabul for more information.
Session 2.2 Empowerment starts with the self

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<th>Length</th>
<th>2 hours</th>
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**Overview**
Many Afghan women face many different kinds of restrictions within their own families whereby they have to be home at certain times, are not able to travel without mahram, not able to work where men are present, not able to visit certain types of places like prisons, police stations. These restrictions become barriers to offering effective support to victims of VAW. It is important for women to become empowered within their own personal lives by being prepared to make changes to challenge inequalities and injustices so they are able to work on VAW and women’s rights issues. There are always costs and benefits of making change in any situation whether in the family, at work or in society – sometimes they can bring positive changes and many times it is a hard long struggle. In the next sessions we will look at women building solidarity and friendships so individual women are not isolated.

**Learning objectives**
1. To become aware of your own strengths and abilities.
2. To negotiate and make changes in your own life that are liberating and empowering.
3. To recognise the costs and benefits of making changes.

**Preparation & materials**
None.

**Session type**
Stories, group discussion and explanation.

**Background information**
Women to women support is essential in working on VAW cases, as victims will not talk to men about sexualised violence or VAW due to embarrassment, shame and fear, to the other extreme their men will not allow them to talk to men. In many places in Afghanistan, especially in villages and provinces, it is very difficult for victims of VAW to seek or receive any support from other women due to restrictions on their movements or because of lack of women employed in key agencies or women in communities that can help i.e. no female shura or teachers.

Empowerment takes place on many different levels for women individually and collectively within their own families, in organisations, and in communities. Many women are interested in working on VAW/women’s issues, seeing this as an important step to securing their own rights. Through its experiences in Afghanistan, mm has found that when women are personally empowered they are better able to support victims of VAW and challenge inequalities. Avoiding situations where a victim of violence is left in an agency or the community because a woman had to go home at a particular time or was unable to go to the police station or court to register/follow up a case.

Being empowered personally means believing in yourself and using your inner strength to bring about transformation in your own life and enabling others to do the same. Sometimes the barriers to change are self imposed.
Challenging positively in a family can lead to open communication and discussion, and also lead to other changes being made in the family such as valuing opinions and views of all family members not just those who are older and just men.

Many organisations both national and international have a policy of ‘no mahram’; as men inhibit, interfere and in some cases take over working on a case of VAW. No matter how nice, kind or helpful the ‘mahram’ are – the presence of men is an inhibiting factor for many women, whether it is on a case or in a women’s workshop/meeting – women are not able to act freely or feel comfortable. If women want to work with victims of violence they must be committed to helping them in difficult circumstances and situations, and not simply go home just because it’s 3 p.m. And, be prepared to work and travel without the presence of a mahram.

Key discussion points

- Empowerment means that women connect with the women power inside of them: a way to use their inner strength – to have courage, belief in themselves, confidence, resilience and capacity to make changes.
- Empowerment focuses on the individual personal strengths, skills, experiences and capacity of women to improve the quality of their lives and to help others.
- Empowerment does not focus on the problems of the person but on the personal strengths of the women to make changes. Women are experts on their own lives, and they know what they are capable of.
- Empowerment means that women respect themselves and are individuals with their own rights and have their own identity, and are not only attached to other key figures in their life – as wife, sister, daughter or mother.

Guidance for facilitators

- You can choose to do 1-2 stories depending on which one is more relevant to the participants’ experiences, and you must do the activity on costs and benefits.
- Before starting the activities explain the reasons why it’s important that change starts with the self and why women must work with victims of VAW in a way that is supportive to them – not conditional on societal norms and expectations.
- Bring out key discussion points on empowerment in the large group discussion.
- Explain to the women that taking no action or saying nothing even in your own family can be taken to mean you agree. There are risks to challenging and each woman must decide the kind of risks she can take in her own family or at work. Sometimes, the groundwork can be laid slowly before introducing the topic of change or the challenge.
- Give an example from your own experience to illustrate the losses and gains of making changes in your own family, if the group has difficulty in coming up with examples.

Activity 2.2.1 Zuhra and restrictions (story) | Time: 30 minutes

Zuhra has worked for many years as a teacher. During the Taliban times she was part of a group that secretly continued to teach girls and women to read and write. Unfortunately, when she became a widow, she and her children had to move home and live with her in-laws in a

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4 Here and in all following cases and stories we don’t use real names.
small town. Her in-laws are good to her and her children, and have allowed her to continue to work as a teacher. However, her in-laws are very restrictive about her movements, complaining if she is one minute late from school, and do not allow her to visit her friends or go shopping alone – saying their relatives and neighbours will gossip and make up stories that she is having an affair with a man. Recently, a women’s NGO asked her if she would like to help with teaching women’s rights at their centre, and explained that they would provide her with the necessary training first. Zuhra is very interested in working on women’s rights issues and this would also give her new skills.

Zuhra is becoming a bit fed up with these family restrictions. She has definite views about many things especially about women’s position in society. She does not feel these restrictions are reasonable – she is not asking to go out at night, nor has she done anything that would give her in-laws any cause to mistrust her. She feels her in-laws are punishing her because of society’s customs/values and not because of what is good for her and their family relationships.

Zuhra decided she will talk to her parents-in-law about what she feels.

Large group – discussion questions

1. What are Zuhra’s major complaints about her in-laws? Do you think these are justified?
2. What are Zuhra’s strengths and abilities?
3. What do you think Zuhra will lose if her in-laws do not negotiate on what she thinks are unreasonable restrictions?
4. What will Zuhra feel if she does nothing about these restrictions?
5. What will Zuhra gain, if her in-laws agree with her request to becoming less restrictive?

Activity 2.2.2 Salima’s dream of becoming a lawyer (story)  

Salima’s education to become a lawyer was disrupted during the Taliban period. The family had become refugees and Salima also lost her brother in the conflict. These were hard times. They had returned from Pakistan back to their home after the Taliban period, and the security situation was gradually improving. To help her family economically, Salima managed to get a well-paid job with an INGO (International non-governmental organisation) because she can speak English.

It is now over three years and her family has not allowed her to continue with her education, always using security and bad environment as an excuse. On top of which her relatives and neighbours say the reasons why her family do not allow Salima to get married or study is because they need her money. Yet her family has sufficient finances. Recently, Salima applied for a scholarship to finish studying to become a women’s rights defence lawyer, and she got the full scholarship. She was excited and happy, that finally her dream will come true that she will become a lawyer, not just a lawyer but a lawyer with a foreign qualification! But when Salima told her family the good news, they told her they would not give her permission to go because she would have to live on her own and this would cause the family shame. Her mother tried to support her but her father and brother still do not agree.

Salima is very upset and hurt. She and her mother have tried to argue that Salima will not do anything to disgrace the family name and she will work hard, but her father and brother still do not give her permission.

What should Salima do now?
Large group - discussion questions

1. Do you think her father and brother are right to refuse permission for Salima to study abroad? If yes/no, why?
2. What are Salima’s strengths and abilities?
3. What do you think Salima will lose if she does not go abroad to study?
4. What can Salima and her mother do to get her father and brother to change their minds?
5. What comprises can Salima make with her family to continue studying to become a lawyer?

Activity 2.2.3 Presence of men and marham (story or role play) | Time: 30 minutes

Jamila works for a local NGO involved in a women’s income generation programme. Her job involves encouraging local women to attend the various types of classes at the centre such as literacy and sewing. Some of the women can only attend if a male marham drops them off and collects them, with some marham sitting in on a class at times to monitor the classes.

The male project officers in the centre are kind and helpful, especially about accompanying Jamila when she visits families at home to explain about the programme and to ask women to join the project classes. They can explain the project to the male family members, whilst Jamila talks to the women about the project activities. However, in the centre Jamila finds the male project officers sometimes listen in on her classes, and take over her class by giving advice or information. On the last occasion, the women were laughing at a joke when they were discussing problems women have with their in-laws – and a male project officer came in to enquire about what was going on. Jamila said “nothing, we were just laughing at a funny incident”.

Jamila likes her work very much. She feels she is helping women gain new skills so they can earn money at home with their sewing. However, she is bothered by the interference and presence of the marham and the male project officers in her classes. Whilst she understands the marham would like to ensure the women are safe due to the security problems in the area and the male projects officers are trying to be helpful, their presence makes the women uncomfortable and they cannot relax and enjoy the classes. Jamila herself also feels she is being monitored and watched. She would like to take off her headscarf as would some of the women when it is hot so they can feel more comfortable, but with these men around it is impossible! Jamila has also noticed that some of the women have stopped coming to the classes.

Large group - discussion questions

1. Why do women attending the centre feel uncomfortable? And why have some women stopped attending?
2. How are the male marhams and male project officers helpful to Jamila and the women attending the centre?
3. What are the problems Jamila notices with the male mahrams and male project officers in the centre?
4. What should Jamila do to address these issues?
5. What are the consequences to the project, if Jamila does nothing?
Activity 2.1.4 What will I lose and what will I gain if I challenge | Time: 15 minutes in pairs and 15 minutes feedback

1. Ask the participants to work in pairs, and for each participant to list 1-2 issues they would like to change in their family, things they find restrictive or oppressive that they think they can challenge to enable them to work on women’s rights or VAW issues.

2. For each challenge the participants are to list what they think they will lose and what will they gain if they negotiate for a change. It is easier if they divide a paper in half and list losses and gains, as many as they can.

3. How would they go about making these changes?

4. Participants are to feedback on some of the issues.

Large group – feedback and discussion questions

1. What kinds of issues did the participants want to change in their families?

2. What are the likely losses and gains if they challenge?

3. If they did nothing, would their family members (men) change and be less restrictive or oppressive? If yes/no, why not?

4. What kind of strategies would you adopt to making a challenge?

5. Whose support in the family would you seek and why?

6. Is it worth making the effort to make changes on women’s issues in your family? Explain your reasons.

Trainers tip Different participants should feed back to the main group to enable women to gain experience and skills of presenting in large group. Ensure that each woman has the opportunity to present.
Session 2.3 Women’s rights activists – creating solidarity among women

**Length**
2 hours and 15 minutes

**Overview**
In previous sessions (module 1) we looked at how women can be divided due to patriarchal norms and values and become managers of patriarchy. In this session we will consider ways to bring women together to create solidarity and friendship, so that collectively you can work on women’s rights and VAW issues. In working together you are strong, you reduce risk and isolation on safety issues, support one another, and plan actions/activity together to prevent violence or support victims of VAW. This is called becoming women’s rights activists.

**Learning objectives**
1. To understand what it means to become a women’s rights activist.
2. To recognise the power of working together in solidarity with other women regardless of their status, ethnicity and social group.
3. To understand by working together as women you reduce the risks of isolation and risks to personal safety.
4. To understand working together enables women to share skills, experiences and knowledge, and to learn from each other to plan actions and activities.

**Preparation & materials**
- Familiarisation with background information and stories.
- Coloured markers, drawing paper, masking tape and thick string.

**Session type**
Explanation, discussions and activities.

**Background information**
Women’s rights activist is a term used by women as an empowering one because they have made it their life’s duty to challenge injustice and inequalities based on gender. These women are both ordinary and extraordinary, educated, uneducated, they work in communities, have professions, are married or single, mothers, have been abused, not abused, young, old, etc. They come from all walks of life and situations. Some women are women’s rights activists without realising this!

Some women prefer to be called women’s rights activists, others feminists, some community activists. There are different ways women’s rights activists organise themselves. Women’s rights activists work with other women in solidarity – they find a common purpose and they try to work through their differences so they can support each other and plan activities together. Women’s solidarity/friendship means recognising the potential and actual collective strength of women in working together on issues. It can involve 2 women to 100 women.

Women’s rights activists by working together have the potential and opportunity to learn new skills, gain new experiences and new ideas. This is particularly important for Afghan women who may live in restrictive environments, far away from towns, do not have access to information and sometimes just do not know what they should do.
Being a women’s right activist does not mean you eradicate all inequalities immediately, but that you take actions towards making changes whether small or big. Remember change is process, with successes, failures, setbacks and lessons learnt.

Women’s rights activism means having principles such as the following:

- **Non-violence** – not to use violence in any form, as violence only perpetuates violence.
- **Non-violent direct action** – to use peaceful means to bring about change, it does not mean that you do not challenge or confront but the methods you use are non-violent such as a protest, demonstrations, hunger strike, or a *jirga*.
- **Non-discrimination principle** – not to knowingly discriminate against others on the basis of ethnicity, social status, age, disability, race, religion, gender, sexuality, etc.
- A fundamental duty to intervene to support individual girls/women who are abused and exploited.
- To support and help those who are harmed, abused and hurt by VAW and other atrocities.
- Supporting and working with other women to bring about positive change in lives of girls/women.
- To respect and value contributions from women regardless of status and education levels.

**Activity 2.3.1 Teacher Sidiqa (story) | Time: 30 minutes**

Sidiqa is a school teacher. Her girl students love her very much as she is kind and helps them with many problems at home and at school. Sidiqa wants her students to study hard so they can have jobs that will help Afghanistan's development. After 25 years of conflict the country needs women doctors and lawyers. She is often teased as being only concerned with women's rights. Sidiqa does not care as she knows in Islam women have equal rights to study and work. Her student Reema, aged 13, is very bright and clever, but in the last week or so she started to become depressed and shows little interest in study. Sidiqa asks Reema what is wrong. Initially Reema could not say what the problem is, than gradually she tells Sidiqa that her family have arranged her marriage, she will be getting married within four months, and she will have to stop studying. Crying, Reema says she does not want to get married.

Sidiqa explains Reema’s situation to the head mistress, Amira. They both agree that child marriage is against Afghan national laws and they should talk to Reema's parents in a reasonable manner and make them understand this is not good for Reema's future. However, Reema’s father is determined the marriage will go ahead, it is a cultural practice and the local mullah also advised them that girls should be married early. All the arguments and persuasion from Sidiqa and Amira fall on deaf ears, as Reema’s father states that soon Reema will also stop attending school.

Sidiqa feels very upset, and does not want to accept the advice from Amira and other school teachers that there is nothing that can be done to help Reema now. Sidiqa wants to go and fight with the mullah, she wants to report this case to the prosecutor lawyers rather than give up. Amira in private tells Sidiqa although she understand how she feels, they can do nothing more on this case and they have to be careful as some parents are already gossiping that the teachers in this school are encouraging girls to go against their parents, or worse, to run away.
Large group – discussion questions
1. What do you think about how Sidiqa has handled Reema’s situation?
2. Is there any thing more Sidiqa can do to stop Reema’s marriage and have her return to school? Explain your points of view.
3. What do you think Sidiqa should do now to support Reema?
4. How do you think Sidiqa can build solidarity with the students and teachers in the school to tackle issues like child marriage and school drop out in the future?

Activity 2.3.2 Creating solidarity through working together (group activity)  
Time: 30 minutes for task, 10 minutes feedback and 15 minutes large group discussion

Ask participants to divide themselves into two groups. Each group will have 10 minutes each to feed back. The group task is “to select an issue in their community that is a problem relating to VAW or Women’s rights.” The issue selected should be simple and workable. The issues to discuss are:

1. What are the particular problems women face on the issue selected?
2. Which women from the community would they involve in this activity?
3. How would they address issues of differences among women from the community based on ethnicity, status, social groups, and religious affiliation?
4. What actions will you take to address the problem?
5. What kind of skills, experiences, knowledge or capacity will be required from women in the group to tackle the problem?

Large group – feedback and discussion questions
1. What are the learning points from the feedback on creating solidarity amongst women – the strengths and challenges?
2. What ways did they think of to address differences between women to create an inclusive approach?
3. Was it useful to think of the different skills, experiences, knowledge of the women involved as a way for women to learn from each other and strengthen the actions in the activity?

Key discussion points
- Starting an activity to promote women’s solidarity can be very small but requires time and commitment such as teaching girls literacy skills in a community. If the women involved are from different ethnic groups it can demonstrate breaking down barriers and showing friendships being built.
- In any actions or activities planned, it is useful to have women with different skills, strengths and experience involved to enhance and strengthen the impact of the action.
- Working together is empowering as you build on solidarity based on support and the collective strength of women – in friendship and sisterhood.
- After activity 2.3.3 also bring in issues listed in the background information on what it means to be a women’s rights activist, if these are not already brought out.
Activity 2.3.3 Charter of women’s rights activists (individual & group) | Time: 40 minutes

1. Make a circle in the middle of the room with masking tape or thick string. This represents Afghanistan – reflecting that women make up more than half of the population. The aim of the activity is for participants to make a charter of what it means for them to become a women’s rights activist.

2. The participant should individually draw or go outside and choose something which symbolically reflects what it means to them individually to be a women’s rights activist. They have 10 minutes to do this.

3. When they have finished each woman places her symbol or drawing in the centre and explains what their symbol or thing means which should be an affirmation.

   Examples - a bundle of sticks/pencils to demonstrate unity of women that cannot be broken easily signifying protection, strength and togetherness. A drawing of a torch burning to signify liberation and duty to intervene and help women experiencing violence/abuse to end injustices.

4. After everyone has finished – this can be written up as a charter for the group and women can take their symbol as a reminder of their affirmation for the future.

Large group – feedback and reflection

1. What did this activity make them feel?

2. Is this a charter they can use in their own agency and community?

3. What learning points did they gain from doing this activity?
Session 2.4 Working with VAW issues: safety considerations first?

<table>
<thead>
<tr>
<th>Length</th>
<th>3 hours (or more)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overview</td>
<td>There are real risks to women working on VAW and women’s rights issues at different levels in the community either directed at individual women or groups of women, her family, the people she works with, her organisation. These risks can be physical, verbal, damage to reputation, threats/intimidation and in extreme cases lead to murder. Women must assess safety issues first and how to minimize risks to themselves and other women they are working with.</td>
</tr>
</tbody>
</table>
| Learning objectives   | 1. To become aware of risks and safety issues in the community.  
2. Organise support for women who are being threatened and attacked.  
3. To minimize risk to self and those working with you through safe guidance awareness.  
4. To became aware of own strengths and empowerment. |
| Preparation & materials | • Familiarisation with background reading materials and stories.  
• Photocopies of handout.  
• flipcharts, markers and coloured pens. |
| Session type         | Explanation, stories, discussions and drawings. |

**Background information**

The risks of VAW are many, as we have discussed in the previous module. In different parts of Afghanistan the risk of women working on VAW and women’s rights issues are high. Over the years there have been attacks on women working in international and national NGOs, the Department of Women’s Affairs (DoWA) and women activists. In 2006, the head of the DoWA in Kandahar was murdered. She was 60 years old, and was working on promoting women’s rights within Islam. MP (Member of Parliament) Suukuria Barackzai routinely receives threats that she is a target of suicide bombers. She has voiced concerns for women working on women’s rights, doing their jobs and being visible: “we work in an atmosphere of fear and intimidation”. MP Barackzai says that whilst in the Afghan constitution women’s rights are promoted, these are undermined by the Taliban, conservative elements of society and war lords. In areas where there are high military presence and insurgency activities, attacks on women increase. Each time a woman is attacked or killed it creates fear and leads to women being afraid. This leads to further restrictions imposed on women by their families/agencies/communities as the environment is considered insecure for them to work in.

These are difficult situations for women, because if women stop working on women’s rights issues it means those responsible for the attacks or creating an environment of psychological fear will consider it a victory. If women continue to work regardless, they place themselves and those they are helping or working with at risk. There is a popular saying, “there is no point in being a

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dead hero, it is better to wait and fight another day.” It means exercising caution and considering the personal safety of those involved – and not taking unnecessary risks.

**Guidance for facilitators**

- Before starting the activities highlight the importance of personal safety for women working on VAW and women’s rights issues. Give information from the background information and also ask participants if there are particular safety and security issues in their village/provinces for women to consider.
- You can do one story and just the guidance on being safe if time is a consideration. Otherwise try to do all the activities as this is an important issue.
- For the ‘being safe’ activity – you can give the handout, women can draw symbols to help them remember key points and also they can add points for guidance relating to their own village/province.
- In the shield exercise, encourage women by praising creativity and originality. The use of colour, space on a flipchart, thorns/sharp patterns on the edge of the shield – are indicators of women still not feeling safe, not confident. If you notice these ask participants what they mean. Do not start to make specific interpretations on any shield, but general comments.

**Activity 2.4.1 Aziza’s fear and safety (story)**

Aziza is a semi-literate older woman, married with grown-up children. She has been elected as a shura in the community due to her being respected and having less restriction by her family to go outside the home. Women come to talk to her about problems in their marriages and economic problems. Usually, she tries her best to support them by advising them. If she can she tries to help them by finding them jobs, which is very difficult as there is very little work except farm work. She also works hard at encouraging parents to allow their daughters to attend school.

Yesterday, Mubeena, a 14-year-old girl from the village, was raped by two policemen. Mubeena was placed in prison (with men as there is no separate prison for women/children) for having consensual sex. The whole village is gossiping saying Mubeena is a bad girl and casting judgments on the lack of morals of her family. Today, Mubeena’s mother came to see Aziza, crying and begging for help to get her daughter out of prison. She also wants Aziza to go with her to visit her daughter in prison today.

Aziza feels the pain Mubeena’s mother is going through. Nevertheless, she does not want to accompany Mubeena’s mother to the prison as she worried about her reputation if she visits a prison. Aziza does not want to go to the police station either, because she is afraid the police might take revenge on her family. Instead, she advises Mubeena’s mother to ask her male family members to go and see the lawyers and Governor to talk about the case. Aziza feels very guilty that she is afraid but inside is feeling so angry that Mubeena has been punished for being raped. She wonders how Islam has become a weapon of punishment against women, but feels helpless.

**Large group – discussion questions**

1. Why does Aziza feel unable to help Mubeena’s mother?
2. What are Aziza fears about going to the prison and the police station?
3. Are these the kinds of issues that prevent women helping on VAW cases?
4. What can Aziza do to ensure her own personal safety to help Mubeena and her mother?
5. What else can Aziza do when VAW cases emerge to ensure that she has good support in order to help women experiencing abuse/violence?

**Activity 2.4.2 An attack on Bashira, the local TBA (story) | Time: 35 minutes**

Bashira is a TBA (Traditional Birth Attendant) working in the village delivering babies, and when there are complications she arranges for women to have their baby in hospital a long way from the village. Bashira’s husband or son usually accompanies her when there is a delivery at night. Some men in the village do not like their women to go to hospital as they are against women being seen or having a baby delivered by a male doctor. Bashira has also given advice and contraception to women who already have many children and do not want any more. Bashira also advises women on many other health problems they have.

One day Bashira was badly attacked by some men in the village saying she was acting against Islam by stopping women having more children. No action was taken by the local police. Many women in the village and hospital were angry at this attack on Bashira, who is very hardworking and helpful to all women, coming out at night to deliver babies and who has saved many women’s and babies’ lives over the years. Women from a different ethnic group to Bashira were spreading rumours like some men, that only a prostitute would stay out late at night and it was a woman’s duty to have as many children as she could as this is written in Islam.

The women who supported Bashira knew that the hospital would not give the village another TBA as the story of the attack had spread and no one would work here due to fear of more attacks. Women would suffer as there would be no one to deliver their babies and the hospital is too far to travel. Many families are too poor to pay the transport costs. These women decided that they must do something about the situation to show their support to Bashira. They also wanted to ask Bashira to return as a TBA but how can they ensure that no more attacks will take place?

**Large group – discussion questions**

1. What are your feelings about the attack on Bashira?
2. Why was Bashira attacked? Is this a problem that confronts women working outside of the home?
3. Is it wrong for women to use family planning methods if they already have too many children or do not want any more children?
4. What are the factors/issues dividing women in the village?
5. How can women create solidarity amongst themselves? Who should do this? How can they address their differences i.e. ethnicity?
6. How can the women support Bashira now?
7. What actions can they take now? What is their strategy?
8. What will the women do to ensure that Bashira or another TBA do not face risks to their safety in the future?
**Handout 2.4.3 Being safe**

Having an attitude of confidence, assertiveness and not showing fear. Research studies have shown this kind of attitude makes attackers think twice about attacking such women. Always trust your instinct – if the situation feels unsafe leave as soon as you can without raising suspicions that you are worried about your safety.

If tempers get high or people start to shout – keep calm, keep your voice level soft but firm – this can defuse a situation. Remember, people being angry or venting anger does not always mean they are likely to get violent.

1. Work in pairs or three – for protection and to support each other especially in public forums like jirga/shura meetings and places like police stations, prisons, detention centres, etc.

2. Ensure you carry a mobile phone with emergency contact names and numbers and enough credit on your mobile to call for help.

3. Be alert and aware of your surroundings at all times.

4. It is useful to carry a whistle with you (or around your neck on a piece of string) at all times; this can deter attackers and create enough noise to summon help.

5. Do not always use the same route to go to the office/community and home, vary and change your routes.

6. Do ask for advice from agencies, families and communities if you are going out of the village or province for contacts of colleagues/friends/relatives there that can help, support or guide you. It can make a strange place feel safe and friendly.

7. Always inform your agency/family/community member where you are going, who you are seeing and when you expect to be back.

8. Do not publicise widely information about your movements and involvement in women’s rights activities.

9. Do not tell too many people in advance who and where you are visiting, limit this kind of information to a ‘need to know’ basis such as your family/agency/key community people.

10. Arrange visits with women/families in your workplace, or if you do not have a work place, within DoWA offices or a community place where others are around i.e. school, community centre.

11. If you are attacked on the street and the robber wants only your purse, hand this to him and make your escape.

12. Do not try to fight back - if there is a possibility of attack or an actual attack leave the situation as safely as you can.

13. Make sure doors and windows are locked when travelling in cars.

14. Do not visit unknown families or families about which you have no information from other agencies.

15. Do not engage in conversations with strange men in isolated areas of the village and communities.

16. Terminate visits and interviews where a person is under the influence of alcohol / drugs – it is not possible to engage with people under these circumstances.

17. If you suspect a girl/woman will be harmed, kidnapped or detained against her will, it is the job of the police or the male shura to intervene. You can support the woman later
when the situation is calm.

18. Avoid areas of high military presence, demonstrations, and security alert areas i.e. bomb threats, and follow the guidance from ANSO and others.

19. Women working in agencies should have guidance on safety and security – they should follow these.

Activity 2.4.4 Being safe (group activity)  
Time: 40 minutes
1. Read out the handout on being safe or ask 1-2 participants to read them.
2. Discuss each point and clarify issues on what they mean and ask participants for examples to illustrate these points.
3. Participants can add more points to this list.
4. Encourage participants to discuss these points with other women in the communities and with their agencies.

Activity 2.4.5 Shield of protection and empowerment (individual activity)  
Time: 30 minutes individually and 40 minutes feedback
1. Give each participant a flip chart paper and some coloured markers. You can leave the markers in the middle of the room for them to share.
2. Explain the historical background of shields. They were used in war times to protect soldiers, now of course against bombs they are useless. A shield is a defence – its dominant shapes are usually a circle or oblong – usually no sharp corners. They are usually divided into four parts and decorated with colours and symbols – signifying the identity of the country, the group – or symbols of strength like dragons, or a motto of power like the sun.
3. Ask each participant to draw her own shield following the guidance below. The drawing should be symbolic rather than written words.
4. Each participant will have 5 minutes to feed back on her shield of protection and empowerment.

<table>
<thead>
<tr>
<th>The situations that made you feel unsafe or unprotected in your life. Examples can be travelling on your own with children to a safe place or bombs dropping on your home/village.</th>
<th>What protected you in those situations? What did you do to be safe? Examples can be praying, help of friends, your work, wearing a burka.</th>
</tr>
</thead>
<tbody>
<tr>
<td>What did you learn about your strengths from these experiences? Examples can be confidence, quick thinking, and ability to challenge.</td>
<td>Draw or write a motto that you will use as your empowerment symbol to protect you in the future.</td>
</tr>
</tbody>
</table>
Large group – feedback and reflections
1. Themes or patterns of similarities or differences from the exercise?
2. Participants' reflections or comments on the shields and feedback?
3. Did they find this a useful exercise?

Key discussion points
Burka is a symbol of oppression for women, the reasons behind a burka - that men become excited or tempted or distracted - are male excuses for which women bear the consequences. Women have peripheral vision in a burka and it has caused accidents on the road and limits her freedom of movement. Whilst its usage is oppressive, it has protected women in Afghanistan during the Taliban period and continues to do so now. It allows women to remain anonymous so they can go out, stops them being identified and helps them to avoid risks such as being kidnapped or being forced into marriage by commanders. Afghan women feel that the burka gives them safety, and as much as many of us do not like the burka, we must allow women to make their own judgments on their security and the protection that the burka affords them, particularly in restricted and high-risk areas.
Session 2.5 Global examples of women’s activism to respond to VAW

<table>
<thead>
<tr>
<th>Length</th>
<th>1 hour</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overview</td>
<td>This session provides examples of projects and activities women have established to respond to either the individual needs of VAW cases or at societal and social structure levels. This session provides information and gives ideas to help Afghan women think about how they can adapt and use these examples to set up activities in their own communities or agencies.</td>
</tr>
</tbody>
</table>
| Learning objectives | 1. To become aware of different kinds of actions and activities organised by women around the world.  
2. To think about how these actions and activities can be adapted to the Afghan context.  
3. To link up with women’s organisations in other parts of the world for support and advice. |
| Preparation & materials | - Familiarisation with background reading and handout materials.  
- Photocopy of handout.  
- List of women’s organisations in the reference can be photocopied.  
- Flipcharts, markers and coloured pens. |
| Session type | Lecture and discussions. |

Background information

Women who have been abused will have different needs for support – such as medical/health, psycho-social, legal support and emergency protection. This is called looking at the female survivor as a whole.

Women have organised and established different actions/activities to respond to VAW cases all over the world. Most activities start by considering what are the problems and gaps when dealing with VAW cases and how to address these issues. The activities are usually country context specific. Usually, it is difficulties in trying to work on individual cases that necessitate the need to make changes on a broader societal level such as inaction by legal officials, no women counsellors, high rates of child marriage with perpetrators not being arrested, or rape victims being imprisoned. Therefore actions take different forms and are targeted at different levels – individual, community, society, government and/or social structures. This can range from working on individual cases, raising awareness, advocacy, establishing an NGO, setting up services such as psycho-social counselling, legal defence and medical services.

The global examples are to provide information on what has been achieved by women activists from different countries and to give you some ideas. These ideas can be adapted and used by women in Afghanistan.
Continuum of women centred responses: Shelter/institutional care as a last option

- Psycho-social counselling
- Grass roots & Community based
- Family mediation
- Legal advice
- Restraining orders
- Self help Groups
- Family counselling
- NGO projects/programmes
- Police - domestic violence units
- Legal prosecution of perpetrators

Handout 2.5.b Global examples of women’s activisms to respond to VAW

Family mediation on VAW: Olakh (Women's NGO), Gujerat, India. Access to legal representation and court is very expensive for many ordinary women in India, not to mention the corruption and bribery that exists. Olakh started their family mediation project by women mediators sitting under a papal tree (this is the sacred tree where Buddha received Enlightenment) in the courtyard of the main court in Gujerat. They started to take their cases from women trying to file for divorce or seeking help to stop abuse/violence in their families but who could not be seen by the court systems. They established their own female system of a family court sitting under this papal tree every day, and today they are well established. The way they work is by involving the whole family, including the woman's in-laws, in the intervention for the woman not to be abused or violated again. Like in Afghanistan, the social stigma of divorce is high, and alternative options for women who leave their husbands are limited to returning to their own family - living on their own is impossible as many are poor and illiterate.

The woman is asked what she wants to change so that she is no longer abused by her husband and in-laws, and what she herself is prepared to do. The women mediators then mediate with the whole family on the problems and the violence the woman has stated and on what they are prepared to change so that she is no longer abused. Everyone in the family is involved – everyone in her husband's family and her own, including the children - no one is allowed to remain outside of the mediation process as everyone in the family has a responsibility to stop the abuse. A plan is agreed and the agreement is later written up and signed by everyone. So the wife says what she wants to happen i.e. not be beaten by her husband, to be allowed to visit her own fam-

6 You can find the complete PowerPoint Presentation on the Resource CD: National Shelter Network – establishing and co-ordinating national networks on response mechanism on VAW cases
ily, not to receive demands for more dowry, etc. All the in-laws do the same, so for example the mother-in-law can say I want the daughter-in-law to help with housework, not to be disrespectful to me, the father-in-law can say he will not allow his son to beat his daughter-in-law, the husband agrees not to use physical abuse, not to shout at her and the children, etc. Once an agreement is made, the women mediators visit the family regularly to monitor, follow up and offer support. Usually, this kind of support is effective, but if the violence does not stop the women mediators will help the women to file for a divorce, legal prosecution for the violence, maintenance allowance and help her set up living independently or return to her own family.

In cases where the abuse does not stop or the woman has been severely hurt, and she does not want to return to her husband, the women mediators will accompany her back to her family home and help her collect her personal belongings including those that were given to her as presents from the in-laws family.

After many years of running these kinds of family courts and family mediation and with the success of the project the courts now refer cases to the women’s project. The judges and lawyers are also now involved in certain cases in drafting agreements. The courts will prosecute men for injuries and harm inflicted on women – so if they do not agree to the family mediation and if they continue to abuse the women, the husbands or other family members will be prosecuted and face prison sentence like any other criminal case. The project’s success lies in the fact that Olakh set up an alternative family court system based on family mediation using ideas which are known and respected in the community. The use of family mediation is a successful method as many women do want to stay with their husbands, keep their family together and because of poverty independent living options are limited for many women. All the workers of Olakh are women.

Education for children of prostitutes: Bombay, India – University students responded to the problems of the high number of women who remain in prostitution as a livelihood because they are born into these systems and it is hard for them to break out due to poverty and social stigma. There is also a serious problem of prostitutes being raped by the police (who take the attitude that if they have sex with anyone they can have sex with them too). The students each take a daughter of a prostitute and teach her literacy and other educational skills over a long period of time. The project aims to give girls opportunities to reintegrate into mainstream society, attend school, learn life skills and give them more choice in the type of work they do. This project has seen some success. However, it is difficult to change deep-seated prejudices and attitudes based on the social stigma attached to prostitutes even if they are no longer practicing this profession, or if the daughter wants to opt out of this system, due to the pressures of the environment she continues to live in.

Women stop trafficking of girls: Nepal - There are serious problems of high rates of Nepalese girls/women being trafficked to India for both the sex industry and cheap labour. A women’s NGO with the border police started a joint project in which women who have been trafficked to India and now have returned back home are recruited as border policewomen because they know the routes smugglers take, how girls are smuggled out of the country and the tricks the smugglers use to avoid being caught by the police. The women’s NGO supports the return of the girls/women to their families and also offers counselling and support to girls/women who have been trafficked. This project has seen successes and it offers girls/women who have been trafficked opportunities to earn a living.

Women are not for burning? India – Dowry death by burning is a very serious problem in India. In-laws demand high dowries not only of jewellery, furniture and other goods, but also payment for their son’s education, houses, cars etc. And when the bride’s family cannot meet the
demands of the dowry the wives are burned and the in-laws say it was an accident. In India women’s groups have undertaken many different types of activities to stop these practices such as raising awareness, advocacy campaigns and legal projects.

A pressure campaign by various women’s groups and communities to get the police to take action staged demonstrations outside the home of the husband and in-laws to publicly shame them and highlight these cases through the media. Many families bribe the police and the courts to drop these cases and these campaigns put pressure to ensure legal processes are followed through to ensure justice for women of these dowry murders.

**Changing the law on dowry deaths: India** – Pressure from women’s groups resulted in “Domestic Violence Act” being passed that tries to deal with the root causes of patriarchy which result in women being burned to death due to dowry demands. The legislation states that when a wife is burned or murdered and it is suspected that the husband, in-laws and her own family are responsible, they are all guilty until proven innocent. The burden of proof of innocence is on the families; they have to show they were not involved either in ill-treatment, pressure the women, did nothing to stop the abuse, etc. This is a major reform in legislation in the world – as the burden of proof for innocence is on the husband and families. Here the legislation shows that it is not only the person who set the wife on fire who is guilty but the social system which allows women to be burned and murdered in any circumstances. It is not only the husband who is demanding more dowry, it involves agreement from the in-laws, and it must even be questioned why the bride’s own family allowed her to be married when they knew the family was demanding a dowry.

There are successes in the legislation but also problems in the legal prosecution of perpetrators due to bribery, corruption and also the time it takes for the courts to process the cases.7

**Safe houses – Globally:** In the 60s, in many Western countries safe houses, also called shelters and refuges, were established by women’s NGOs, run by women for women and their children who experienced violence and needed a safe place to stay. Initially, there was much stigma against safe houses – women’s NGOs were accused of breaking up families and encouraging women to leave their husbands, and there was disbelief that VAW was a serious problem leading to death and serious injuries to women. Now safe houses have been established around the world by women’s NGOs including in Afghanistan.

There are certain rules and regulation of safe houses which are respected by all agencies working in the welfare sectors. No men are allowed on the premises under any circumstances. Boys over the age of 10-12 are not admitted with their mother as young boys can be quite disruptive and aggressive to the other women residents. All women residents respect the rule of keeping the safe house secret – they should not give the address or telephone number to anyone, even their families or friends. This has usually been respected by women.

In the UK no woman is turned away because a network of safe houses exists nationally. The main aim of the safe house is to offer emergency, short to medium term accommodation for women and their children. Here a woman can feel safe and receive support, she has space to think and decide what she wants to do next - to divorce, locate to another city, or if she wants, return back to her husband. In the West there are resources and welfare support to enable a woman to live independently, access psycho-social support, find new schools for her children, etc.

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7 Information on the “Domestic Violence Act” in India, was provided by Flavia Agnes, Women’s Right Advocate and coordinator of Majlis, India, at the Suicide and Self-Immolation Workshop in Afghanistan (Nov 2006) by AIHRC/mm.
Safe houses are a very valuable resource for saving women’s lives and providing a safe place for them to think and reflect on what they want to do next. However, social, cultural and traditional beliefs and attitudes must be considered in establishing a safe house outside a Western context – such as the woman’s re-integration into society, economics, housing, welfare support if any, and social stigma. Nor must one underestimate the potential attacks on safe houses by men, whether husbands, families or conservative elements of society.

In Afghanistan safe houses should be the last resort when all other attempts to support the woman have failed or when it is an emergency – a life and death situation. Women are stigmatised for leaving the family home even for a day, and according to the Afghan national constitution women cannot live independently on their own. After living in a safe house a woman’s family and community may not accept her back, and other kinds of living arrangements are problematic for women due to lack of resources and social acceptance.

Self-immolation and suicide, surgery in Uzbekistan: A Women’s NGO called Interregional rehabilitation centre “Umid” is a women’s NGO which provides medical care for girls/women who have attempted suicide by self-immolation including plastic surgery for disfiguration from burns. The project looks at the needs of such survivors in a holistic manner, including counselling services, after-care support in the community, family mediation and advocacy to raise awareness about the causes and effects of self-immolation in relation to the victim but also society. They receive funding from various donors and the government.

Guidance for facilitators

- Read all the examples in the handout to the participants and illustrate how the projects/activities work and the fact that they are women-centred.
- After each example ask the participants if they think they could adapt these kinds of activities to make them relevant in Afghanistan. What would work and what would not?
- There is resistance by Afghan women (and the wider society) to dismiss positive examples from other countries as not relevant to Muslims, if they are not from Muslim countries. As group facilitators you need to challenge such perceptions in a constructive manner as this usually indicates not being open and receptive to different ideas as well as learning to be tolerant of different world views. Sometimes you need to give concrete facts such as India is a secular state with a large Muslim majority in the population and VAW impacts on all women regardless of religion. Or, Afghanistan does have safe house an idea from the West, but adapted to the needs of Afghan women.
- After reading all the examples, ask the participants if they know of other examples of women’s projects dealing with VAW specifically and to explain the main points – not general literacy or employment projects.

Activity 2.5.1 Global examples of women’s projects on VAW (lecture) | Time: 30 minutes lecture and 30 minutes discussion/questions

1. Present the examples from the handout 2.5.b.
2. Facilitate a discussion on each example given such as strengths and weaknesses and if they could be adapted and make relevant to the Afghan context.
3. Ask participants what they think are barriers or problems in initiating these kinds of activities in Afghanistan.
Key discussion points

- Western countries are more open and explicit about raising issues of VAW, this may not be the case in developing countries where they might have to tone down the issues and make them more socially and culturally acceptable to avoid women being placed at risk.

- Women in Islamic countries do use quotes from the Quran which are progressive as a way of gaining acceptance for VAW issues.

- Remind participants that funding is a major consideration. Safe houses are very expensive to run in the long run and donors are not always willing to fund projects for the long term. Other projects may be easier but the donors expect the local organisation will be able to secure long-term funding from other sources such as the Government.

- In India, many NGOs are also business-oriented as they realise donor funding will not be possible in the long term. Or they may want to remain independent from donor constraints on their actions/activities i.e. political. In certain areas, the local province Governor also provides funding. For example, concerned for Working Children (CWC) a working/street children’s NGO, in Bangalore – the working/street children make laundry bags for a big local hotel. The money made is divided with one portion providing the child’s salary, one portion going into a savings account for the child’s education, and one portion going to the NGO. The local Governor also allocates funding for activities as the work the project does promotes joint working with the police in reducing crime and other social problems relating to street and working children.

- One key factor is that women are the main resource – in many activities there is no project or centre – women work for free or as volunteers in their communities. Even in many projects and centres, where money is tight – women project workers work for free and also have many volunteers who work on a regular basis, in exchange for gaining expertise or learning new skills, or simply because they are committed to women’s rights.

- Explain that although prostitution is a crime in Islam, this does not mean it does not exist in Afghanistan. There are many women involved in this activity for similar reasons globally – poverty, no possibility of work, being forced or sold into prostitution. In some Western countries such as Holland, prostitution is legalized in recognition that some women will choose this way of life. In Holland, women work in designated areas of protection and are monitored by the police and other government agencies on issues like health checks for STIs (Sexually Transmitted Infections) and protection from male pimps.

- Prostitutes in Afghanistan are aware that it is against Islam, so being moralist and judgmental will not stop the prostitution. Unless women are provided with alternative livelihoods and access to other opportunities, many women will continue to work as prostitutes despite the risks, because they can earn more money and some women like the power it gives them.
## Session 2.6  A review of achievements and challenges for Afghan women on VAW activities

<table>
<thead>
<tr>
<th>Length</th>
<th>1 hour and 30 minutes</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Overview</strong></td>
<td>This session gives a review of the challenges and achievements of Afghan women since 2002 in the kind of activities/projects that have emerged to respond to the needs of VAW and women’s rights. It recognises that Afghan women have been active and organised in many different ways during the war, conflict, and Taliban times and currently.</td>
</tr>
</tbody>
</table>
| **Learning objectives** | 1. To become aware of the various kinds of actions and activities organised by Afghan women in different parts of Afghanistan.  
2. To be aware of the achievements of working on VAW nationally.  
3. To understand the challenges women face in establishing activities on VAW and women’s rights. |
| **Preparation & materials** |  
- Familiarisation with background reading.  
- Familiarisation with reading material on Afghan women’s organisations and activities.  
- Flipcharts, markers and coloured pens. |
| **Session type** | Lecture and group discussions. |

### Background information

**Power Point 2.6.a** Also available in PowerPoint format – as listed above.

Medica Mondiale’s (mm’s) objective for Afghanistan is to provide an integrated approach to protection and support for survivors of VAW. This includes:

- Legal – independent defence lawyers and representation
- Psycho-social counselling
- Health/medical care
- Protection (court orders, safe house, legal)
- Advocacy/lobbying to pressurise for changes at societal and government levels

The response mechanism to meeting the needs of survivors of VAW is NOT the sole responsibility of one agency, government department, the community or the female victims. It requires co-
ordination, collaboration and joint working within a multi-disciplinary and inter-ministerial framework of agencies, communities, civil society and survivors.

mm does work with other agencies and organisations, including men. However, as a feminist organisation it is a women’s organisation run by women for women. Whilst men are part of the solution and need to be involved, mm believes women should determine what the solutions are and women should empower themselves first. Also, on VAW cases women-to-women support is essential in making survivors feel safe.

**Challenges** in Afghanistan are many for women, as previous sessions have highlighted, such as safety and security issues. In many ways women’s rights are determined by men due to the restrictions imposed on women and their social status in the family and society. For example, women cannot work or be involved in activities without the permission of men. Nevertheless, women are gradually organising and challenging many gender-based inequalities and discriminations. The challenges confronting them include the following:

- Lack of awareness about VAW and women’s rights in international conventions, the national constitution, national and Sharia laws.
- Women’s NGOs and communities reliant on men for decision-making, with men holding paid positions and women as volunteers. Many heads of women’s NGOs are almost tokenistic figureheads to make the NGO look good but all decisions are made by men, usually they are headed by husband-wife team.
- Mobilisation of key actors and resources.
- Stigmatisation of violence in public spheres – in particular sexualised violence.
- Cultural/traditional practices and value base.
- Ethnic and cultural divisions – restricting and limiting access to resources and services.
- Access to justice and support services for VAW cases.
- Competition over scarce resources and funding.

**Achievements** can be summarised as the following:

1. **Data collection on violence against women**: Overall, there is a lack of accurate and systematic primary data collection on numbers and statistics on VAW. Information that is available has been collected from cases on service provisions and data. This includes:
   - AIHRC 2003-2004: Child marriages, forced marriages, multiple marriages, lack of awareness on women’s rights and customary practices (*bad exchange*)
   - mm 2006 – Self-immolation and suicide on Herat and Kabul.
   - mm 2007 – Health and VAW (summer and autumn 2007) Kabul, Mazar-i-Sharif and Herat.

2. **Psycho-social and medical assistance and services** – ad hoc development nationally – not offered on a continuous basis except with few agencies.

*Geographical coverage*

- Currently available in Kabul, Herat and Mazar-i-Sharif.
Partly available through outreach work in Jalalabad, Kandahar, Samangan, Baghlan, Kunduz, Taloqan, Suripul, and Jawzjan.

**Actors (involvement at different levels)**
- mm, UNHCR, government departments, communities, IAM (International Assistance Mission), AFSC (American Friends Service Committee), AWEC (Afghan Women’s Educational Centre), Women NGOs, teachers, Shuras, DOWAs.

### 3. Community-based approaches – community mobilisation and grassroots activities/organisations

Close cooperation with the provincial government departments, local communities, shuras, women NGOs, schools, CDFs (Community District Forums), with the aim to establish response mechanisms on referrals and links to institutional responses ensuring co-ordination between the two.

Network of professional and community based volunteers. They are first trained on gender sensitisation and basic counselling skills on VAW – then these volunteers work in their own communities, schools, accompany women to police stations, etc. (by mm in Mazar-i-Sharif since 2005). Activities have included suicide prevention, supporting girls in their families to continue their education, counselling on VAW cases.

Campaigns on raising awareness on child marriages and forced marriages in Mazar-i-Sharif – CDFs, Women’s NGOs and elected shura went into villages and all 10 CDFs to raise awareness on VAW and women’s rights in the communities.

A strategy developed by all CDFs, Women’s NGOs and Adult Literacy programmes to raise awareness in all women’s livelihood projects, vocational training and literacy classes, on VAW and women’s rights such as marriage registration, drawing up a marriage contract, women’s rights in the national constitution and Sharia law.

In Mazar-i-Sharif, the three women volunteers who work in the women’s prison on a regular basis i.e. 3 times a week have been released to do this work from DoRR (Department of Refugees and Repatriation) and the Adult Literacy Department since October 2005. The three women are Uzbek, Tajik and Pashtun, and through working together they have now become very good friends and very dedicated women’s rights activists who do not miss any sessions arranged at the women prison. The women follow up their cases with legal departments and AIHRC, encourage families to visit, and support them once they are released from prison.

**Geographical coverage**
- Mazar-i-Sharif, Samangan, Jowzjan, Balkh and Baghalan

**Key projects and actors**
- mm-UNHCR “Women at Risk” project: 2003-2007
- The EC-CCA-mm-UNHCR “Women’s Protection and Empowerment” Project: 2006 - 2008

### 4. Legal and paralegal services

Independent women defence lawyers are very few. There are plans by mm and UNIFEM to train women paralegals nationally as listed in the National Plan of Action for Women.

**Geographical coverage**
- Currently available in Kabul and Herat.
Partly available through outreach work and by mm legal mobile teams in Kandahar and Mazar-i-Sharif.

Human rights monitoring and case management nationally.

NRC (Norwegian Refugee Council) – mainly deals with refugee and IDPs only.

**Some key actors**
AIHRC, mm, NRC, UNAMA, UNIFEM, UNDP, Rights and Democracy, national NGOs

5. **Family Response Units (FRU)** – have recently been introduced to Afghanistan as a pilot project. This is where district police and legal prosecutors and judges are trained to become gender-sensitive on VAW whereby the protection and safety of women is central and perpetrators are legally prosecuted for crimes against women. The FRUs are linked in with other agencies so that the response mechanisms are co-ordinated with other key actors such as for psycho-social or medical interventions.

1 in Kabul (district 10) and 3 in Mazar-i-Sharif city (1 in city police station and 2 in CDFs)

Containers fully equipped supplied by UNFPA. Offers confidentiality and private space to female victims

Protection and safety of victims is at the heart of all intervention including follow-up with police / courts

Recruitment and training of women police officers to manage FRU on referrals and case management

Gender-sensitization of male police officers

**Key Actors**
UNFPA, RTC, mm, UNAMA, MOI, Kabul and Balkh district police stations

6. **Transitional houses** – these have yet to be implemented by MoWA. Transitional houses are in response to the long-term needs of women coming out of prison when it is extremely difficult to reintegrate them back into the communities and their families.

Provide assistance to women released from prison.

Agreement under review between MOWA, MOJ, MMDSA to establish transitional houses.

Skills training and access to opportunities such as group living, education, work employment etc.

**Key Actors**
MoWA, MoJ, MMDSA

7. **Safe Houses as a last resort**: residential accommodation for emergency, unaccompanied refugees and IDPs, and VAW cases for girls/women where it is not possible for them to remain with their families or in the community due to risks to physical safety and life-threatening situations.

Established in Kabul (AWSDC, HAWCA), Herat (VOW) and Mazar-i-Sharif (CCA)

Emergency and medium- to long-term residential facility (i.e. 1 week to 1 year and longer)

Key service provisions and vocational training, literacy skills etc.

Identification of durable solutions following women’s release from prison is difficult.
Linked to community-based approaches, using trained community and professional volunteers for aftercare support and monitoring - (Mazar-i-Sharif)

Technical assistance and training provided by mm

8. **Commissions on Safe Houses and VAW cases** – these commissions were established after a long struggle and problems with individual cases, especially in cases within safe houses in Herat and Kabul, as many other departments saw this as a problem for MoWA and DoWAs to solve whereas in fact it required co-ordination with other government departments as well as civil society organisations and communities.

Cooperation and Coordination Commission established in Kabul (2004) by MoWA.

Established in Herat (2005) for a safe houses by DoWA.

VAW Commission established and Gender Co-ordination Committee (2005) by DoWA in Mazar-i-Sharif.

Technical assistance and training provided by mm and UNHCR.

Need for a regulatory framework on VAW.

9. **Inter-ministerial task force** – was specially established due to the lack of a framework for co-ordination and collaboration by Government agencies on VAW and women’s rights issues. It also looks at how to eradicate VAW through advocacy and raising awareness.

Provides a forum for discussion and the development of policies and laws.

Important forum for advocacy and raising awareness.

Inter-ministerial taskforce on violence against women (Adoption of the Protocol against Child and Forced Marriage in 2006).

**Guidance for facilitators**

- It is a source of encouragement for women to be aware of the various kinds of actions/activities that have been initiated and developed by Afghan women nationally from all walks of life.

- After activity 2.6.1 – read the examples given in the background information – all of them if the women are interested, or select ones that are likely to be of interest to the participants depending on literacy levels and location of women, if time and attention span of the women is a consideration.

- Stress the challenges – that whilst it is not possible to establish NGOs and activities without men in the positions of drivers or security guard, women should try to ensure that decision-making, key positions and implementation of activities are in the control of women.

**Activity 2.6.1 Challenges and achievement on VAW and women’s rights issues (small group discussion)**

1. Divide the participants into two groups – ask them to give their group a name.

2. The group task is to “List 3 challenges that confront Afghan women in establishing activities on VAW” and to list all the achievements of activities and projects women have established to respond to VAW issues that they know of, these can be nationally, locally, community-
3. Each group will have 10 minutes to feedback, ask groups not to repeat what has already been stated by the other group to save time.

### Activity 2.6.2 Review of challenges and achievements on VAW nationally (Lecture)

**Time:** 30-40 minutes

1. You can use a power point presentation or present the information from the background information as provided.

2. It is best to give an overview of each section on the background information and go into details if the participants are interested.

3. It is a good idea to illustrate with examples and to encourage participants to give their own ideas and thoughts on the activities.
## Session 2.7 Identification and needs assessment of VAW / planning actions

<table>
<thead>
<tr>
<th>Length</th>
<th>1 hour and 50 minutes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overview</td>
<td>Most participants at this stage will be asking themselves what can be done to prevent VAW, or deal with a VAW problem in their locality, and what actions we can take. This session helps participants identify a VAW issue that they as a community, an agency or group of women can tackle in their locality. It also helps participants to learn how to complete a needs assessment of their community or their agency to help them focus on some strategies that will maximize support and opportunities.</td>
</tr>
</tbody>
</table>
| Learning objectives | 1. To learn how to narrow down and prioritise an issue on VAW to take actions.  
2. To learn how to do a needs assessment of your community or agency to maximize your advantages and opportunities for actions and activities on VAW. |
| Preparation & materials | 1. Familiarisation with background reading.  
2. For the needs assessment – collect things like stones, leaves, branches, buttons, and any other small items or ask the participants to bring small items that are not valuable.  
3. Flipcharts, markers and coloured pens. |
| Session type     | Lecture, activity and discussions. |

### Background information

Identification and needs assessment is looking at how a particular VAW issue affects girls/women locally, in a province or nationally. Prevention of or responses to VAW is a very broad area, there are an unlimited number of problems that need to be tackled in communities. But not all of them get onto the agenda for action. In this sense, priorities must be selected. For example, in a community the problems can be child marriage, forced marriage, traditional shura being very conservative with no female members standing for elections, girls running away from a particular school etc. - all these are problems. It is not possible to deal with all of them, maybe some can be grouped together, but each will require a different plan and strategy. Below is a very simple sequence of steps to help participants get started.

Jim Shultz talks in “getting started”⁸ about steps towards planning actions – defining the problems:

**Objectives**

- What do we want?
- Who are we?

---

What is the problem?
What is our vision of change?
Which objectives - or part of our vision - will we focus on?

Participants will find when they are brainstorming the problems, the second stage - solution formulation, follows rapidly. Propose solutions to the problem and select goals and objectives. These are the kinds of questions participants should be asking:

- **Action/activities goal** – long-term result, vision or desired outcomes (5-10 years).
- Are your goals and vision the same or different?
- **Action/activities objectives** - what you want to change, which will make the change, by how much and by when?
- An objective is an incremental and realistic step towards a larger goal or your vision.
- **SMART objectives** are Specific, Measurable, Achievable, Realistic and Time-bound.

You also need to scan your internal and external environment – what resources can you use in the community, what human resources can help you, are there international agencies that are supportive, which government departments can help, etc. You also need to look at some of the barriers in the community – who is unsupportive, might interfere and disrupt your actions/activities?

There are two types of analysis you can undertake, both can help in analysing whether there is more support or opposition to the proposed action/activities planned. Both look at the following:

- **Driving/supportive forces**: individuals/groups who need more knowledge, lack information, are uninformed or ignorant about an issue, share basic values and beliefs, are usually cooperative about similar issues, have similar concerns.
- **Neutral entities**: individuals/groups who are neutral, indifferent, or apathetic about an issue, share some sentiments, have no investment in the outcome or disagree about the issue.
- **Restraining forces**: individuals/groups who are hostile, unwilling to listen, non-supportive, unwilling to share power, own vested interests or are openly in conflict.

**SWOT/ACT ON** models - scanning the internal and external environment for strategies

**SWOT** = Strengths, Weakness, Opportunities and Threats

**ACT ON** = Advantages, Challenges, Threats, Opportunities and Next Steps

No major difference between the two, in practice ACT ON is psychologically more forward looking and optimistic.

In contrast to SWOT ACT ON emphasises advantages and focuses on your allies, offset challenges and potential collaborations.
### Module 2 | Taking Actions

**Strengths – (internal)**
- Committed, dedicated & motivated women in the community
- Different levels of skills, capacity, literacy among women
- Use of different venues for activities
- Women have knowledge of Sharia law
- Access to wide groups of girls and women in the schools/communities
- Access to training material
- Access to posters and other visual material on women's rights

**Weakness – (internal)**
- Lack of knowledge on how to apply for funding
- Lack of specific training on women’s rights and VAW i.e. counselling
- Women are not united amongst different ethnic groups
- Lack of knowledge on how to organise and plan activities
- Literacy skills are weak
- Competition amongst women’s organisations
- Lack of finances for small things like paper, tea, etc.
- Poor skills in writing donor proposals

**Opportunities – (external)**
- Supportive Governor and DoWA
- International community sympathetic to women’s issues
- mm is present in province so can help with training
- Donor funding available for some kinds of women’s rights activities
- Supportive human rights NGOs – can link up with them
- Loya jirga representative keen on promoting women’s rights
- AIHRC can provide training
- Good and open media locally

**Threats – (external)**
- Mullahs are conservative and not willing to change
- Security is not good in parts of the province
- Government departments do not observe the Afghan constitution on women’s rights
- Some Elders are hostile to change
- Women cannot challenge by demonstrating or other visible actions that can identify them

## Guidance for facilitators
- Explain to participants that any action/activity needs a strategy to plan who will be involved or can be mobilised, skills, capacity, motivation, commitment and a time framework.
- If women want to do case work with VAW cases such as suicide prevention, psycho-social support – specific training will be covered in other modules. Women should not undertake psycho-social counselling until they have been trained. However, they can put this down as a need among other actions if this is what they are interested in doing.
- As simply as possible try to explain the main points of getting started in the background information.
- Remind participants that different groups and agencies will have different priorities depending on the agency mandate or purpose – lawyers will want to concentrate on activities that reflect their areas, women in the communities might be interested in a broader range of issues.

### Activity 2.7.1 Preventing VAW (small-group exercise) | Time: 30 minutes for small group and 10 minutes each for feedback

1. Divide the group into two – mix the participants by selecting two names for the groups such as apple and orange. Each participant in turns says apple or orange in the group. This way the group will be divided into two – apple and orange team.
2. Ask the groups to divide the flipchart into two columns: on one side they are to brainstorm what kind of VAW issues are dominant in their community, and on the other side identify...
the solutions to prevent or eradicate VAW in their community.

3. On another flip chart they are to formulate their responses to Getting Started – which means they have to narrow down their focus to one issue.

4. For the one issue they identified for action/activities they will do a SWOT analysis.

5. Each group will have 10 minutes to feed back, again participants are asked not to repeat what the other group has already covered.

6. There is no need for any large-group discussion – unless there are points of clarification to be made.

**Guidance for facilitators**

- Explain to the participants how to do a SWOT analysis – to analyse the strengths, weakness, opportunities and threats they can either write or use objects or a combination of both in a square window as illustrated above.

- The participants work in the same group and do the SWOT analysis on the action/activity they selected.

- It does not matter if the weaknesses are more than the strengths if these are concerned with training, knowledge and skills as these can be acquired over time.

- If the threats are a longer list than the opportunities, the participants should question whether the opposing forces will make it difficult for the group to undertake this particular activity. Remember failure and too many obstacles can be a hindering force leading to feelings of it being ‘too hard’, or disempowering.

- Sometimes the group realises they do not have information about other agencies working in the area – maybe it would be a good idea for women jointly in the community and agencies to find out who is working on VAW and women’s rights and visit them, find out what areas they work in and what support they can provide.

**Activity 2.7.2 SWOT analysis (group activity)**

<table>
<thead>
<tr>
<th>Time: 30 minutes for activity and 10 minutes feedback from each group</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Participants work in the same group as previous exercise.</td>
</tr>
<tr>
<td>2. They can draw a square on flip chart paper or with masking tape in shape of a window.</td>
</tr>
<tr>
<td>3. Illustrate how to do a SWOT analysis as shown above, and answer any queries if participants are not clear.</td>
</tr>
</tbody>
</table>

**Large group – feedback, observation and reflection**

1. Any comments, observation and reflection on the exercise?
2. What was difficult?
3. How could they address weakness and threats?
4. What was useful, would they use this model for analysing different issues?
Session 2.8 Community activisms and social protests

<table>
<thead>
<tr>
<th>Length</th>
<th>1 hour and 50 minutes</th>
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</thead>
<tbody>
<tr>
<td>Overview</td>
<td>Continuing on from the previous sessions – we carry on the theme of what we can do to raise awareness and social protest to prevent VAW. This session focuses on different kinds of activities that can be organised as forms of social protest and advocacy in their own communities.</td>
</tr>
</tbody>
</table>
| Learning objectives | 1. To understand the terms social protest and community activism.  
2. To become aware that social protest does not always mean demonstrating or huge campaigns but can be small actions taken on a regular basis by communities.  
3. To be aware of some global examples of social protest/activism.  
4. To learn to be creative and imaginative in our messages on VAW in order to appeal to diverse groups and individuals. |
| Preparation & materials |  * Familiarisation with background material.  
  ** Flipcharts, markers and coloured pens. |
| Session type | Group activity, discussions and explanations. |

### Background information

Globally, social protest and activism has a long history in securing fundamental human rights such as civil rights movements, women suffrage (the right for women to have a vote), anti-war sentiments (i.e. Iraq), peace movements and VAW. The protests can be local (community-based), national or even global - or all of these together.

- History shows that fundamental human rights – such as race equality and women’s right to vote - have been fought for, not given.
- Democracy does not guarantee human rights/social justice automatically.
- If they do not meet the requirement for social justice and human rights, laws have to be changed, modified or enforced – e.g. through civil disobedience actions (meaning you break that law without breaking the laws of the country in your protest actions).
- Social protest and activism do not start over abstract principles they always originate in real circumstances that cause people to feel unhappy or concerned over actual situations.
- Social protest may arise over immediate conditions, but has longer-term vision – an alternative vision of how things might be, or how social systems might operate.
- Relationship of individuals to their social environment - social protest is people taking responsibility for what happens in their communities, their country. A social conscience and concern.
- It can take just one individual to start a social protest action, as in the case of Rosa Parker (see below).
- Direct action is usually the last resort when other means of advocacy such as negotiation and bargaining have failed to bring about change.
In any social protest or community activism - creativity, passion, motivation, beliefs and values are all brought into play and have had significant impact on how the message is delivered.

Social protest and community activism can take different forms, such as boycotts, sit-ins, symbolic acts, vigils, distributing letters, petitions, demonstrations, including protest over the internet.

Social protest and community activism can be part of a wider advocacy strategy - again the emphasis is on defining issues, goals and objectives and identifying which strategies will be effective.

**Global and national examples of social protest and community aktivisms**

1. **Rosa Parker** - During the time of the American civil rights movement it was a criminal offence for black people to use public spaces meant for white people i.e. there was segregation by race in schools, buses, and other public places. Rosa Parker was arrested because she refused to give up her seat to a white man when asked by the white bus conductor; she was arrested and put in jail. This started a local protest, which went national and than global.

2. **Women in Black** started as a social protest by Israeli women for peace with Palestinian women over the long drawn-out conflict. Today, Women in Black is a global movement advocating for peace through holding vigils in public spaces all dressed in black, every week at the same time at the same place and just being silent together.

3. **16 days of Activism on VAW and White Ribbon Campaign:** The White Ribbon is a symbol of hope for a world where women and girls can live free from the fear of violence. Wearing the ribbon is about challenging the acceptability of violence – by getting men involved, helping women to break the silence, and encouraging them to build a better world together for all.

**Background history**

On 25 November 1960, three sisters, Patria, Maria Teresa and Minerva Mirabel (political activists in the Dominican Republic) were assassinated in a ‘car accident’. Twenty years later in Columbia it was decided at a meeting of women’s groups that the murder of the Mirabel sisters should be commemorated as **International Day on Violence Against Women**.

1991: The first White Ribbon Campaign was launched by a group of men in Canada, after the brutal mass shooting of 14 female students at the University of Montreal.

1996: In South Africa the National Network on Violence against Women launched their own White Ribbon Campaign and many South African women’s groups quickly adopted the White Ribbon symbol.

1998: WOMANKIND launched the first White Ribbon Day in the UK.

1999: The UN officially recognised 25th November as “International Day for the Elimination of Violence against Women”.

Today world wide, starting from 25th November and ending on the 11th December (International Human Rights Day) – is called 16 days of Activism on VAW – meaning that globally women and men organise social protests, actions and campaigns to raise awareness towards eradicating VAW.

In Afghanistan, mm launched the first White Ribbon Campaign in Mazar-i-Sharif in 2005 and then again in 2006 – this was also accompanied with an awareness-raising campaign against child marriages and forced marriages, and the screening of films on VAW by Afghan filmmakers for mixed audiences in different provinces.
4. In Mazar-i-Sharif and the Northern Provinces, everyone who has attended mm trainings on VAW has made a commitment not to attend any child marriage as a form of social protest and to make it public why they will not attend. They will also encourage others to do the same. This is a small way of putting pressure on families and the community about the unacceptability of child marriages.

For social protest or community activism to be effective they need to be linked with other similar actions, and they need to be consistent over a period of time to effect sustainable change.

Guidance for facilitators

- This is a fun activity – you can give a small prize for the best advocacy campaign.
- Ask the participants to be creative and imaginative in their messages. The advocacy campaign (it can be a social protest) can take the form of a drama, a television advert, a poem, a song, a poster – it has to be visual or verbal not written.
- Highlight that drama, video and visual messages have a stronger impact on the public’s mind.

Activity 2.8.1 An advocacy campaign to prevent VAW (group activity) | Time: 30 minutes preparation and 10 minutes each for presentation

1. Divide participants into three equal groups, each group to choose their own name.
2. The task is that each group will plan an advocacy campaign – focusing on one aspect of VAW they wish to raise awareness about. The presentation has to be visual or verbal, or both.
3. The participants can use any of the materials available in the room.
4. Explain that the group facilitators will award a small prize to the winner and sweets for the other two groups.

Large group – de-brief and feedback

1. Ask the group what messages had the greater impact and why from the presentations?
2. What they liked and disliked about the presentations?
3. Would they in real life do something similar like this for an advocacy or awareness-raising activity? If yes/no, why?

Activity 2.8.2 Explanation of social protest/activisms (lecture) | Time: 20 minutes

Present the main points on social protest/activisms and the examples given. Ask the participants for their ideas or examples as well.

Affirmative exercise

Throw the ball and ask each participant to make an affirmative statement on what kind of regular and consistent social protest/activism they can do to raise awareness about VAW in their own families or communities, for example not attending a child marriage.
Session 2.9 Networking and National Network of Afghan Women’s Rights Defenders (AWRD)

Length 1 hour and 40 minutes

Overview Participants to understand the importance of networking on VAW. Who to refer VAW cases to? A national and regional Network AWRD was formed by medica mondiale/UNHCR to establish safe houses and deal with case referrals to the Safe House, it later expanded to include referrals and case management of VAW cases. It started with 3 main cities being involved and this has now expanded to over 15 provinces over the last three years.

Learning objectives
1. To learn the benefits of networking on VAW and who should be involved on VAW cases.
2. To become aware of the aims and purposes of the National and Regional Network of AWRD.
3. To use the National and Regional Network of AWRD for support, exchange and sharing of information and solidarity.

Preparation & materials
- Familiarisation with background material.
- National Network of AWRD, 6-8th November, 2006: The path to women’s empowerment, protection, security and livelihoods – mm/UNHCR publication (“Trade Fair Broshure”).
- G. Virdee’s pictures from national and regional networks and trade fair as visual display. A selection of these is included as resource in the CD attached and if more are required these can be obtained from mm Kabul office.
- Flipcharts, markers and coloured pens.

Session type Group activity, discussions and explanations.

Background information


Background history
The demand and interest in exchanging experiences and having a platform for consultations on issues of violence against women, in particular protection mechanisms, led the way to the establishment, in late 2003, of a forum of discussions for Afghan women on issues of violence against women and, specifically, on safe houses (the network was initially called “shelter network”). The network aims to bring together professional women and women activists from across the country, thereby enabling the exchange of experiences and the development of a common strategy on how to address difficult and culturally sensitive issues related to violence against women in Afghanistan.
National meetings took place in 2003 in Kabul, in May 2004 in Herat and in December 2004 in Mazar-i-Sharif. In 2005, several regional meetings were held in Herat, Jalalabad, Laghman, Mazar-i-Sharif (covering 8 provinces of the North) and Badakhshan, thereby expanding the outreach. These were organised by UNHCR and medica mondiale under their "Women at Risk" project. It was decided to rotate the regions to host the AWRD to highlight issues that were dominant in those areas and to enable a large group of women to attend from those areas.

The National Shelter Network began with a small mixed membership of Afghan professionals and women activists of about 30, and by 2004 the membership grew to over 120. At the Shelter Network in 2004 in Mazar-i-Sharif, Afghan women decided to change the name to Afghan Women’s Rights Defenders and also decided it would be a women’s only event from now.

By November 2006, due to demand from women in other provinces the National Network had representation from women in 15 provinces including Jalalabad, Kandahar, Helmand, Samangan, Baghlan, Kunduz, Takhar, Badakhshan, Faryab, Andkhoy, Jawzjan, and Sar-i-Pul. For the first time, The Governor of Balkh, M. Noor Atta and the Minister of Women’s Affairs, Dr. Hasan Bano Ghazanfer, gave opening speeches and pledged their support to the AWRD.

One of the main problems highlighted in previous National Network meetings was the lack of donor funding for women’s activities and the fact that women need to address the economical difficulties they face. Therefore, a ‘trade fair and “donor shopping” was held providing an opportunity for women from 15 provinces to display their materials, projects and handicrafts relating to women’s livelihood, VAW and women’s rights activities. The forum provided links for women’s projects to donors, consulates and other interested partners.

The trade fair was opened by the Swedish Ambassador, USAID, and political representatives from US and Sweden. Over 300 visitors and participants attended the event. A Trade Fair brochure was published in Dari and English on activities relating to VAW, women’s rights and livelihood activities, highlighting areas for future support by mm-UNHCR Mazar-i-Sharif. The forum facilitated a dialogue on needs between Afghan women participants and the international community and donors. There was wide media coverage and publicity.

Summary of some impacts and achievements of national and regional networks of AWRD

- Increased awareness on VAW issues and women’s rights locally and nationally.
- Afghan women recognise and feel the support of a sympathetic international community and donors.
- Increased number of women’s rights activists mobilised and committed to challenging and fighting for women’s rights nationally.
- Increasing number of projects and activities dealing with VAW nationally such as safe houses, referral centres, FRUs, psycho-social interventions, etc.
- Strong advocacy/lobbying nationally on integrated approaches to dealing with VAW issues with wide media coverage.
- Continued development of effective response mechanisms on VAW nationally and of women-centred approaches to policies, procedures, and practices in service provision/delivery.
- Development and formation of commissions and networks at local level on VAW.
- Increased and continued development of the capacity and skills of Afghan women in dealing with protection cases at both community and institutional levels.
- Strengthening of community-based approaches involving both professional and women activists (both literate and illiterate).
- Solidarity and unity among Afghan women on self-determination in finding solutions to VAW issues and women’s rights.
- Regional Networks mobilised to support and build solidarity following attacks on professional/activist women i.e. Sar-i-pul.
- In March, 2007 – Mazar-i-Sharif – mm organised a women’s meeting as a follow-up to the “Trade Fair” and “Donor Shopping” – where the Minister of Development, Minister of Defence, The Swedish Ambassador and other representatives from Sweden attended to look at future collaboration and support for women’s activities on VAW, women’s livelihood and health.

6 Guidance for facilitators
- Networking is an underestimated activity – we forget the valuable human resources that already exist in our communities – we need to be confident to ask for help, support, and advice and share/exchange information with individuals, agencies both international and national. We can be surprised at how helpful and forthcoming others can be in helping us to link up or offer support or even start new activities.
- Encourage women to take opportunities to network widely with everyone, including having the confidence to approach men and women with higher status.
- At the last National Network meeting in Mazar-i-Sharif, an Afghan woman got an opportunity to travel to India for a women’s conference to speak on issues for women in Afghanistan. So surprising opportunities can happen through networking.

Activity 2.9.1 How to network? (group activity)  Time: 30 minutes
1. Everyone to stand up and imagine they are at a public meeting, where they do not know everyone.
2. Each participant to approach another participant – they introduce themselves and briefly explain the kind of work or activities they are involved in. You must take down her contact details, name, address and mobile number. Or, if you have a business card to exchange these.
3. Go around and introduce yourself to another participant – until you have introduced yourself to everyone in the room.

Large group – discussion questions and feedback
1. What did you learn from doing this networking activity?
2. Do you know individuals, agencies and communities who are working on VAW and women’s rights issues in your locality? If not, how can you find out about them?
3. Do you know where you can find out about what other women’s groups and organisations are doing in other regions? If not, how can you find about them, who can provide this information?
4. How would you expand your network of contacts to support VAW and women’s rights activities in your locality?
**Key discussion points**

- Networking means being active to push, persuade, influence others to make things happen.
- Networking means finding out who is doing what in the community, in the provinces or nationally on VAW and women’s rights. This can be a source of good information but also an opportunity to collaborate, share resources, and work jointly on issues. Networking can even be global through the internet!
- Networking means having the confidence to approach everyone – having contacts means you know where and who to contact as needed. Donors, consulates, ministers, governors and embassies can also be approached for specific areas of support, but these are more formal networks. You must be clear about what you want, how you want them to support you and how this will benefit other women, as these people have less time. Agencies/women in your communities/provinces will have more time to spend with you and you can be more flexible and informal in your approach.

**Guidance for facilitators**

- Explain that on VAW cases – depending on the nature of the case – we need to inform other agencies who have a responsibility to intervene and provide services and support. These agencies have a responsibility to deal with these cases. Some agencies may play a role in monitoring cases, some can support cases that are within their mandate i.e. UNHCR, NRC for refugees, IDPs.
- Others may be involved from the communities and agencies to provide support and activities such as literacy, vocational training, etc.
- Participants need to know who to inform to deal with these cases.
- In some cases, where a women is unhappy or depressed such cases can be supported by women in the community.
- Depending on the location – key agencies may or may not operate in the area.
- Go through each agency and individual listed and ask participants to explain what the role and responsibility of each one is.

**Activity 2.9.2 Referring VAW cases to key individuals and agencies who should be involved for intervention and/or support (brainstorm) **

**| Time: 40 Minutes |
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1. Draw a figure of a woman in the centre of the flipchart to represent a VAW case, this case could be a woman in the community, detained in prison, injured in hospital.

2. Around the figure of the woman, draw one shape for key agencies that should be involved, a different shape for supportive services, and a different shape for individuals in the community, until you have exhausted all contacts and agencies in your locality for services and supports.

3. Ask the participants who should be involved in the case and what is their role?

4. Which individuals can also support VAW cases in the community i.e. community elders, women, teachers, etc.
Key discussion points

- Remind participants of the holistic approach in considering VAW cases: medical/health, psycho-social services, protection, and legal support – individual cases will be different depending on which of these are required (it could be all of them).
- AIHRC, UNAMA and MoWA/DoWAs should be informed of all cases for monitoring purposes and also for co-ordination on cases.
- Women in the communities can be of great support to women who are depressed or suicidal by visiting them regularly.
- Agencies or projects running general activities can also be good for linking cases for other kinds of support such as literacy classes, skills trainings and income generation schemes.

Guidance for facilitators

- You can present this lecture illustrated with photographs from previous national networks. It can also be done as a combination of photographs and power point presentation.
- It would be good if a woman who has attended one of the National or Regional network meetings could give a brief presentation on highlights and key points – maybe someone in or near the locality.
- Remind the participants no marham are allowed to accompany the women on these National and Regional networks.
- Highlight that for women in the Kandahar and Helmat, sharing and exchanging information on how Afghan women are organising activities is a source of encouragement as well as an opportunity to build networks for solidarity and support.

Activity 2.9.3 The national and regional network of AWRD (lecture and presentation)

Time: 30 minutes

Go through the background information on the National Network of AWRD. Answer questions or points of clarification as you go through the presentation.

Large group – discussions and points for clarification

1. What do they think have been the successes and weaknesses of the national and regional network meetings?
2. What do they see as key networking points in the national and regional network meetings?
3. What have been supportive factors to enable these national and regional network meetings to take place?
4. How can participants initiate network activities with women from other regions/provinces? How would they do this and on which issues would they work jointly?
Session 2.10  Working with men?

<table>
<thead>
<tr>
<th>Length</th>
<th>1 hour and 20 minutes</th>
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<tr>
<td>Overview</td>
<td>This session looks at the advantages and disadvantages of working with men in different work contexts. Afghan women also need to consider their own empowerment issues as well as how men are involved in areas of work and activities that largely deal with VAW and women’s rights.</td>
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| Learning objectives | 1. To consider the benefits and disadvantages of working with men on VAW and women’s rights issues.  
2. To become aware of barriers to women’s empowerment if men are in decision making and hold key positions on women’s issues.  
3. To make informed choices on involving men as allies and supporters on VAW and women’s rights issues.  |
| Preparation & materials | ★ Familiarisation with background material.  
◰ Flipcharts, markers and coloured pens.  |
| Session type | Group activity, discussions and explanations. |

#### Background information

In previous sessions on patriarchy, sex and gender, and feminism (module 1) we examined how man can inhibit and put up barriers to women’s participation and decision-making by their very presence, including how women automatically defer to men to tell them what to do and how to deal with issues. This is not to say that men cannot be helpful, but it can be disempowering for women by deterring them from working out their own solutions and realising their own strengths, potential and capabilities.

In Afghanistan, it is very difficult for women to be completely independent due to security and safety issues, social, cultural and traditional gender role expectations and beliefs. Women are reliant on men’s permission to work, to study or travel. Afghan women themselves state it is men who need to be educated on VAW and women’s rights for change to take place in society. This is also true and there are some positive examples of how men have taken responsible for challenging gender based discrimination and violence. Also, there are men who can be powerful allies in supporting women’s causes in politics, in the community. In some cases men can be effective in challenging VAW, for example, the white ribbon campaign started by men in Canada.

Another example is in Brazil where men voiced concerns about the increasing rate of VAW, noticed the negative effects on boys and the social consequences in the family and society. These men recognised that this was becoming an inter-generational problem being passed down through men, and they decided to do something about it. The men started a men’s awareness-raising group (supported by UNICEF) and worked on how men can stop using violence as a means to dealing with their anger and frustration and learn how to communicate more appropriately. These groups were set up in schools, youth groups, and in the community. This project has been quite successful.
Whilst there are benefits to working with men, there are also barriers. Women need to make decisions on whether to involve men or not on issues relating only to women. In mm, we have a policy not to employ men and to work only with women. Because of the structural inequalities in society, we would prefer to concentrate our resources and efforts on supporting women. Only in our Afghanistan programme has mm employed men in project positions as lawyers (not counting drivers and guards) – this is in the provinces where security issues and also skilled women staff were difficult to recruit. However, while our male employees are part of the team and are consulted, we place limits on their decision-making and their representation of mm in public. The final decisions on issues of policy, practice and management of the project rest with women.

_I: Guidance for facilitators_

- Advantages of working with men may include learning to have confidence to speak in mixed groups, working together, and understanding each other. It might also help to dispel the myth that men might have about women - that women are uncontrollable or ‘wild’ without male control. Working together might demonstrate to the men that women are capable, intelligent and reliable when working outside the home. 
- Disadvantages may include being unable to feel comfortable and relaxed, men talking more, telling women how they should solve problems, women not feeling able to challenge openly, and embarrassment in talking about sexual issues.

_Activity 2.10.1 Advantages and disadvantages of working with men on VAW and women’s rights activities (Brainstorm) | Time: 20 minutes_

1. Divide a flipchart into two, listing advantages and disadvantages of working with men on VAW and women’s rights activities.
2. Write down the advantages first, then the disadvantages.

_Large group – discussions questions_

1. Any observations or comments on the list of advantages and disadvantages?
2. Is one list longer than the other – why might this be?

_I: Guidance for facilitators_

- Before starting activity 2.10.2 ask participants to reflect for a few minutes on their own about their own experiences of working with men and in women-only situations, whether in an agency, in the community, in meetings. Ask them who had more power, more control, decision making power, who speaks more, was it is easy for them to give their ideas. Which felt empowering?
- Ask the group not to get into justifying activities or how they will design the activities.
- This activity is not about whether it is right or wrong to employ/involve men – but more concerned with thinking about how to use resources, whether the priority is women first, does working in a mixed group empower women, security issues, gender expectations?
- Also remind the group there are political and ideological considerations in taking a stance on not working with men. Globally, women have fought to have created this space to organise and work as women only and it’s important to maintain this position to empower women and
also to ensure that women survivors of VAW are able to access support and services run by women for women.

**Activity 2.10.2 To employ/involve men or not? (group discussion)**  
**Time:** 30 minutes in group and 10 minutes feedback from each group

1. Divide the group in two, each group to select a name for their group.
2. As a group they have been given a large amount of money to run a project on VAW and women’s rights for a year in their communities. The project includes travelling to villages, and the travel distance to some of the villages is about one hour’s drive away.
3. The group has only two decisions to make A) whether they will employ or not men in the project and B) whether they will target and include men in their activities in the villages or will the activities target women only.
4. The groups have to justify (explain) their answers either way – if it is only a women’s project with no men how will they manage security and safety issues, drivers, etc. If they employ men on the project on what basis will this be on, will men be employed in key positions, decision-making roles, etc. If men are included in the target groups – the reasons for this decision.

**Large group – feedback and comments**

1. What kinds of issues emerged about employing and involving men in the project?
2. What kind of issues emerged when discussing working and involving only women?
3. What kind of issues were considered difficult in employing and/or involving women only in the project?
4. What kind of learning lessons emerged from doing this activity?

**Key discussion points**

- In Afghanistan, women should first give serious consideration and priority to their own empowerment and to empowering other women as a way to gain strength, confidence, skills, and experiences and to build solidarity.
- On women’s projects and agencies where men are employed – implement policies, procedures and practices that give women more power in decision-making processes i.e. recruitment, policies, design of projects, etc.
- In agencies and communities where men are employed and involved – consider establishing a separate women’s group that meets regularly to talk about issues that affect women and/or gender equalities and from this position of solidarity and strength talk to the director and/or community elders to make recommendations about improving women’s participation in decision-making, policy and activities.
# List of abbreviations

## Organisations/institutions

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Name</th>
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<tbody>
<tr>
<td>AFSC</td>
<td>American Friends Service Committee</td>
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<tr>
<td>AIHRC</td>
<td>Afghanistan Independent Human Rights Commission</td>
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<td>ANSO</td>
<td>Afghanistan NGO Safety Office</td>
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<td>AWEC</td>
<td>Afghan Women’s Educational Centre</td>
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<td>AWID</td>
<td>Association of Women’s Rights in Development</td>
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<tr>
<td>AWRD</td>
<td>Afghan Women’s Rights Defenders</td>
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<td>AWSDC</td>
<td>Afghan Women’s’ Skills Development Centre</td>
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<tr>
<td>CCA</td>
<td>Cooperation Centre for Afghanistan</td>
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<tr>
<td>CDF</td>
<td>Community District Forum</td>
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<td>DoRR</td>
<td>Department of Refugees and Repatriation</td>
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<td>DoWA</td>
<td>Department of Women’s Affairs</td>
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<tr>
<td>EC</td>
<td>European Commission</td>
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<td>FRU</td>
<td>Family Response Unit (also known as Domestic Violence Unit in other Countries i.e. U.K. and Canada)</td>
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<td>HAWCA</td>
<td>Humanitarian Aid for Women und Children of Afghanistan</td>
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<td>IAM</td>
<td>International Assistance Mission</td>
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<tr>
<td>INGO</td>
<td>International Non-Governmental Organisation</td>
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<td>mm</td>
<td>medica mondiale</td>
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<td>MMDSA</td>
<td>Ministry of Martyrs, Disabled and Social Affairs</td>
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<tr>
<td>MOI</td>
<td>Ministry of Interior</td>
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<td>MOJ</td>
<td>Ministry of Justice</td>
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<td>MoWA</td>
<td>Ministry of Women’s Affairs</td>
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<tr>
<td>INGO</td>
<td>International Non-Governmental Organisation</td>
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<tr>
<td>Acronym</td>
<td>Full Form</td>
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<tr>
<td>NGO</td>
<td>Non-Governmental Organisation</td>
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<td>NRC</td>
<td>Norwegian Refugee Council</td>
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<tr>
<td>RTC</td>
<td>Regional Training Centres</td>
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<tr>
<td>UNAMA</td>
<td>UN Assistance Mission to Afghanistan</td>
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<tr>
<td>UNDP</td>
<td>United Nations Development Programme</td>
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<tr>
<td>UNFPA</td>
<td>United Nations Population Fund</td>
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<tr>
<td>UNHCR</td>
<td>United Nations High Commissioner for Refugees</td>
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<td>UNIFEM</td>
<td>United Nations Development Fund for Women</td>
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<tr>
<td>USAID</td>
<td>United States Agency for International Development</td>
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<td>WASSA</td>
<td>Women’s Activities and Social Services Association</td>
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**Other abbreviations**

<table>
<thead>
<tr>
<th>Acronym</th>
<th>Full Form</th>
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<tbody>
<tr>
<td>IDP</td>
<td>Internally Displaced Persons</td>
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<td>MP</td>
<td>Member of Parliament</td>
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<td>STI</td>
<td>Sexually Transmitted Infection</td>
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<td>TBA</td>
<td>Traditional Birth Attendant</td>
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<tr>
<td>VAW</td>
<td>Violence against Woman</td>
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<td>VOW</td>
<td>Voice of Woman</td>
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Appendix Handout list of women’s organisations

AWEC (Afghan Women’s Educational Centre)
is a National Afghan Women's non-government organisation, dedicated to the promotion of rights, self-sufficiency, empowerment and understanding among Afghan women and children through education, health, peace education and socio-economic development projects.
http://www.awec.info/

AWID (Association of Women’s Rights in Development)
is an international membership organisation connecting, informing and mobilizing people and organisations committed to achieving gender equality, sustainable development and women's human rights. Its goal is to cause policy, institutional and individual change that will improve the lives of women and girls everywhere
http://www.awid.org/

AWSDC (Afghan Women's' Skills Development Centre)
is a non-profit, non-government and non-political organisation, established in 1999 by a group of committed Afghan women with the aim to reduce the suffering of Afghan women and children through promotion of peace and initiation of rehabilitation and development projects. Its mission is to reinforce the sustained development process of Afghan women and children.
http://www.awsdc.org/

DoWA (Departments of Women Affairs)
In the provinces, DoWA have been established, with similar roles and responsibilities as their counterparts in MoWA. However, DoWAs have limited resources and their staff members tend to lack training. While DoWAs are not mandated to provide direct services, many DoWAs will get involved in individual cases. Usually, the DoWAs are comprised of a head of the department and it may include staff dealing with legal, health and education issues. DoWAs are instructed by MoWA on yearly plans and priorities.

HAWCA (Humanitarian Aid for Women und Children of Afghanistan)
is a non-political, non-governmental and not profit making organisation. HAWCA's establishment was motivated by the despair and devastation suffered by Afghan women and children as victims of war and injustice in Afghanistan and as refugees in Pakistan. HAWCA is providing free social services in the following fields for the women and children of Afghanistan: Education, Protection and Counselling, Health and Child-Care, Emergency Response Operations, Sponsorship and Promoting Income-Generating Activities.
http://www.hawca.org/

mm (medica mondiale)
medica mondiale acts to support traumatised women and girls in war and conflict zones and views its role as that of an advocate for the rights and interests of women who have survived gender specific violence during war and conflict or in the aftermaths.
http://www.medicamondiale.de

MoWA (Ministry of Women’s Affairs)
Their mandate is to bring issues of direct concern to women to all government departments. It is also responsible for mainstreaming gender issues and policies within all government departments such as on recruitment, service provision and service delivery. MoWA is responsible for
co-ordination and collaboration, monitoring, as well as the mobilisation of resources, data collection, drafting legislation, policies and procedures.

http://www.mowa.gov.af/

**Olakh** (Feminist Documentation, Resource and Counselling Centre)
is an Indian organisation that stresses the need of having an alternative space for women to share their own frustrations and to gain education and skills to empower themselves. Activities include the use of a library and study circle, film screenings, training workshops and seminars. In addition, OLAKH has a counselling centre which offers a telephone help line, face to face dialogue, interventions, and mutual support groups.

http://www.olakh.org.in/

**Majlis** (Women’s Rights and a legal Advocacy programme for women)
Majlis is an Indian NGO and the word means association in Hindi. Majlis was established in 1980 and is informed by feminism of that era. It has a centre that provides comprehensive programmes for securing the rights of women, children and marginalized groups. It engages its wide range of activities in the area of rights and legal protection of women and children such as legal support, pedagogy, campaigns, academic input, support to women lawyers in rural areas and published works.

http://www.majlis.org.in/

**UNIFEM** (United Nations Development Fund for Women)
is the women’s fund at the United Nations. It provides financial and technical assistance to innovative programmes and strategies to foster women’s empowerment and gender equality. Placing the advancement of women's human rights at the centre of all of its efforts, UNIFEM focuses its activities on four strategic areas: (1) reducing feminised poverty, (2) ending violence against women, (3) reversing the spread of HIV/AIDS among women and girls, and (4) achieving gender equality in democratic governance in times of peace as well as war.

www.unifem.org/

**WASSA** (Women’s Activities and Social Services Association)
The first women’s non-governmental organisation in Herat, Afghanistan. WASSA is active at the local, national and regional level to advocate for the legal rights of women and to create strong networks among women groups within Afghanistan and internationally. WASSA’s mission is to facilitate the women’s movement by empowering women through different socioeconomic programs which can allow women to be self-sufficient and participate in the decision making process.

http://www.zwrcn.org.zw/
Module 4 | Casework and Counselling Skills on VAW

<table>
<thead>
<tr>
<th>Length</th>
<th>Approximately 8 - 9 days</th>
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| Overall objectives | 1. To acquire knowledge on different components of casework and counselling skills on VAW (violence against women) cases.  
2. To learn essential counselling skills to apply to different situations on casework.  
3. To learn the importance of self awareness to become an effective caseworker through continuous feedback on personal development and growth. |
| Preparation   | Participants should have completed the previous modules as a pre-condition to doing this course. Agreement from the heads of agencies to release participants for the whole duration of this training. |

Table of contents

4.1 Introduction
4.2 Types of helping professionals: differences and similarities
4.3 Defining casework, who the client is and methods of casework
4.4 Where does casework take place?
4.5 Advice giving, guidance and counselling – creating dependency or empowerment in casework?
4.6 Limitations in casework, and women centred approaches as empowering
4.7 Safety of self and clients on casework
4.8 Confidentiality/secret keeping on casework
4.9 Knowledge, skills and qualities required for social/community workers
4.10 Exploring essential counsellor qualities
4.11 Essential counselling skills
4.12 Differentiating feelings, facts, values and qualities
4.13 Stages and processes within casework
4.14 Getting stuck on cases – not knowing what to do?

4.15 Differentiating between a crisis and an emergency

4.16 Dealing with urgent referrals – crisis and emergencies

4.17 Assessment tools

4.14 Medical Examinations and Forensic Evidence on VAW cases

4.19 Summarising and presenting cases

4.20 Johari’s window – evaluation of self and others

4.21 Ending rituals on casework and counselling workshop

Appendix: list of abbreviations
Session 4.1 Introduction

1. Aims and purpose of the module on casework and counselling skills.
2. Welcome and opening of the workshop – by partner agency and/or media.

Guidance for facilitators
As described in the introduction of previous modules the group facilitators can use different ways to conduct each of the sessions to match their own personal style of training. By now the group facilitators will know the participants and should have established a relationship with each other. It is advised that you go through the four areas below as in previous sessions.

- The participants by now will be familiar with this process, so aim to keep it brief and to the point. Keep time limited to 1 hour 30 minutes.
- A copy of group rules can be given out as a handout – with any amendments and changes to agree upon by participants.
- To stress in the group rule that in practicing counselling skills – participants will be asked to use real life examples and experiences. Participants should only disclose experiences if they are comfortable with this. Remind them of the golden rule.
- You can choose to do the following introductory exercise or another one that you think is suitable.

Activity 4.1.1 Introduction (group activity)  Time: 15 minutes

1. Starting with the group facilitator – say your name, agency you work for, one expectation you have and one fear you have in running this workshop.
2. Each participant to introduce themselves by stating the following:
   - Name, agency/community.
   - One expectation they have of the workshop.
   - One fear they have of the workshop.
   - Where will they use or like to use the counselling skills acquired from this workshop.
### Session 4.2 Types of helping professionals: differences and similarities

<table>
<thead>
<tr>
<th>Length</th>
<th>1 hour</th>
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</table>

**Overview**
This session explains the differences of the main types of professionals who undertake VAW cases including those with mental health problems. While, counselling skills can be learned by most women who deal with VAW cases – they do need to realise that some cases will require specialised interventions. A quiz helps participants to identify which kind of professionals are more appropriate for different problems on VAW.

<table>
<thead>
<tr>
<th>Learning objectives</th>
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</thead>
<tbody>
<tr>
<td>1. To learn the similarities and differences between different types of professionals undertaking case work, community work and mental health.</td>
</tr>
<tr>
<td>2. To become aware that for interventions and practice to be safe, women must be trained in counselling and casework methods.</td>
</tr>
<tr>
<td>3. To think about what kind of future trainings and professional qualifications are required for social and community workers to work on VAW and other social problems.</td>
</tr>
</tbody>
</table>

**Preparation & materials**
- Familiarisation with background information.
- Cards cut into two shapes and two colours, markers.

**Session type**
Lecture, group quiz

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**Background information**

Social work and community work are new activities being introduced in Afghanistan. These terms generally describe a professional activity that is concerned with the enhancement of human well-beings - it attempts to relieve, prevent hardship, violence and suffering. Generally, individuals who work in social work field are called ‘the helping profession’. Usually, they are known as social workers, community workers, youth workers or counsellors. They can be qualified or unqualified; those who are unqualified are not allowed to work as specialists that require professional training such as child protection and mental health. This is because these areas require a deeper knowledge.

The difference between social worker and community workers is:

**Social workers** usually work in a defined setting such as an agency context, hospital or residential environment and work with clients (individual, family or groups) also called caseworker and work in areas listed above. Social work has a responsibility to help individuals, families, groups and communities through the provision of various services. It does this by providing support either directly to, or in co-ordination with other agencies or through a range of service provisions. Social workers have legal obligations to protect individuals and society, and have power to take away the liberty of a person such as remove children from abusive parents or admit an adult with mental health problems (who are either dangerous to themselves or to others) for admission to a hospital or other safe residential setting.
Unqualified social workers can work in all the same areas in social work but do not have the same power base, and they are required to have some basic training such as interviewing skills or basic counselling skills.

**Community workers** work in less defined setting such as in the community, specific location or specific groups within that community. The kind of work they do is usually dependent on issues or problems facing the whole community, or a specific group within a community. Usually, they engage the community in finding solutions to problems. The work is wide ranging such as outreach activities, mobilization, capacity building, running specific activities, linking communities to resources, running specific programmes, mediation between community groups and government, etc. They also work with individuals and families. They may or may not be qualified social workers.

In the UK and European countries (including some developed countries), social work and community work are well developed professions and usually people are trained through specific university courses lasting anywhere from 2 to 4 years. They acquire knowledge, skills and methods to work in a range of specialist areas such as child protection, violence against women, mental health, drugs/alcohol abuse, HIV/AIDS, disability and chronic illness.

The reasons that the training is over a long period is to ensure that the practice of individuals trained is SAFE for clients and other vulnerable groups they work with, and that they do not cause more unnecessary damage, harm or stress.

There are many other specialists involved in the ‘helping’ professions employed in the UN, Governments, INGOs and NGOs – some called protection officers, advisers, victim support officers, etc. and some are directly involved in helping vulnerable individuals and groups such as refugees, IDPs (Internationally Displaced Persons), trafficked girls/women, etc. They will have background training, experience and education such as in human rights work, gender specialisation and advocacy. Usually they work in emergency, conflict, war or countries where there have been disasters – they mobilise resources and build local capacity and skills to enable governments and communities to deal with these situations. Specialists, like social workers, psychologists and counsellors are employed depending on the type of problems for specific periods of time to build skills and capacity of local key actors.

In developing countries such as India or Africa – those working in social work, have names that are accepted or familiar to their communities such as family mediators, community activists, youth workers, community volunteers or community mobilisers. In Afghanistan, these terms are used inter-changeably. It is useful to think long term as experiences from different countries have shown – that social work can become an overused term for dealing with all types of social problems and if formal education/training will one day be developed in universities – it is better to limit its usage.

In Afghanistan, many women are keen to work on individual cases of VAW. We strongly recommend that women are trained in casework and counselling before they commence counselling. It might seem as if it is easy to solve problems by telling victims what to do, but to be really effective you need skills to intervene in a way that is helpful and empowering to women.
Understanding the difference: psychologist, psychiatrist, psychotherapist and counselor

Many survivors of VAW, and others in the community, may have severe mental health problems that will need more specialised interventions than can be done by social or community workers. These are:

A **psychologist** is a mental health professional who has received extensive schooling and a degree from a credible university to work with clients who have mental health problems and mental health illnesses. In most cases a psychologist is trained in one or more approaches in psychotherapy and is registered with a professional organisation. Psychologists usually have additional training in certain forms of psychotherapy to be able to work with more seriously ill clients.

A **psychiatrist** is a specialised medical doctor who has received training in the diagnosis, treatment and research of mental disorders. Because psychiatrists are medically trained, they take the point of view that a woman with serious emotional and behavioural problems is mentally ill. Therefore, not many psychiatrists are trained as counsellors or psychotherapists, but rather focus on the prescription of medications.

A **psychotherapist** is a specialised counsellor extensively trained in one or more specific approaches or techniques that are regarded as psychotherapeutic interventions. It is a more developed approach than when it is offered through counselling. The word psychotherapy is often used to describe counselling and other psychological interventions. It is a form of counselling but it means that a trained professional is using specific procedures and techniques to help someone with a mental, emotional or behavioural disorder.

A **counsellor** helps clients to identify their problems and helps them find their own solutions. Counselling takes place when a counsellor sees a client in a private and confidential setting to explore a difficulty the client is having, distress/violence they may be experiencing or perhaps their dissatisfaction with life, or loss of a sense of direction and purpose. It is always at the request of the client as no one can properly be ‘sent’ or ‘forced’ for counselling. Professionals trained in counselling can be nurses, social workers, youth workers, safe house staff, midwives, and other professionals.

**Guidance for facilitators**

Activity 4.2.1 can be done in two ways. Explain the main points from the background information and then do the quiz, or do the quiz first and then cover gaps with an explanation from the background information.

Participants should try to match the problems with the relevant profession – sometimes the cases overlap with two or more professionals.

<table>
<thead>
<tr>
<th>Activity 4.2.1 Match problems with relevant professional who can help (quiz)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Time:</strong> 30 minutes</td>
</tr>
<tr>
<td>1. On different colour cards write down the professions: social worker, community worker, psychologist, psychiatrist, psychotherapist, counsellor and other. Stick them on a wall.</td>
</tr>
<tr>
<td>2. On the different coloured cards write down about 15 or more different VAW and mental</td>
</tr>
</tbody>
</table>

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1 You will find essential information related to the topic of counselling as well in Manneschmidt (2006): A Training Manual for Psychosocial Intervention, medica mondiale in Afghanistan. In the following references referred to as “BCT training manual”.

2 You can use Chapters 3 and 4 from the BCT training manual (Manneschmidt 2006) for getting additional information related to this topic.
health scenarios such as: a woman is depressed with problems in marriage, mullahs are advising women not to work in foreign NGOs, a woman has had a nervous breakdown, a girl has panic attacks after witnessing a bombing incident, a woman is acting and talking strangely, suicide attempt, a refugee woman has become separated from her husband and children, a woman was attacked by armed men and is suffering Posttraumatic Stress Disorder (PTSD)\(^3\), high numbers of child marriage in community, a woman believes she is possessed by *jinns*, etc.

3. Hand out a problem to each of the participants to read out or a few of them (if you have illiterate women). The participants are to match these with relevant professional and stick them underneath the professions.

4. Ask participants to explain the choice?

\* Guidance for facilitators

- Facilitate a discussion on what women who will undertake VAW and women's right activists should be called. Should there be a different name for those who work in an agency setting and those in the community?
- Remind the group that these names should be familiar or acceptable in the community - if a name is strange or has a different meaning it may cause misunderstandings and confusion.
- In Mazar-i-sharif, women who have been trained in counselling prefer the term ‘counsellor’ (*mashawar*), those who work in the communities as women rights activists, and some like the term social or community worker.

\* Activity 4.2.2 Terms for women working on VAW (group discussion) Time: 15 minutes

Discussion questions:

1. Women who have been trained in counselling – what should they be called?
2. What about women who work in women’s NGO or different agencies that do counselling but are also involved in other women’s rights activities?
3. What about women who are volunteers, from all walks of life – that give their time and commitment to work on VAW issues?
4. What about women who work with communities and live in communities and who are involved with VAW and women’s rights issues?
5. What about women who work in safe houses, prisons, and residential setting on VAW and women’s rights issues?

\* Key discussion points

- Stress the limitations of counselling on VAW cases, that those with mental health problems should be referred to an appropriate professional such as psychiatrist or psychologists.
- Ensure that the names and terms women use to describe themselves are familiar and accepted terms in their community. And, also suitable, it is deceiving and harmful to have title

\(^3\) More information on Psychological Trauma you will find in BCT training manual (Manneschmidt 2006, Chapters 11 and 14).
like a psychologist or psychiatrist when you have no qualifications and training in this profession.

**Affirmative exercise: daily temperature reading**

This is a useful exercise to see how people in the group are feeling. It does not require you to be a doctor to physically check their temperatures!! It enables the group facilitators to find out how the group is feeling by asking them what they feel like in the ‘here and now’, not yesterday or last week, but now. It is a quick exercise and does not require the participants to explain in length their feelings. Each participant says how they feel - whether they are happy, feeling tense, irritated etc.

Checking in on how people are feeling enables the group facilitators to assess whether the sessions are hard going for the group or not and promotes open and healthy communication. If the sessions are tough going – you need to perhaps slow down or do an activity that raises the energy of the group by a physical exercise.

Some group facilitators start the day with the daily temperature reading as enabling the participants to ‘let go’ of their feelings before starting the workshop.
Session 4.3 Defining casework, who the client is and methods of case work?

<table>
<thead>
<tr>
<th>Length</th>
<th>1 hour 20 minutes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overview</td>
<td>An explanation of casework and its wider usage and differences as practiced by different professions; understanding who the primary client is in terms of professional responsibility and four methods of casework commonly used in social work/counselling.</td>
</tr>
</tbody>
</table>
| Learning objectives| 1. To understand the wide and different usage of the term case work as applied by different professions.  
2. To understand and identify the primary client and client groups for casework.  
3. To understand the four different methods of case work: 1-1, family work, group work and community work and which are suitable for different clients and other groups. |
| Preparation & materials | • Familiarisation with background information.  
• Photocopies of case studies.  
Flip chart paper and markers. |
| Session type      | Lecture, exercises and discussions. |

Background information

1. Defining casework
Casework is a term used to describe the work a counsellor, psychologist or other professional does with an individual who has problems, difficulties or troubles and seeks professional help. This professional is usually attached to an organisation or has a private practice. Casework can take place in a variety of settings beside in social work and counselling context such as:
- Lawyers – do casework with clients who need legal advice or legal representation in court.
- Specialist agencies - do casework with HIV/AIDS clients on prevention and after-care support.
- UNHCR (United Nations High Commissioner for Refugees)/NRC (Norwegian Refugee Council) – do casework with refugees and IDPs – such as asylum seekers, land disputes and whether a person can have refugee status or not.

In all the above examples, casework requires a specialist working on 1-2 specific problems – and these professionals make a decision or give expert advice on the problem. They also decide whether an individual meets the criteria to make them eligible for services, status, or support. And, all of them take detailed information of their clients and their circumstances.

Casework in a counselling and social work context is different. The general aim of counselling/social work is to increase the client's self-awareness and insights and to use new strengths discovered through counselling to work towards an action plan that will help her cope more ef-
fectively with life, including a healing process to deal with the impact of violence on her and her children’s life. Casework is basically about empowering the girl/women to make their own decisions and chart a new or different course of life that she feels is in her control. Counselling takes place in private and confidential settings where the client can safely explore her problems. The counsellor or social worker makes detailed notes in order to carefully monitor the process with the client. The client is free to end the counselling relationship.

2. **Who is the primary client?**
   Casework can have a specific client group, such as VAW cases, or a diverse client group - again this is dependent on the organisation/agency/community purpose. In general, client refers to the person who has problems and seeks support. They can also be referred to as cases, service users or customers. Some agencies and professionals do not like the term client as it reinforces the power difference between clients and professional - with the professional being the expert, powerful, able to limit or restrict resources/support. Some prefer a more neutral name.

   As a professional worker it is important to be clear about who the primary client is and the professional’s obligations and responsibilities to her. In VAW cases the primary client is the woman coming for help and support, not her family members or husband. This means we cannot share information about her with them or try to work with her family members without her informed consent, even though they maybe contribute to the problems she has.

   Good practice means there should be a contract agreed between the client and counsellor through consensus. This is usually an agreement on how often you will meet, where, for how long, what you want to change, areas to develop new skills and when it will finish.

   When a girl is under 18 years old (in international law) and under 16 years old (Afghan national law) – the parents have parental responsibility (unless this has been taken away from them legally such as with a parental rights deprivation order) - in these situations a representative of the government or another relative will be granted parental responsibilities. This means professional interventions must be made with parental permission or someone who has acquired parental responsibility legally. In an emergency, interventions are allowed without parental permission as stated in the laws of the country relating to child protection issues. Nevertheless, parents should be involved and informed of what the interventions are – as parents hold the responsibility for their child. Parents in most families will want to support and do their best for their child and they can also help with reassuring the child and in the follow up actions.

   Working with girl children is again dependent on the agency context and requires specialist training. In Afghanistan, due to the lack of trained people, this often means that women working in different communities and agencies will be asked to work with girl children experiencing violence as there will be no one else to help.

3. **Methods of casework**
   Methods of casework refers to the types of interventions that are most suitable on VAW issues – this kind of decision is dependent on a number of factors such as the problems faced by a client, sense of safety of client, time, human resources, expertise, suitable venue and context.

   a. **One-to-one or individual** – overall most casework on VAW takes place on an individual basis due to the sense of safety, fear and confidence levels of survivors of VAW. Counselling is a two way process, involving direct communication between two people: the counsellor and the woman who turns to the counsellor for help to deal with a problem. The counsellor through the process of counselling helps the client to deal with the problems she has.
It is not always appropriate for women to work in groups or family work due to reasons of personal safety. Groupwork may not be suitable as some women may not be comfortable facing women with similar problems, and they may worry about risks of others recognizing them. Depending on the case, individual work can help women to later think about family work or joining a group once she is able to clarify what she wants and feels more confident.

b. Family work – like counselling has different approaches and techniques. Basically, there are two different kinds of family work: family therapy and family mediation.

- In family therapy the family explores difficulties and emotional problems in depth and then develops strategies to address them, requiring each individual member including children to be part of the process and the solutions. In practice, on VAW cases family therapy is not advised if the survivor feels it increases the risks of violence to her or it might make the situation for her and her children worse because she has discussed ‘family problems’ with outsiders.

- Family mediation focuses on a specific problem that requires mediation such as reintegration of a girl back into the family after running away or to address the physical abuse of the wife. Each family member has to take responsibility for resolving the problem by making explicit what they will do for the wife/daughter not to be abused or be at risk. Usually, a written agreement is made and signed by all family members.

In countries like India, Europe, UK where the divorce rate is high family mediation is a precondition by the court on divorce cases.

c. Groupwork – Basically there are four different kinds of groups: education or training groups, self-help or support groups, sensitivity or encounter groups and therapy groups.

- Education or Training groups teach specialised skills and knowledge. The training sessions for professionals offered by medica mondiale in Afghanistan are examples of this kind of group.

- Self-help or Support groups help women with social or personal problems. In these groups participants learn to help each other by sharing their own experiences.

- Sensitivity or Encounter groups aim to improve women's interpersonal awareness and to help them get in touch with their feelings about certain issues. These groups emphasize personal development and growth.

- Therapy groups help women explore personal and emotional problems in depth and then develop strategies to resolve them.

At medica mondiale in Afghanistan (mmA) the first three kinds of groups are offered. Sensitivity or Encounter groups are important because we assume that many of the counsellors and group facilitators we train have been exposed to traumatic experiences and need to get in touch with their feelings around these experiences that might impact their work. Support groups generally do not try to directly identify and change emotional and personal problems. The philosophy behind these groups is that by increasing personal and interpersonal awareness, people will be more able to avoid or handle personal problems that arise. For this reason, these groups are led by trained professionals who have the skill to change their roles as counsellors to facilitators during the group process. Therapy groups are not offered by medica mondiale because these groups usually need to be led by two trained and very experienced group therapists.

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4 See more detailed information in module 6 on “Family mediation”.
5 This section summarises parts of Chapter 8 “Counselling in groups and facilitating support groups” of the BCT training manual (Manneschmidt 2006).
6 The PSP (Psychosocial Project) team of mmA offers trainings on how to facilitate self help or support groups.
Training Manual | Taking Action on Violence Against Women in the Afghan Context | © medica mondiale

Young girls who have experienced abuse often find it helpful to work in groups to talk about their problems - it reduces their sense of isolation and they find it easier to talk with other young people in similar situation. Talking and working with adults can be threatening for some young people who have been abused.

4. Methods of community work
As discussed above, community work can be with individuals or specific sectors of the community to find solutions to VAW within their own community. It can mobilise, recruit and train women as professional volunteers to identify and counsel women in the community experiencing VAW, to establish self-help groups, or establish activities to target specific women such as women’s rights awareness.

For community work to be effective the community must recognise the problem and want to work on finding solutions. When communities are motivated and committed they are able to tackle a range of problems and issues with the support of different sectors, individuals and other agencies, by building on support. It also increases awareness and can help women to acquire new skills. The disadvantages and set backs are usually the time individuals can give, lack of effective leadership, and poor mobilisation strategies.

To conclude, these methods are adapted and used in ways that are more suitable and appropriate for the Afghan context.

Guidance for facilitators

- Explain the key points on casework, clients and casework methods, illustrating with examples given below or from your experiences or from the participants.
- Inform the participants in the next activity they will have an opportunity to further understand these issues from working on case studies.

Activity 4.3.1 Key issues on casework, clients and casework methods (lecture)

Time: 20 minutes

1. What is casework and the main difference between casework in social work and other professions?
2. Who is the primary client?
3. Explain casework methods of 1-1, family work and mediation, group work and community work.

Guidance for facilitators

- If participants are mixed in terms of literacy levels, it is advisable to read one case study at a time and then ask questions listed in large group discussion at the end.
- If time is not a constraint, the case studies can be done in small groups, maybe each can be allocated 2-3 cases.
- Try to ensure either in large group discussion or after feedback that the participants have understood key points on casework, primary clients and casework methods and their application in practice.
➢ Ask the participants to focus on the specific questions asked not what they should do on the case.

Activity 4.3.2 Case studies  
Time: 1 hour

Case study 1: Mary’s unhappy marriage
Mary has been very unhappy with her marriage of a few months. It was a forced marriage with a cousin who is a few years older than her. Her husband Ismail is a kind, reasonably good looking, educated man with a good job. There are no particular problems in the marriage, but Mary just does not like him, does not feel she can love him, does not want him to touch her and just wants a divorce.

Case study 2: Seema’s marriage problems
Seema has been married for 20 years and all her children are grown up and married. She lives with her husband and two married sons and their wives and their young children. A few months ago, Seema’s husband Mohammed took another younger wife, without her permission. Mohammed ignores Seema most of the time and he does not provide her with enough money for food or clothes. Seema tried to tell Mohammed that this is not a good way for him to behave and that even though she understands that he would be more interested in his new wife that he should provide for her economically. Mohammed told her he would not divorce her and that if she does not want to live in this house she can return to her parents.

Case study 3: Increase in self-immolation and suicide cases
Nabila is a community health educator in Dade district, a predominately Pashtun area. She observed that there have been 6 cases of self-immolation referred to the local hospital and also heard about a number of suicide attempts from women in the community in the last year. The last case of self-immolation was very sad, it was a young woman who was also six months pregnant. She had 60 degree burns. Her in-laws nor her husband visited her in hospital, but Nabila managed to talk to her mother who said her daughter was very unhappy with her marriage and she was treated very badly by her in-laws. Her in-laws were very restrictive and did not allow her to visit her own family. She said her daughter was educated, hardworking and caring. The hospital does not have good facilities to treat burn cases. After a couple of days the young woman died. This made Nabila very sad and angry about the wasted life of Afghan women.

Case study 4: Alia and Kamila problems working on VAW cases.
A group of women where trained on counselling and they now work in different places on VAW cases such as the women’s prison, schools and in the community. Alia was talking to Kamila from this group. She told her that she has headaches and even nightmares when she thinks about the cases she deals with in the women’s prison. Kamila expressed her concern that sometimes she feels she does not know what to do on cases. Alia and Kamila both wonder if the other women from their training group are experiencing similar problems and what they could do about it.

Case study 5
Eight unaccompanied female refugees, aged 14 to 25 years old, had arrived in Jalalabad. They were temporarily accommodated in a children’s orphanage as there was nowhere else to place them. Two months have passed and it has been difficult to trace their families. The head of the orphanage is complaining that she cannot cope with the problems that these female refugees have and that it is having a bad impact on the younger girls living there. The

Here and in all following cases and stories we don’t use real names.
female refugees are depressed and do not have enough to do keep them occupied. They are not allowed to go out, work or attend literacy or vocational training due to the problems of other government departments saying they cannot guarantee the morality of these girls (and that they use these opportunities to meet men). Yesterday, one of the female refugees ran away, she was brought back by the police and this has made relationships among the refugees and the orphanage very strained.

**Large group - discussion questions**

1. Who is the primary client or client group?
2. If there is no identified client or client group – who is the identified group of individuals who require support?
3. What casework methods are most appropriate for this case study? Explain your reasons.
4. Can more than one method be suitable in this case study? Explain your reasons?
5. What are the advantages and disadvantages of the casework method selected?

How is it possible to start these kinds of casework methods in your community/agency, if they are new to you?
Module 4 Casework

Session 4.4 Where does casework take place?

<table>
<thead>
<tr>
<th>Length</th>
<th>30 minutes</th>
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</thead>
<tbody>
<tr>
<td>Overview</td>
<td>An understanding of the different contexts of where casework takes place using examples from developed and developing countries. An opportunity for participants to consider casework in the Afghan context using existing resources or creating different alternatives within very limited resources.</td>
</tr>
</tbody>
</table>
| Learning objectives | 1. To become aware of the different contexts of where casework is undertaken.  
2. To use examples from different countries and Afghan’s own traditions and adapt them to the Afghan context for undertaking casework.  
3. To understand that what works in development and developing countries may not be possible in the Afghan context and requires different approaches. |
| Preparation & materials | Familiarisation with background information.  
 Flip chart paper and markers. |
| Session type | Group discussion and explanation. |

Background information

In Afghanistan, many government and community based agencies are underdeveloped or non-existent in different provinces. Casework as a term is a new concept, as is social and community work. Afghanistan has traditions of its own for helping with poor, disadvantaged and those experiencing difficulties - such as shuras who will help individuals to find work, refugee / IDPs help with accommodation, and so on.

Casework is different from giving advice, support and charity as explained above. In developed and developing countries casework takes place in many different settings as we have already discussed above. These are agencies like:

- Government departments that undertake counselling or social work type services: social services offices, women’s departments, children and youth departments.
- Health Services: hospitals, clinics, maternity wards and mental health hospitals.
- Education Department: youth clubs, schools and university welfare sections.
- INGO/NGO: have a specified client group or it can be general. They may or may not have specialties such as HIV/AIDs, disability, VAW, youth counselling and so on.
- UN agencies: not all have mandates to work directly with client groups instead many provide funding and technical assistance to local key actors and agencies to establish services such as crisis intervention, psycho-social counselling projects following war, conflict or disasters such as in refugee camps, transitional camps or for a specific client group (UNICEF for children and women such as street children and psycho-social support for mothers not to abandon their babies).
Residential institutions: safe house, orphanages, transitional houses, children’s homes and specialised homes (for cancer patients who are dying).

- Prisons and detention centres.
- Outreach projects based in communities targeting a specific problem/group: VAW cases and mental health cases.

Casework can be undertaken for a limited and unlimited period following a national disaster or emergency such as drowning of passengers on a boat celebrating a party, collapse of building, 9/11 etc.

A number of agencies offer a Hotline services for individuals experiencing difficulties, although this is not strictly casework, – trained volunteers who operate these services can either be operated 24 hours, or during the night on various issues, such as child protection, suicide prevention, homelessness, HIV/AIDS, VAW or emergency legal help. These hotlines are free services from any telephone. The clients usually want to remain anonymous – they can call as many times as they want. The trained volunteers counsel or advise clients as appropriate. In cases where the client is likely to harm themselves, or are abused, (such as children) they are encouraged to talk to a trusted adult or agency.

In India, some of the women’s NGOs base their women workers in police stations in districts and villages. They take on individual cases for casework support as well as legal aspects of the cases.

However, in Afghanistan due to restrictions women face in their families, or the specific situation of a community and resources, casework needs to be undertaken and adapted to meet the needs of communities. However, it should be undertaken within certain principles/guidelines to ensure that casework on VAW is safe and appropriate.

### Guidance for facilitators

- Explain to participants from the background information where casework takes place in developed/developing countries as examples for them to think about their own communities/ agencies.
- Ask participants to think about services that exist in their community and agencies that are already used to help individuals facing difficulties and if these are suitable for undertaking casework on VAW cases i.e. access, staffing, good reputation, known to community, etc.
- If nothing exists or there are very few agencies or communities working on VAW, ask participants to think about where casework could be done.
- Remind participants that casework through outreach work is an effective method – the caseworkers going to the clients are often constrained due to restrictions on women and lack of suitable resources. (Such as going to their homes, community centres, schools, mosques etc.)
- Write down, or ask one or two participants to write down, the main points for use at the end of the workshop (when the group thinks about where they will be undertaking casework).
**Activity 4.4.1 Casework in the community (group discussion)**

**Time: 30 minutes**

**Discussion Questions:**

1. Where does casework take place currently in the community and/or communities? Is it a suitable place for VAW cases? Can these communities/agencies also include VAW cases?

2. What other possibilities exist that are available for undertaking casework?

3. What possibilities can you create if none or very little exists in the community? Who do you need to negotiate with in the community or agency?

4. Where would you specifically undertake casework once you have completed this course? Explain why?

**Key discussion points**

- Alternatives may need to be created with a more flexible approach through outreach work such as women’s prisons, schools, and community centres. This will require negotiating with appropriate heads of agency or communities.

- Remind the women of Olakh, NGO in India – which started the women’s family courts and family mediation on VAW with no venue except the papal tree in the courtyard of a Court. This is a good example of using known/respected spaces and making them work for your activities.

- The simple step of just one woman visiting a suicidal woman every day to offer her support is also a very good start to undertaking casework through outreach work.

- Money and funding is not always required if there are enough volunteers. Travel costs and perhaps costs for mobile cards, can be negotiated with UN and INGOs for a time limited period.
Session 4.5 Advice, guidance and counselling – creating dependency or empowerment in case work?

<table>
<thead>
<tr>
<th>Length</th>
<th>1 hour</th>
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<tbody>
<tr>
<td>Overview</td>
<td>A review of the difference between advice, guidance and counselling and why advice and guidance is not counselling. Main aims of counselling and when counselling is not appropriate and other support is required instead. Dependency is created when clients are seen as ‘passive’ - not having the strengths, skills and capacity to find solutions to their own problems. An empowering approach is one that enables clients to become self aware, gain insights to their problems and find solutions that are right for them.</td>
</tr>
<tr>
<td>Learning objectives</td>
<td>1. To understand the main difference between advice giving, guidance and counselling. 2. To understand approaches that create dependency and how counselling promotes empowerment of clients. 3. To understand when counselling is not appropriate for vulnerable and at risk women.</td>
</tr>
<tr>
<td>Preparation &amp; materials</td>
<td>Familiarisation with background reading material. None.</td>
</tr>
<tr>
<td>Session type</td>
<td>Group discussion and explanation.</td>
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</tbody>
</table>

**Background information**

In most cultures there are people who are asked to give advice. Sometimes this is because the advice givers are respected elders, because they are more educated or because they are regarded as specialists in their areas of expertise. Sometimes they are asked because they are heads of households or communities, or because of their personalities. But giving advice is not the same as being a counsellor. Advice givers or people who offer guidance consider themselves, or others consider them, experts. This creates dependency as the advice giver is seen as knowing what is best for the client rather than enabling them to deal with their own problems.8

In Afghanistan, individuals in agencies and communities feel they have done a good job when they have resolved the problem or suggested a solution for a girl/woman. These individuals will often say they listened to the problems, were able to offer advice and some practical help. And, that they felt good about helping the client and it also made them feel good about themselves. However, they rarely ask the girl/woman if this is what she really wanted, explore alternatives with them, or rarely is there follow up to support the girl/women in whether the solutions advocated were implemented.

- **Advice** is a one way communication exchange telling a client what they should do to resolve their problems. It involves giving an opinion, making a judgment and a recommendation. It relies on skills of influence and persuasion.

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8 Adapted from the BCT training manual (Manneschmidt 2006, Chapter 4).
**Guidance** is also a one way exchange of communication and is about showing the way, educating, influencing and instructing. It relies on skills of encouragement - and at worst manipulation.

**Counselling** is a two way collaborative communication exchange, it is a supportive relationship that enables the client: to explore problems; see their problems through new insight and self awareness; acquire new skills to resolve or come to terms with their problems. It is a facilitative relationship that enables the client to take responsibility for finding solutions to their problems that feel right for them.

Advice and guidance is appropriate in different contexts and situations such as doctors giving a medical opinion on how to manage an illness, a mullah for spiritual guidance, a teacher for guidance on which subjects to study to become an engineer, or a lawyer giving advice on an aspect of the law. All of these establish a helping relationship; but what they offer is not counselling.

Advice and guidance can be offered with the best intentions and goodwill, but there is no guarantee the client will follow this and may return with exactly the same issue the next day or the week after. This is called creating a ‘dependency’ relationship where the power and control lies with the advice giver. On the other hand, the counselling relationship tries to create independence through enabling the client to realise their own strengths, potentials, capabilities and acquire new skills to solve their problems and difficulties.

- Dependency approach relies on the ‘expert’ providing the answers and solutions to problems others have and assume the client is ‘passive’.
- Empowerment approach sees the client as the ‘expert’ for knowing their own problems and for finding solutions that feel right for them.

This is not to say that advice and guidance is not suggested in counselling relationships such as advising a client to do relaxation exercises to relieve stress. The key difference is that counselling is based on respecting the personal freedom of the client and principles of self-determination – meaning the client decides what she wants to do and what feels like a right solution to her problems. It is the clients’ choice and decision at all times.

In Afghanistan, girls/women are restricted in what they can and cannot do as well as what they can think and say. Frequently they have no choice or control over their lives, let alone being consulted or asked what they would like to do. The counselling relationship should try not to recreate similar kinds of conditions that already exist for girls/women in their family environment which are dependent relationships - it should be one that empowers her, and helps her feel she has control and choices in her life.

**The main aim of counselling**

Counselling aims at helping people believe more in themselves and in their abilities to decide upon the future course of their lives. Counselling helps people to become persons who can take on the responsibility of being able to make changes in their own lives, rather than just look at situations or other people that could be blamed for their present troubles.

The main four goals of counselling are to help the client identify:

1. **Personal strengths**

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9 See more detailed information on counselling in Chapter 7 "One-to-one counselling" of the BCT training manual (Manneschmidt 2006).
2. What prevents the client from using these strengths
3. The kind of person the client wants to be
4. What the client could do to improve the situation

**When counselling is not appropriate**

There will be situations when counselling is inappropriate or not suitable when dealing with girls/women who are vulnerable or at risk. Sometimes their mental state is such that they are not in control of their mental state to engage appropriately with counselling. Nevertheless, they would still require different kinds of support and help, these are:

1. Girls/Women with severe mental health/illness such as schizophrenia, mental retardation, psychosis, and schizophrenic post partum psychosis. The client would require support and care, and with medication, would be able to function normally. But counselling may be inappropriate even when their condition is stable and would require careful consideration of their past medical history to assess suitability to counselling support.
2. Girls/women with a history of suicide attempts or at high risk of suicide. Again, they would require support and help and counselling may be appropriate at a later stage.
3. When counselling will place a girl/woman at risk of further abuse and violence within her family due to restrictions and hostility to outside ‘support’. Once, the situation is calm and stable counselling can be offered.
4. Girls/women who are currently drug or alcohol addicts (opium, heroin) and are unable to function normally.

In general, a counselling session should be cancelled if the client is drunk or under the influence of drugs, or threatening violence towards the counsellor. In such situations counselling is not likely to be effective with the client not being in control or responsible for their behaviour and actions.

**Guidance for facilitators**

- The group discussion is a repetition, this is to ensure that the participants understand the difference between advise, guidance and counselling.
- Encourage participants to give brief examples from their own experiences.

**Activity 4.5.1 Difference between advice, guidance and counselling (lecture)**

- Present a lecture from the background information on advice, guidance and counselling.
- Explain when counselling is not suitable but other kinds of support would be required.
- Illustrate with your own examples.

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10 Find more information in Chapter 6 "mental health and mental health problems, mental illness and mental disorders" of the BCT training manual (Manneschmidt 2006).
Activity 4.5.2 Advice, guidance and counselling and when counselling is not suitable (group discussion) | Time: 40 minutes

Discussion questions:

1. What is advice giving? When is advice giving appropriate? What kind of situations?
2. What is guidance? When is guidance appropriate? What kind of situations?
3. Why is counselling not advice giving and guidance? What are the main differences?
4. When is counselling not suitable? Give examples.
5. What do you understand between creating ‘dependency’ and ‘empowering’ relationship?
Session 4.6  Limitations in case work, and women centred approaches as empowering

<table>
<thead>
<tr>
<th>Length</th>
<th>1 hour</th>
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<tbody>
<tr>
<td>Overview</td>
<td>There are limitations to any helping process – counsellors and social/community workers need to be aware of these so that they do not raise unrealistic expectations and create false hopes. And, to be aware that the consequence of this can be to lead to helplessness and hopelessness symbolically represented by the ‘black hole’. To formulate a women centred approach in counselling which is empowering for working on VAW cases.</td>
</tr>
<tr>
<td>Learning objectives 1. To be aware of the limitations of counselling and the needs of the counsellor to be liked and needed. 2. To understand that creating false expectations and hopes is counterproductive to building an open, honest and trustful counsellor-client relationship. 3. To understand that a woman centred approach in counselling is to promote empowerment on VAW cases by ensuring protection and safety is at the centre of interventions.</td>
<td></td>
</tr>
<tr>
<td>Preparation &amp; materials</td>
<td>Familiarisation with background reading material. Flip chart, colour pens and markers.</td>
</tr>
<tr>
<td>Session type</td>
<td>Group discussion and explanation.</td>
</tr>
</tbody>
</table>

Background information

One of the issues confronting counsellors and social/community workers are they want to be seen by their clients as being helping and supportive. This can sometimes lead them to promising to help with all sorts of problems that are not possible to resolve. This may be because the counsellor wants to be liked and seen as good and helpful person. This is natural. We all want to be liked and seen as doing something useful but this is creating dependency and also not being realistic.

Clients will come with a range of problems alongside VAW issues such as economic difficulties, poor housing, poor relationships, no money for food, etc. It is unrealistic for the counsellor to think they can resolve all of these for or on behalf of the client. It will make both the counsellor and client feel ‘helpless’ and ‘hopeless’, leading to the client going away feeling that no one can help her with her problems. In some ways it makes the problems appear unmanageable.

As a counsellor or social/community worker you will be able to refer clients to other agencies or communities for support, depending on what projects or activities are being offered. Nevertheless, finding jobs and eradicating poverty are not easy to solve as they require long term policies, funding and investment from the central and local government.

In this sense, counsellors cannot deal with the external problems the client has such as: economic difficulties, getting her mother in law to change or leaving the country. The counsellor can only empower the client by helping her gain insights and self-awareness to the problems, and
enable her to acquire skills to deal with these situations. The counsellor can help her deal with her mother-in-law problems by being assertive and putting limits on the relationship; can support her to manage finances through budgeting skills; can help her with how/where to look for a job and how to present herself positively to employers. It is important to recognise these limitations and not make unrealistic promises and plans that the counsellor cannot fulfil. This builds false hope and expectations – leading to disappointment and feelings of ‘hopelessness’.

Guidance for facilitators

- This activity requires the participants to give examples of what kind of problems clients in the community usually come with. Allow the participants to give as many examples of the problems as possible.
- The drawing of client and counsellor does not have to be elaborate – the counsellor can be drawn wearing glasses to differentiate from the client.
- The black hole symbolically represents the ‘hopelessness’ when both the client and counsellor cannot solve the problems given. Use a black colour for the hole. Use this as an example of both the client and counsellor falling into the black hole each time they cannot solve a problem.
- As you do these activities bring out the main points of limitations of counselling.

Activity 4.6.1 The black hole (brainstorm and group activity) | Time: 20 minutes

1. On a flip chart, draw two fairly large simple drawings of a counsellor and a client, with a big hole in the middle, like a ‘U’ shape.
2. Now ask the participants to list the usual problems women clients ask for support and help with. Write all these problems on the flip chart.
3. Now ask the participants whether it is realistic for the counsellor to resolve all these problems? Circle all the ones that cannot be resolved or changed through counselling with a different colour. As you circle them, fill the black hole, by drawing a straight line and filling this with diagonal lines.
4. Explain that the black hole represents the hopelessness and despair of the client and counsellor. Once this process of counselling is entered into it is difficult to work on the issues that the client brought as the solutions are like the black hole – difficult to tackle or resolve.

Key discussion points

- The counsellor needs to make clear to the client what counselling is by explaining the limits of the counselling relationship (what is possible and what is not).
- Counsellors will want to have a good relationship with their clients, which is open and honest. In such a relationship you can challenge and manage to discuss difficult issues with a client because there is respect, trust and mutual understanding.
- You can only empower the client to make the changes in her life. Change is only possible if the client truly wants to make a difference in her own life. This does requires her to give time, commitment and to be motivated.
Guidance for facilitators

- Remind the participants that in module 1 on raising awareness of VAW - issues on women’s empowerment were covered in many different ways through feminism, charter of women’s right, etc.
- Participants should now be sufficiently aware on how to formulate what a women centred approach would look like.
- Participants should by now recognise the importance of women supporting women considering the social, traditional and cultural barriers on women to talk to men openly and freely.
- Ask the participants not to linger too long on the small group discussion as this is a review of their learning.

Activity 4.6.1 Women centred approaches (small group discussion)  
Time: 20 minutes group discussion and 10 minutes feedback for each group

1. Divide participants into two groups – the group task is to ‘formulate what a women centred approach’ would be in the Afghan context. Ensure a mix of professional and shura women.
2. Each group is to select a name.
3. During feedback, groups don’t need to raise points already mentioned by the other groups.

The participants should bring out most of the following points in their feedback. Sometimes a prompt will trigger the key points. If not, consider reviewing and going through some of the key learning points from module 1 and 2 on raising awareness of VAW and taking action.

Key discussion points

- Women are at the heart of intervention and their protection, safety and empowerment should be key considerations.
- Respect for women, non-discrimination principle and non-judgment.
- A woman is the expert on herself, her family and her problems and also to the solutions that are right for her.
- Believe the women. Do not blame or find fault in the women as justifications for being abused.
- To be aware of how patriarchy impacts on women, and how women can be managers of patriarchal systems through processes of socialisation, survival and cultural practices.
- To be aware of the impact of violence in a woman’s life – and interventions to be holistic to her needs on health/medical care, legal support, psycho-social and protection.
- Woman supporting women and finding solutions together is an essential part of women centred approaches.

Affirmative exercise: Energetic game – fruit salad
This is a fun exercise it can be done after this session or an earlier one to raise the energy of participants. Each participant sits on a chair or on cushions on the floor (make sure there is one cushion for each participant), minus one. Choose three fruits such as apple, melon and orange,
and allocate these fruits to the participants in a circle i.e. each participant says the name of the fruit in turn so they know which name is allocated to them. When the name apple is called out, all the apples change chair/cushion except the person who does not have a chair/cushion. The person so is left out, calls out another fruit such as melon or fruit salad. If melon is called then the melons change chair/cushion, when fruit salad is called out everyone changes chairs. Do this for about 5-10 minutes. Remember the person who is does not have a chair/cushion is the one who calls out the name of the fruit or fruit salad.
Session 4.7 Safety of self and clients on casework

<table>
<thead>
<tr>
<th>Length</th>
<th>50 minutes</th>
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</thead>
<tbody>
<tr>
<td>Overview</td>
<td>In session 2.4. module two - safety issues for women working on women’s rights and VAW issues were undertaken. In this session, we review those guidelines and adapt them to working specifically on casework for both the counsellor and the client.</td>
</tr>
</tbody>
</table>
| Learning objectives | 1. To be aware of the risk of violence to self and clients.  
2. To take basic precautions to minimise risk of violence to self and clients. |
| Preparation & materials |  
- Background reading.  
- WHO Safety, ethical recommendations.  
- Gurcharan Virdee – guidance developed for CCA (Cooperation centre for Afghanistan) as an example.  
- Photocopy of handout on safety from module 2.  
- Flipchart papers and markers. |
| Session type | Explanation and discussion. |

**Background information**

Safety and security of both client and counsellor are important considerations and should not be underestimated or brushed aside. Each case should be assessed individually. It requires counsellors and social/community workers to exercise judgment and to form an opinion about the severity of risks in working with certain clients. A balance has to be struck on offering services/support to girls/women experiencing violence and the risks involved from their male relatives. In such cases the police or other community members should be involved to offer protection and support to the women. This kind of case is an emergency and crisis based.11

There are several risk factors associated with increased risk of homicide (murders) of women as well as risks of suicide (to be discussed in depth in assessments) – these need to be taken seriously and acted upon. However, it would be good to keep a balance of cases that are routine and those associated with high risks. As discussed in module 2 (session 2.4.) on safety issues, these can be used as guidance for further developing safety guidance for clients and counsellor.

In many agencies in Afghanistan, workers do not even identify themselves when working in NGOs dealing with VAW such as a safe house, let alone admit that they work in a safe house. They usually say they work for a women’s NGO on income generation or vocational training, so as not to draw attention to the type of work they are involved in or draw attention to the whereabouts of a safe house. This does not allow the general public to know too much about what women are doing on women’s rights issues because you never know who is passing information to whom (including conservative religious groups).

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11 See session 4.16 on dealing with emergency and crisis in this module.
It is also important for counsellors and social workers to maintain a record of incidents of safety involving families and communities – these can be compiled and discussed with the police or community as concerns for actions and for monitoring purposes.

**Safety of clients**
1. Reduce the possibility of clients being identified and talked about in the community. For example, do not interview or see clients in front of others (including guards, drivers and cleaners), every interaction should be in a private and confidential setting.
2. The clients’ safety should be at the heart of every intervention - her protection and safety must take priority including access to the safe house or other alternatives within the community.
3. Take the client seriously when she expresses concerns about her safety in the family, in particular when she has run away from home or in other circumstances where the husband or family members are likely to harm her due to issues of honour.
4. The initial focus before commencing counselling is stopping the abuser’s use of violence, not on fixing or ending the relationship.
5. Do not gossip, share information or in any way identify the client in the community and with others who are not involved in the case in a professional capacity.
6. Maintain confidentiality of individuals in the family or community who are helping the client.
7. Inform the police or other responsible authorities in cases of emergency/crises situations.

**Guidance for facilitators**
- Review the guidance developed on safety from the previous module 2; ask the participants if this should be updated with changes and additions. You might need to read the handout 2.4.3 “being safe” - safety guidance for shura women.
- Ask participants to think of different scenarios – such as being stalked, strangers asking questions about the identity of counsellors, etc. and to include these in the safety guidelines.

**Activity 4.7.1 Review and amend safety guidelines for counsellor’s and social workers (large group discussion)**  
**Time: 20 minutes**

**Discussion questions:**
1. Read the safety guidelines (module 2, handout 2.4.3.) one by one, and ask participants to agree or amend them as appropriate to undertaking casework.
2. Ask participants if there are new points that were not included but need to be added (i.e dealing with stalkers).
3. Ask participants to think about back up plans for security issues – could they negotiate with named police officers in the district to provide support in the eventuality of violence, who they could train to be gender sensitive?

**Guidance for facilitators**
- It might be a good idea for participants to divide the safety guidelines into those covering emergency/high risk cases and general guidance.
➢ Ask participants to think of different situations including direct experience to write guidance for the safety for clients.

➢ Prompt the participants to include those from the back ground information, if they do not emerge from participants.

➢ Remind participants that in emergency and crisis cases – these have to be resolved first—before a client is able to engage in counselling.

Activity 4.7.1 Developing guidelines for the safety for clients (group discussion)

Time: 20 minutes

Discussion questions:

1. Divide the flip chart into two – with headings of emergency/crisis and safety considerations for clients.
2. Inform the participants that they will develop guidelines for the safety of clients.
3. Write down all the points which are raised.
4. Ask a participant if they would take responsibility for writing or typing them up for the whole group.

Key discussion points

◊ There are real risks to clients and counsellors at different levels in the community and from families, including towards the counsellor’s family or her colleagues at work and the violence can take different forms such as intimidation, threats, physical and verbal.

◊ Women who experience violence and who disclose the violence by seeking help from outsiders can increase the risk of violence to themselves.

◊ Safety and security guidelines should become a conscious part of a counsellors’ daily work.

◊ Negotiating with the police and the district governor for back up support offers counsellors additional support in emergency/crisis situations, as well as for violence directed at counsellors.

◊ All incidents of violence should be recorded by counsellors/social and community workers and discussed with relevant authorities including DoWA.

Affirmative exercise

Use a ball to throw to participants as a prompt to talk. Starting with yourself make a statement on two safety considerations that you will practice, one for yourself as a counsellor and the second for a client. Explain that this is a quick exercise and not to linger to long on thinking. Throw the ball until all participants have spoken.
Session 4.8: Confidentiality/secret keeping on casework

<table>
<thead>
<tr>
<th>Length</th>
<th>1 hour 40 minutes</th>
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</thead>
<tbody>
<tr>
<td>Overview</td>
<td>An in-depth analysis of confidentiality in casework. Confidentiality appears to be quite simple but in reality it is complex as there are issues around confidentiality due to professional and individual ethics and the limitations of confidentiality due to risk and harm to self or others. The importance of consent from clients to share information with other agencies and communities (such as simple and informed consent).</td>
</tr>
</tbody>
</table>
| Learning objectives | 1. To become aware of different types of confidentiality and its usage in casework.  
2. To become aware of and use confidentiality that has informed consent from clients.  
3. To promote and initiate practices that promote confidentiality in record keeping and sharing information on cases that protects the clients and professional involved. |
| Preparation & materials | - Familiarisation with background information.  
- Photocopy of case studies or these are written up on flip chart papers with the discussion questions.  
- Flip chart paper and markers. |
| Session type | Lecture, large and small group discussions. |

Background information

In module 1 confidentiality and secret keeping issues were covered. This section explores in more depth issues of confidentiality, as it relates to casework. In Afghanistan, confidentiality in casework and VAW cases is gradually being addressed in agencies/communities. However, agencies and communities continue to raise concerns that while they maintain confidentiality, they cannot guarantee this confidentiality when referring cases to other agencies. Different agencies have also complained that individuals in some agencies tend to share information about cases inappropriately.

This is an extremely sensitive area to manage - as cases of violence against girls / women does require that information is shared with other agencies who will be involved. Depending upon the nature of the case this might include, for example, legal departments, medical professionals and the police. So, it is important that each agency/community has a policy on confidentiality, which is known by all members of staff working there, and also outlines what sanctions are in place when these rules on confidentiality are broken. Breaking confidentiality can lead in the longer term to the public loosing trust in certain individuals working in that agency/community and it can also hurt the reputation of the agency.

Confidentiality looks very simple, but it is actually quite complicated. A client not only shares information about herself but also shares information about other members of her family. This information can reveal private, intimate and painful details.
a. Professional ethics and limits of confidentiality
Confidentiality means that any information given to you by the client about themselves, their family and social circumstances, the reasons why they came to you for counselling and about their specific complaints or problems cannot be revealed. This includes all information on their physical and mental health. A counsellor is not allowed to share this information with other professionals if the client has not given permission to do so\textsuperscript{12}.

Confidential information can be both feelings and facts that are disclosed to you about the incidents of violence or other related issues. For example, a feeling is when the client says she feels like committing suicide or is very depressed. It is an intention and a cry for help, and expresses the emotional state of the victim. Feelings are also relevant information in how you make an assessment of the situation as very serious or is someone just ‘venting’. Depending on your assessment and how high the risk of suicide is on this case, you might need to share this information with others to prevent suicide - such as making a referral to the hospital or asking trusted members of the family to monitor the situation.

Facts are actual events and information about the victim such as name, age, gender and the kind of violence experienced. For example, physical injuries and their severity might require you to intervene in sharing this information to attend to those injuries for medical purposes and/or criminal proceedings.

The belief that absolutely everything a client reveals to you is a secret and must never be shared with anyone can lead to problems.

All individuals working in any agency or community in positions of helping should be bound by certain ethics around their conduct. Sharing information on a case must have a purpose and be based on why it is relevant and important to pass this onto other professionals/ agencies/ communities. In all cases, it should be made clear to all clients seeking help what information can be kept confidential, and in which circumstances, it will be shared with others. And, in the eventuality it will be passed on and shared with others it must be discussed with the individual girl/woman and their agreement needs to be sought. In many cases, the individual may never agree to have personal information being disclosed to another agency or individual - again it is a matter of professional judgment how this is negotiated with the girl/woman.

In many countries such as the UK, Canada and India, counsellors and other professionals have a legal obligation to disclose information, regardless of whether the client gives consent or not, if this involves:

- Harm to others i.e. murder, violence, rape, etc.
- Criminal acts (past or intentions to commit such acts) such as murder, possession of guns, sexual abuse, terrorist acts, involvement in child prostitution, damage to property, child abuse and honour killings.
- Harm to self i.e. suicide.

This is also a responsibility of all members in a democratic civil society to prevent actual or intentional acts that are criminal, or will lead to harm of others or to the person seeking help.

Therefore, confidentiality is limited by these kinds of factors:

- Who would be harmed?

\textsuperscript{12} Adapted from Chapter 5 “Ethical considerations for counseling clients”, BCT training manual (Manneschmidt 2006).
- Do the needs of the agency have to be considered?
- The laws of the country?
- Do the needs of the wider society have to be considered (such as cultural, social, moral, and religious)?
- Who might be placed at risk?

b. Simple and informed consent

Individuals in any agency and/or communities working with victims of violence need to be quite clear what information they receive in such interviews, what they may pass on and to whom. Women need to be reassured of confidentiality. And, counsellors should take time to clarify precisely what the girls/women understand by confidentiality. So, they are given choices as to what kind of information they feel safe disclosing, and what kind they do not feel comfortable disclosing. For each type their consent is sought. There are two types of consent on confidentiality. Simple and informed consent:

- **Simple consent** means you ask a person for her agreement to participate in an activity. It requires a simple "yes" or "no" from the person. Such activity may be individual counselling, group activities or taking part in a study or research.

- **Informed consent** helps the client to make informed choices about her participation in an activity. Informed consent means informing the client about the nature and the goal of the activity, techniques or exercises that will be used, the right to say no to certain activities, the potential limitations of confidentiality, and the potential effect participation in the activity will have on the client. Informed consent involves the counsellor making the client aware of her rights as well as her responsibilities in the counselling process. This is especially important for both individual and group counselling situations. In most countries, professionals working in mental health are obligated to get informed consent from their clients. Sometimes a client has to sign a piece of paper or give their thumbprint to show that they have received instructions regarding informed consent.

Remember that an individual’s right to secrecy is never absolute. Individuals and professionals may be required by a court to pass on information on a client or information they may have as required by the laws of their country. In some countries, failure to do so may involve imprisonment for contempt of court.

c. Selective confidentiality

Selective confidentiality is when an individual in an agency/community makes a judgment that they will ignore information revealed to them as irrelevant to the situation at hand. For example, a woman who has been severely beaten up by her husband reveals during a medical examination to her doctor that she sometimes works as a prostitute to provide food for her children. The doctor in this case decided that this information should be withheld as irrelevant to her treatment of her physical injuries. Hence, it is not recorded in official records of the hospital, nor reported to the police. In conflict times, individuals and professionals do not disclose information because of the harm and danger it would place individuals. During the Taliban period, doctors falsified virginity tests as a way of protecting women from being whipped or stoned to death for zina.

d. Sharing information and record keeping

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13 See Chapter 5, BCT training manual (Manneschmidt 2006).
Co-ordination, cooperation and multi-disciplinary working are a key part of VAW cases. While, some agencies may have policies on confidentiality, there are many individuals involved in a case who will not be linked to an agency; such as shuras, volunteers, mullahs, and others who might disclose information without meaning to cause harm. It would be useful to agree with all those involved about some standards and principles within their own agencies and communities on VAW cases. It would include the following:

a. Records and case files are kept under lock and key. Access to such records is limited to only the individuals within the agency who are working on a case.

b. Records have codes instead of using names and addresses that are accessible to all relevant staff in the agencies. The codes identifying the names and address of the girl/women are held only by the heads of agencies.

c. Computers records on clients are password protected.

d. Records of cases in the communities can be held by DoWA or a community centre, if there is not safe place to store them.

e. De-identified information is used to discuss cases in meetings/commissions such as gender focal points, VAW commission, and other such forums to maintain confidentiality and identity of clients.

f. A room or private space where victims of violence are interviewed or treated cannot be seen by others staff members or the public. To maintain the identity of both the staff and girl/woman. This is particularly important if the girl/woman’s life is threatened.

g. When passing information on to other agencies or other professionals – make sure that there is a focal (point) person in that agency that the case is discussed with and is responsible for the case. For example, in the police department there should be 1-2 designated police officers who will investigate the case. Again, it is important to decide whether all information needs to be shared with that agency or only relevant information for that agency’s involvement. Consider a case of a woman requiring medical treatment, does the doctor involved require all information on the case or just need to know how the injuries incurred and the psychological state of the woman? Again, this is to limit information being passed on inappropriately and to avoid gossip.

h. In emergency cases, where a girl/women’s life is threatened and she cannot remain with her family or community, both secrecy and confidentiality is very important. In such cases only a core group of individuals should have information on these types of cases such as DoWA, the police, the legal department and NGO or community worker involved. The smaller the core groups the better so that there is less chance of information being disclosed indiscriminately. The identity of members of the core group can also be kept secret. In particular, no one should reveal information where the girl/woman is located, especially if she is being transferred to a safe house or placed with another relative or friend.

i. Family members may be concerned or pressure individuals/agency to reveal where the women is placed. In some cases it may be safe and appropriate to let concerned and trusted family members (with the girls/women consent) be re-assured without disclosing the whereabouts of women. In some cases it may be appropriate at a later stage to arrange visits, at a neutral place, with trusted family members with the women’s consent to meet.

Guidance for facilitators

- Before starting the activities ask participants what they remember from module 1 on secret keeping and confidentiality – just key issues.
As you present the lecture on confidentiality – ask participants to give you examples to illustrate your point. Also, try to give examples from your own experiences.

It is advisable that all the activities in this session are undertaken. If time is short, read the case studies and answer the questions as a large group.

On the case studies – ask the participants to stick to the questions asked and be focused.

**Activity 4.8.1 Confidentiality (lecture)** | Time: 15 minutes

Explain the main points on confidentiality as listed in background information.

On the issue of sharing information and recording keeping – ask participants for their ideas on how to maintain confidentiality on cases in their locality both within agencies and in communities.

**Activity 4.8.2 Case study on confidentiality (small group discussion)** | Time: 30 minutes small group and 10 minutes feedback for each group

Amina, aged 23 years old lives in a small community district. She is married to a 50 year old man who has another wife. This was a forced marriage (due to poverty related reasons) and she has three children aged 2, 3 and 5. Her husband has been physically abusing her since they got married. His first wife is also abusive to her and her movements outside the house are severely restricted. She is not allowed to visit her own family and is quite isolated. Amina talked about her problems to a local female shura and said she would like to divorce him and return to her own family. The female shura promised her that she would help her. The female shura later discussed the case with a local women’s NGO who in turn discussed the case with the DoWA.

Amina then discovered that many of the women in her community knew she had discussed her problems with the female shura, and is feeling really anxious and worried that this news will reach her husband and his first wife. Yesterday, a woman from the women’s NGO turned up wanting to talk about her problems on family violence. In order to avoid further problems, Amina told the woman from the NGO that she has no problems and does not want any help. However, her husband’s first wife told their husband a woman from the NGO came to see Amina and did not know what this was about. Amina is worried what will happen now.

**Small group - discussion questions**

1. Identify how confidentiality was not maintained in this case.
2. What are the consequences for Amina due to confidentiality being broken on the case?
3. How would you have dealt differently with issues of confidentiality when Amina first disclosed problems of physical abuse?
4. How would you approach Amina to support her now? Who should be involved and why?

**Activity 4.8.3 Confidentiality in counselling session (small group discussion)** | Time: 20 minutes small group and 10 minutes feedback for each group

Sahila works as a cleaner in a local NGO. She has been seeing you for counselling for the last two months due to problems with her husband, who is mentally ill and is quite aggressive
with her, and at times, the children. He is calm only when he takes his medication. When she has no money for medication, her husband is quite violent to her and the children. Sahila gets very depressed and feels there are days when she cannot cope. Recently, Sahila discloses to you that she has been stealing food from the NGO in order to feed her children as the medication for her husband is quite expensive.

**Small group - discussion questions**

1. What actions would you take, if any, about Sahila’s stealing?
2. Should this information be passed on and to whom?
3. What might be the possible consequences, if you pass this information on to others?

**Key discussion points**

- There are many ethical dilemmas about when you should or should not break confidentiality. In particular, around issues of prostitution and stealing which are related to issues of survival for many women. While individuals may feel it is their duty to report these incidents to the relevant authorities, there are many who look at the harm it might cause clients who are already vulnerable i.e. imprisonment, if their actions are not harming others. This is an individual decision.

- Sometimes, the laws or practices of the law enforcement agents are seen as unjust and unfair by the counsellor. If this is the situation the counsellor might decide to talk to the client as part of the counselling process, and not break confidentiality, because the harm it will do to her, her children and the family are greater, if reported.

- In Afghanistan, drinking alcohol and taking drugs is against Islam and the Afghan constitution. Many men engage in these activities, but not all of them have been reported as breaking the law.

- Breaking confidentiality is much clearer in situations where the client is likely to harm herself or likely to harm others.
**Session 4.9 Knowledge, skills and qualities required for social / community workers who do casework on VAW?**

<table>
<thead>
<tr>
<th>Length</th>
<th>I hour 15 minutes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overview</td>
<td>A review of the main areas of capacity building and skills for counsellor/social workers to manage casework on VAW – with participants exploring knowledge, skills and qualities they already have and which they need to develop in this training. And, to understand fundamental values and principles on change is possible and achievable for clients through casework.</td>
</tr>
</tbody>
</table>
| Learning objectives | 1. To become aware of the types of knowledge, qualities/characteristics and skills which are essential to become an effective counsellor/social worker.  
2. To understand that basic assumptions about human nature is based on principles that clients are capable of achieving change through appropriate support and help. |
| Preparation & materials | - Familiarisation with back reading.  
- A4 blank papers, coloured papers, flip chart, markers and colour pencils. |
| Session type | Individual activity, brainstorming and explanation. |

**Background information**
Counselling skills underpin all interactions with clients regardless of their situation and problems. Casework on VAW requires a range of other skills and abilities, including counselling skills, to effectively manage casework on VAW.

The list below is areas where women need to develop skills in order to carry out casework on VAW. Casework skills refer to the ability of counsellors/social workers to carry out a particular activity effectively and consistently over a period of time. Remember that knowledge can be acquired either through self-learning or through teaching. And, skills can be learned either through ‘doing’, practicing and/or by being taught. Therefore, skill development takes place on three levels:

1. Building on existing skills by consolidating, enhancing and sharpening existing skills.  
2. Recognising, understanding and developing new skills.  
3. The ability to transfer skills gained to different contexts and situations.

Qualities / characteristics is more difficult to define as each person has a unique personality – is it their qualities, values, skills or experiences that define them? In fact it is all of these factors, but we attach values to what are desirable qualities, or not desirable qualities in a person such as being cruel, kind, loving and so on.

The areas listed below is not intended to ‘overwhelm’ participants, but to help participants recognise the different kinds of skills needed to be an effective caseworker on VAW cases, which goes beyond just counselling an individual client. The benefits of learning these kinds of skills are far reaching as they also enable individuals to personally develop and grow. And, it can also
open other possibilities for them. As an example, one professional woman through attending mm
trainings in Mazar-i-Sharif, and later working as a counsellor in the women’s prison, has now
been offered a job in an INGO to develop work on family violence. She does not speak English,
but her skills, qualities and commitment were recognised and appreciated.

Throughout the rest of the module, the majority of these areas will be worked through by practic-
ing these skills.

1. Essential qualities and characteristics of counsellors
   - Genuineness
   - Empathy (not sympathy or pity)
   - Being non-judgmental
   - Patience

2. Essential Counselling Skills
   - Active listening
   - Attending behaviour and being present
   - Communication skills – verbal and written
   - Questioning skills – open and closed
   - Observation – eye contact, body language and facial expression
   - Reflective skills – encouraging, paraphrasing and summarising
   - Being concrete

3. Knowledge
   - A basic understanding of human development
   - VAW – What is violence? Who abuses? Causes and contributing factors and conse-
   quences of violence.
   - Basic mental health and well-being

4. Self management skills
   - Time management
   - Organisational skills
   - Prioritizing work – from urgent to routine
   - Self care to avoid ‘burn out’
   - Manage personal and work demands in a balanced manner

5. Conceptual and analytical skills
   - Goal setting, planning, reviewing, monitoring and evaluating
   - Able to separate facts from feelings
   - Problem solving
   - Strategising and prioritising
   - Making assessments and formulating actions plans
6. Inter-disciplinary and working together on VAW cases
   - Presentation skills
   - Networking
   - Co-ordination and co-operation with others

**Working with clients – believing change is achievable**

Before starting work with clients it is important to understand some assumptions about human nature, and that change is possible and achievable, despite clients feeling that nothing will help them. The way we work with clients and interact with them reveals our values and principles. Being open and honest about ourselves means that as counsellors we are also open to modifying and changing the way we interact with others. It also means that our clients have similar options and opportunities.

1. **Individuals deserve to be accepted and understood because they are human.** This means making a distinction between behaviour i.e. acts/actions and clients as individuals. You might not like or approve of their behaviour but you can communicate that you value them as an individual.

2. **Individuals are capable of change.** Clients have learned ways of behaving which do not serve them well. They can identify and develop different ways of responding both to their problems and to others. Through counselling they will be capable of discovering options for more satisfying behaviour.

3. **Individuals create their own meaning.** What seems chaotic or destructive to us may have a sense of order or purpose for clients. They may be involved to varying degrees in the creation of their own misery by the way they interpret, reach to and try to make sense of events and experiences. For example, clients who believe they are stupid may set goals which they cannot hope to achieve, interpret success as luck or ‘Allah’s will’ and may not ‘hear’ any positive feedback. They are interpreting their experiences to fit their views of themselves and their worlds.

4. **Individuals are experts on themselves.** Clients know best how they feel and what they believe and think. They, better than anyone, can tell what the pain and disappointments are like for them, what their fears are and what they most want for themselves. However, they may need varying amounts of help to do that.

5. **Individuals want to realise their potential.** Clients want to become more self-directing and more self-empowered. They have the potential to discover what is right for them, the capacity to think for themselves, and have the resources to deal in more creative ways with their problems and concerns.

6. **The behaviour of individuals is purposeful.** Clients’ behaviour, however unhelpful it appears to us, is directed towards some goal. Their behaviour can be understood in terms of the purpose it serves them.

7. **Individuals will work harder to achieve goals which they have set for themselves.** Individuals are more likely to mobilise their resources and strive for outcomes which they value and want, rather than goals which are imposed. Helping clients to identify the outcomes they both want and value is part of the counselling process.\textsuperscript{14}

Guidance for facilitators

- Activity 4.9.1 enables participants to reflect on what their qualities/characteristics, skills and knowledge base are. Self-awareness is the starting point for developing confidence, self-esteem and self-awareness.
- Choose a few participants to feedback on their choice of shape, colour and pattern for wrapping their present - who they would send it to?
- All participants should give feedback on qualities, skills and knowledge, but ask them not to repeat what has been said by others and to write these on a flip chart – with columns divided into knowledge, qualities and skills.
- On completion of the activity, go through the main six areas listed above (essential qualities and characteristics of counsellors) and support the participants in grouping what has been said.
- This activity also allows you to evaluate the participants and which areas you will need to give more attention in this module.
- The shape of the present does not have to be a square, it can be any shape that the participant feels describes the three components listed i.e. star, a lamp, circle, etc.

Activity 4.9.1 All wrapped up… (individual activity)

| Time: 30 minutes activity and 20 minutes feedback |

1. The participants are to think of presents which are nicely and colourfully wrapped up. Like a present, only some part of their identity is visible on the surface. Like a present, the rest of us is wrapped up, hidden and unknown by others and sometimes by ourselves.

2. Each participant has two A4 blank sheets of paper. On one piece of paper, participants are to divide the paper into three columns of ‘knowledge, qualities/characteristics and skills’ and write down as many things they are good at under those heading.

3. Now use the description of all the things participants have listed to draw what kind of present you would be on the separate A4. Ask participants to think about the size, shape, weight and the way it is labelled. And, who would you send this to?

4. After the activity is finished, the participants can fold their list of knowledge, qualities/characteristics and skills into the present paper and wrap them.

Guidance for facilitators

- This activity is to reinforce and make participants aware of one of fundamental principles of social work and counselling - that the potential for change is within all clients.
- Brainstorm the activity, if the main issues do not emerge – go through them.

Activity 4.9.2 Assumptions on human nature and the possibility for change (brainstorm)

| Time: 15 minutes |

Brainstorm with participants “what are values and principles in human nature that makes us believe that clients have the potential to achieve change in their lives through counselling and social work”. 
Module 4 | Casework

### Session 4.10: Exploring essential counsellor qualities

<table>
<thead>
<tr>
<th>Length</th>
<th>2 hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overview</td>
<td>This session explores the three core qualities that are essential for counsellors doing casework on VAW: genuineness, being non-judgmental and empathetic – and patience. Without these qualities a counsellor will be unable to develop a trusting relationship with a client - which is necessary to bring about change. Patience is indeed a virtue in a counselling situation.</td>
</tr>
</tbody>
</table>
| Learning objectives | 1. To understand and become aware of what it means to be genuine, non-judgmental, empathetic and patient.  
2. To apply these essential counsellor qualities in counselling.  
3. To be aware that without these essential counsellor qualities it is not possible to build trust with the client and make progress in the counselling relationship. |
| Preparation & materials | 1. Familiarisation with background information.  
2. Review of sessions on being non-judgmental from Module 1  
3. Flip chart, markers and coloured pens |
| Session type | Explanation, individual and group activity, drawings, and discussions. |

#### Background information

In counselling, genuineness, being non-judgmental and empathetic is called core conditions. Without these three qualities being present in the counselling relationship it is not possible to build a trusting relationship with a client to bring about change. Along, with these three core conditions – patience is also essential.

In module 1, considerable time was spent on exploring being non-judgmental. Please refer to this session for key learning points.15

**a. Being genuine**

This is when the counsellor is being herself, not pretending or trying to be someone they are not (open, transparent) in the relationship, not hiding behind a mask of status, age, or professionalism. They relate to their client in a sincere and non-defensive manner. Being genuine encourages the client to self-disclose and build trust.

We convey genuineness by being friendly and warm which makes the client feel comfortable, it is non-demanding and melts the coldness and hardness within people's heart. Clients notice very quickly when a counsellor is pretending or not being genuine. For example, when a counsellor pretends to like a client and show concern for their problem that is not sincerely meant. Being too distant and unapproachable are other examples.

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15 Find more detailed background information on qualities of counsellors in the Basic Counselling Training Manual (Manneschmidt 2006, Chapter 7, pp. 9-11).
b. **Non-judgmental**

This is when the counsellor accepts the client, without judgment or conditions attached (also referred to as caring, valuing, respect) as a unique human being. Non-judgemental means the counsellor has to accept the client for who she is, whatever her religion, behaviour, belief or ethnicity. Even if the client is a criminal, the counsellor has to be able to accept her as a person seeking help and interact with her accordingly.

Our values may be right for us; they may be totally wrong for others. Being non-judgmental means recognising and understanding our own values and standards so that we can recognise them and minimise their influence on the way we respond to other people.

c. **Empathy**

Empathy is the ability to put one’s own self in the place of the client and feel what she could be feeling at the moment.

Empathy has three parts:

1. Thinking (cognitive) – an intellectual or conceptual grasping of the feeling of another. This could be the ability to “step into the client’s shoes”, yet stand back far enough to remain objective.

2. Feeling (affective) – a mirroring or sharing of the emotions with the other person. This could be feelings of frustration, anger, indifference and fears of the client.

3. Behaviour (doing) – assuming in one’s mind the role of the other person\(^\text{16}\).

Expressing empathy is different from expressing sympathy or pity. Showing empathy is not being overwhelmed by feelings or about feeling sad or bad for the client. Expressing sympathy or pity can hinder the counselling process by keeping the client stuck or wallowing in their current situation (to keep going on and on about how bad a situation is). A counsellor expressing her own feelings does not make the client feel that she is understood.

d. **Patience**

Counselling requires a lot of patience. The client may take a long time to understand herself and her own strengths. An impatient counsellor will often feel tempted to give advice but this does not serve the purpose of counselling. The pace of counselling has to be at what feels comfortable and manageable for the client.

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**Guidance for facilitators**

- Before commencing activities in this session – explain the importance of three essential counsellor qualities and its importance to building trust as the foundation to facilitating change with the client - including patience.

- This activity is to stimulate discussions on how we wear masks on a regular basis to disguise our true selves. The reasons are varied and valid but by wearing masks we are not able to be genuine either to ourselves or to others.

- Ask participants to be honest as a way of building self-awareness and confidence.

- Demonstrate on a flip chart – the instructions as given below. The drawings can be symbolic and real, explaining the use of colours is also important.

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After feedback and large group discussion - explain the main points of being genuine in the counselling context again – repetition is good at reinforcing messages.

Ask participants to select either one pair from private or public face to feedback – not more than five minutes each.

After feedback do not spend too much time on large group discussion – just cover some main points.

**Activity 4.10.1 False masks and real faces (individual activity)**

<table>
<thead>
<tr>
<th>Time: 20 minutes individually and 30 minutes feedback</th>
</tr>
</thead>
</table>

1. On the flip chart paper, divide this into four equal parts. Place coloured pens and markers in the centre of the room for participants to share.

2. Ask participants to draw as described below.

<table>
<thead>
<tr>
<th>Private mask in the family</th>
<th>Genuine face in the family</th>
</tr>
</thead>
<tbody>
<tr>
<td>The mask you wear in front of your family, in-laws and relatives.</td>
<td>The real face you show, or are unable to show, in front of your family, in-laws and relatives.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Public mask in community, agency or with colleagues</th>
<th>Genuine face in community, agency or with colleagues</th>
</tr>
</thead>
<tbody>
<tr>
<td>The mask you wear in front of community, agency or colleagues.</td>
<td>The genuine face you show, or are unable to show, in your dealings with your community, agencies and colleagues.</td>
</tr>
</tbody>
</table>

**Large group - discussion questions**

1. What emerged as main themes on why we wear masks, what does it hide, protect or conceal?

2. What emerged as main themes on showing our genuine faces – is there a difference when wearing of masks or not?

3. What did you learn from doing this exercise?

**Guidance for facilitators**

- Being non-judgmental was covered in depth in module 1 through various stories, case studies and exercises.

- Review the learning with the participants by asking them to summarise key issues on judgments, stereotypes, prejudice and discrimination.

- If participants are unable to remember, prompt the issues to jog their memory. If participants are struggling go through main points that were covered in the session.

- Go through main points from background information on being non-judgmental and how each individual is unique.
Activity 4.10.2 Being non-judgmental (review and brainstorm)  
Time: 15 minutes

1. Divide the flip chart into two columns – on one side write being judgmental and the other side non-judgmental.
2. Ask participants to think back to module 1 on the session dealing with being non-judgmental and review their learning.
3. Brainstorm and review the two points on what it means to be judgmental and what it means to be non-judgmental.

Activity 4.10.3 Being unique (individual and group activity)  
Time: 10 minutes

1. Ask participants to be quick in their statements and to the point.
2. Each participant to complete this sentence “I am as unique as a… because …
3. Their statement should indicate why they are unique and the reason why? i.e. “I am as unique as a diamond because they are valuable like me and no two diamonds are the same”, or “I am as unique as a star in the night sky because it shines so bright”.
4. As group facilitator you start with yourself in making a statement – (use a ball).

Guidance for facilitators

- Explain the main points of empathy and why it’s not sympathy or pity?
- Read the case studies listed below to ensure participants understand the difference between empathy, sympathy and pity and ask participants why the response of the counsellor is appropriate or not?
- If there are problems understanding the main difference – ask participants what they are having difficulty with and explain the differences again using different examples to illustrate.
- After the case studies explain the importance of being patient from the background information.

Activity 4.10.4 Difference between empathy, sympathy and pity (large group activity)  
Time: 20 minutes

1. The client spoke about the grief she has felt since her favourite younger brother died in a car accident a year ago. The counsellor started crying with the client when she cried and expressed her feelings of sadness and told the client that she had also lost her brother in the war and shared her feelings of her own loss. The counsellor was overwhelmed by her own feelings of loss.
2. The client was distressed due to a number of things going wrong in her life for over a year, her sister tried to commit suicide, then her husband lost his job, and a month ago she had a miscarriage. The counsellor told her this was just bad luck and these things are in the hands of Allah, and she understood how difficult and hard all this must seem to the client, but these feelings will pass.
3. The client was talking about being angry and upset with the way her mother does not listen to her, as she has exams coming up and is still being asked to do all the housework. The counsellor responds by saying “I understand that you are feeling that your mother is indifferent to the pressures you are under now”.

Key discussion points

Three core conditions are essential to build an open and trusting relationship between the client and counsellor to facilitate change. These are genuineness, being non-judgmental and showing empathy. Along, with these three core conditions – patience is also essential.

To demonstrate genuineness is the ability to be oneself (open, transparent) in the relationship - not hiding behind a mask of status, age, or professionalism.

To be non-judgemental is the ability to accept a client without judgment or conditions attached (i.e. caring, valuing, respect).

To convey a deep level of empathic understanding is the ability to step into the client’s world – as if you are in their shoes and without losing the “as if” quality.

To be patient is to listen and not rush the counselling process.
Session 4.11 Essential counselling skills

<table>
<thead>
<tr>
<th>Length</th>
<th>4 hours and 10 minutes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overview</td>
<td>This session focuses on enabling the participants to understand the essential counselling skills involved in casework and to practice using them through different exercises. The participants will receive feedback on how they are able to use these essential skills through the counselling triad.</td>
</tr>
</tbody>
</table>
| Learning objectives | 1. To understand the key essential counselling skills for use in casework.  
                          2. To practice using key essential counselling skills and understand how to apply them in different contexts.  
                          3. To become aware of your understanding of these essential skills in practice through feedback from other participants. |
| Preparation & materials | ▪ Familiarisation and deep understanding of background information.  
                          ▪ Photocopies of handout on listening quiz.  
                          ▪ Flip chart paper, markers and coloured pens. |
| Session type    | Lectures, individual and group activity, brainstorming and counselling triads. |

**Background information**

1. **Active listening**  
The primary difference between counselling and other forms of helping is the way in which the counsellors listen. Active listening is at the heart of effective counselling. Active listening involves listening at a ‘head’ level to thinking behind the meaning of a client’s words, and at a ‘heart’ level to the feelings and emotions behind the words. It also entails being aware of (a form of listening) the client’s non-ver bal communication. Non-ver bal communication, or body language as it is commonly called, can provide the counsellor with significant information about what the client may not be expressing but may be feeling.  

A counsellor needs to learn to improve her listening skills and make sure that her own feelings do not influence what she hears the client is saying.

2. **Attending behaviour**  
Lets the client know that you are interested in what she says. You can support this by i.e. maintaining eye contact with the client all the time or by sit facing the client with your arms opened out rather than folded against your chest. Do not take over the talk.

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17 Find more detailed background information on skills of counsellors in the BCT training manual (Manneschmidt 2006, Chapter 7, pp. 11-15).  
19 Sections 2-5 adapted from the BCT training manual (Manneschmidt 2006., Chapter 7, pp. 9-11).
3. Questioning skills – open and closed question

Use good questioning skills to get the client to open up and to talk further. If the client is talkative, you may not need to ask many questions. The counsellor uses questions to get relevant information from the client. Questioning helps to begin an interview, to open new topics for discussions and to assist the client in self-exploration.

Basically, there are two types of questions: open questions which help the flow of communication and encourage the client to elaborate or be more specific; and closed questions which tend to shut communication down. Closed questions are those that can be answered with a ‘Yes’ or ‘No’. They are useful for seeking factual information.

Open Questions
These are very useful in getting the person to talk. They are questions that cannot be answered in a few words or sentences. They encourage the woman to talk and give you maximum information. They generally begin with “How”, “Why?” or “Could?” For example: “Could you tell me more about that?” or “How did you feel when that happened?”

The first word of an open question often leads to specific results. For example:
"What?” questions lead to facts.
“How?” questions lead to feelings.
“Why?” questions lead to reasons.

Closed Questions
These are questions that can be answered in a few words. They help focus an interview and bring out specific information. For example: "Where do you live?"

A general framework for collecting the required information in the first counselling sessions may be as follows:

a. Who is the client? What is the most important personal background information?
b. Who else is involved? What is the problem? What are the specific details of the situation?
c. When does the problem happen? What happens immediately before or after the situation has happened?
d. Where does the problem happen, in what environment and situation?
e. How does the client react? How does she feel about it?
f. How does the problem happen?

When does questioning pose a problem?

- Asking two or more questions at the same time, which creates confusion in the client’s mind. Usually the client will answer the last question asked.
- Wrongly timed questions that interrupt and hinder the helping process.
- Asking too many questions which may give the impression of an interrogation or put her on the defensive.
- Prying question – that are asked out of your curiosity which are not relevant or not areas opened up by the client.
- Punishing questions – making the client feel small or inadequate such as “why did you not go to the lawyers office liked I asked you”.
- Statement questions - they put the counsellor's own view ahead and make the client not wanting to talk. For example: "Don't you think is would be helpful if you found a job?"
- “Why” questions - they can cause discomfort and may stop the client from talking. For example: "Why are you feeling sad?” rather than “What makes you feel sad”?
4. Observation skills
The third most important skill is that of observation. Observation needs to focus on the client’s non-verbal behaviour in three ways. These are:

- Client eye contact patterns
- Body language
- Facial expression

5. Reflective skills – ‘encouragers’ paraphrasing and summarising
These are skills used to let the client know that the counsellor has been listening to what she has been saying, has seen their point of view and tries to understand the world as the client experiences it.

*Encouragers*’ are small words or expressions while the client is talking like “um”, “is it”, “really”, “ah ha”. ‘Encouragers’ are also non-verbal head nods, open palms and other non-verbal gestures.

*Paraphrasing* is the feedback given to the client by the counsellor through shortening and clarifying the client’s comments. Paraphrasing can be done by repeating some of words the client has used.

*Summarising* - Summaries are essentially longer paraphrases. Using them enables you to bring together main aspects of the session in an organised way. The summaries you will be offering in the initial stages are called ‘attending summaries’. These summaries focus on what the client has said so far and are most useful when they give some coherence and order to what the client has been saying - providing an overview of the work so far. In each summary, the counsellor attempts both to review and organise the core content of the counselling at a certain stage. Summarising is useful to:

a. **Clarify content and feelings.** Clients often present complicated issues and concerns. Also, clients in distress do not present their problems in any organised or coherent manner. You will want to be sure that you have grasped the main points. You may need to check that you are following the client as accurately as you imagine you are. You might say something like: ‘I would like to check that I understood you’, and then summarise what you think the client has said.

b. **Review the work.** Summarising is a way to give clients opportunities either to correct any misunderstandings, or to add to or reconsider what they have said.

c. **End a counselling session.** In your ending summary, in addition to rounding off the session, you may confirm what the client has agreed to do prior to the next session, what she says she wishes to continue with or explore in the subsequent sessions.

d. **Begin a further session.** Summaries are useful for facilitating the opening of a session because they have the effect of bringing you and the client to a common starting point.

e. **Prioritise and focus.** Clients need varying amounts of help to identify what the main issues are for them and to help them order priorities they want to deal with. ‘Listening actively’ and organising content, will help you with this. During each stage of counselling, you will be receiving a lot of information from the clients, for example, how they see themselves and their concerns and how they view others. You will be forming ideas about what they are saying and what they are omitting. You will be identifying patterns and themes which they use to make sense of their worlds.
f. **Move the counselling forward.** In order to move forward, you will need to make some judgments about what direction the counselling might take. In a sense, all the skills, appropriately used, will be instrumental in ‘moving’ the interview along. However, there will be times when you will want to move the counselling forward by introducing a focus to the work.\(^\text{20}\)

There are two specific types of summaries which are useful for focusing, prioritising and moving the exploration forward. They are called ‘**forming a choice point**’ and ‘**gaining a figure-ground perspective**’. In each case the counsellor attempts to paraphrase the clients’ point of view while organizing the information.

**Forming a choice point**
There will be times in sessions when you will be able to identify themes or clusters of concerns, or different aspects to an issue a client is exploring. Given that clients have multiple concerns and will need to decide in which order they will tackle them, formulating a choice point is a way of helping clients to make a choice. It involves identifying various aspects or themes using a summary and asking the client to make a conscious choice about what issues to focus on. There may be times when you will want to disagree with clients about which issues to deal with first. You may think that they are avoiding important issues or you may genuinely believe that it would be appropriate to start elsewhere. However, at all times the choice will be the clients.

**Gaining a ‘figure’ and ‘ground’ perspective**
In this type of summary, the counsellor offers her perception of what she thinks is the most prominent issue for the client. It may be something that the client talks about with heightened emotions or returns to repeatedly. The counsellor may also have ideas that one issue stands out as the ‘crux’. If that issue were managed more productively, then the client would have energy available to tackle other concerns. The notion of ‘figure’ and ‘ground’ means that, if one aspect of a client’s concerns is in the forefront of her awareness or thinking, than other aspects provide a backdrop or are in the background. Sometimes clients are not aware of the emphasis that they are placing on certain issues\(^\text{21}\).

It is important to offer your ideas tentatively and invite the client to comment. They may want to disagree with you and you will need to be willing to explore their different points of view openly and non-defensively.

**Communication skills – verbal and written**
This is a key skill for counsellors and caseworkers. We express ourselves in different ways and have our styles of communicating such as being bossy, directive, passive, assertive, quiet and so on. Nevertheless communication on VAW cases has specific aims and purposes, in how we communicate not only with our clients, but others who are also involved in working with clients so that we can plan our interventions. In this sense, we need to be focused, clear and specific with our communication - whether this is verbal or written. Please note that shura women may be illiterate or semi-literate – but they can still develop effective communication skills. Perhaps for written work they can work with someone who is literate, and this may encourage them to develop literacy skills as part of their own development.

a. **Verbal** is usually face to face interaction and involves the impact of the actual words we use in speaking, the way they are constructed into sentences, the way they are pronounced or emphasised, and so on. The counsellors or social workers have to learn how to tailor what they are saying to the specific context for it to be relevant.

b. **Telephone** because we cannot see the other person, in some ways, it is more difficult than face to face communication. You need to communicate clearly, in a more direct and specific way – is it to ask for information, is it to share information or is to plan a meeting, etc. You need to talk in a clear, calm, polite and sometimes assertive manner. Remember the person on the end can put the phone down if you are shouting, cannot hear you, or are being impolite.

c. **Writing** - casework involves writing either for yourself, to help you remember work done with a client, or as records for your agency. It is a skilled activity and is one that social workers and counsellors find themselves having to use a lot. In casework you would have to complete referral forms, write notes on work undertaken with clients, letters, reports and complete forms. However, as much we like to think we have brilliant memories it is not possible to remember details on a case after 2-3 months, especially if you are also working with 10 other cases.

Communication is part of developing your interpersonal skills as a caseworker – with a range of different kinds of people from drivers to the Chief of Police. Effective communication skills mean you are able to advocate, represent and support your clients in a positive manner. A social worker who is too shy to speak at a co-ordinating meeting for her client – is letting her client down.

**Being concrete**

‘Being concrete’ means being able to get clients to be specific about their concerns/situation - ,at times it can be quite difficult, yet it is essential if they are to come to terms fully with whatever is causing them concern. The opposite of being concrete, direct and specific is ‘generalising’ (being indirect and vague in their communication). A generalisation does not discriminate but lumps all things together and makes things fuzzy and unclear. Such as “everything is a problem,” “my family does not understand me,” or “why do all the bad things happen to me?”

A generality that is common in everyday speech is to use the ‘you’ form. Clients who say, ‘You never know when people approve of what you’re doing’, when encouraged to rephrase it to, ‘I never know when people approve of what I am doing’, will usually be able to perceive their statement in a different light. The client needs to be able to identify thoughts, feelings, behaviour and experiences in a specific and concrete way. Personalising a statement in this way makes it real, and the client can own her problems, her thoughts and her feelings.

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### Guidance for facilitators (overview)

- It is advisable to take one main aspect of essential counselling skills and do the activities related to that topic.
- First give a mini-lecture explaining the main points and illustrate, with the examples provided, or from your own experience.
- Not all aspects of essential counselling skills have activities in this session. However, these will be covered and practiced throughout this module. So, it is important for participants to try and grasp the key points.
- This training is an ideal opportunity to practice these skills, receive feedback and develop skills. It’s o.k. to make mistakes and learn from them.
- Many participants will rush through counselling exercises, this is usually an indication that they are going through the process superficially or have not fully comprehended the purpose of counselling. You have to challenge participants when this happens – it is not possible to do counselling in five minutes! You can increase the time gradually to 20 to 25 minutes (but
never decrease it) as you continue with practicing counselling skills to make it closer to real life situations.

- See the model below for practicing counselling skills – going through this will help the participants with guidance for feedback, so that it does not have to be explained each time.
- The group facilitators should go around and observe the counselling triads and give feedback. Go around the round the room, observe and listen to the counselling in triads.

Throughout this module – participants will be asked to work as a triad of counsellor, observer and client and within an activity they will take turns to rotate, so everyone has had as opportunity to be in each role. The counsellor will be observed on her counselling practice by the observer, who will provide constructive feedback. The client should also give brief feedback on how the counselling process felt. This is to help the counsellor to become aware of her strengths and weaknesses, and to work on these areas. In some sessions, participants will be observers of a role play, and will be allocated specific tasks to observe such as use of open and closed questions, or body language.

**Some guidance for giving back feedback**

1. Use ‘i’ statements, not ‘we,’ ‘you’ or ‘them’. This helps to take ownership of thoughts, feelings and views. You do not know what others think or feel, so you can only speak on your own behalf.

2. Give open and honest feedback on both strengths and weakness – the purpose is not to destroy the person, but to be helpful and supportive to promote development and growth.

3. Be specific and concrete - not general (i.e. everything was fine) – on an issue or aspect such as “I thought you did not use open questions, but you were good on paraphrasing”.

4. Be constructive and make recommendations on how they could have done it differently such as “you rushed through the introduction stage, it would have helped if you spent a little more time of explaining limits on confidentiality as this was not clear.”

5. Remind participants not to be defensive (making excuses or justifying). The purpose is to listen and learn from the feedback. This is a learning opportunity and environment, it is better mistakes are made here, than with clients.
6. Participants can only give feedback on what they observe and hear in the workshop, they should not use information they have of participants from outside the workshop.

7. Remember the client does not need feedback!!

Guidance for facilitators (active listening)
In advance think of some examples of you might experienced of distracted listening and being “stonewalled” i.e. when you are angry and arguing with a loved one, voices are raised and each one is concerned with their own feelings and perspectives, or when you are busy and do not listen to your child. Point out how in these “stone walling” situations the noise level is very high in comparison to when they are doing the active listening. Too much noise, high pitch on voice levels are not a good environment for promoting listening.

- You may have to demonstrate “stone walling” and distracted listening.
- Ask the participants not to dwell on what they were discussing but how they felt when doing the exercise and questions asked.
- On the listening quiz – you should ask the participants to do this for homework for the next morning, this saves time. Go through all the questions in the exercise as a group – clarifying when points and issues are not clear.

Activity 4.11.1 Stone walling, distracted listening and active listening (dyads)  Time: 30 minutes
- Ask participants to work in dyad (pairs), for all three parts of the exercise. It is better if they can think of a problem, an issue or what they did last night to talk about.
- Explain that the exercises are exaggerated to illustrate how we do not always listen, and they should swap roles when the group facilitator tells them to switch.
- Do each exercise one at a time and have feedback.

1. Stone Walling: Both participants talk at the same time, they do not listen to each and concentrate only on talking about their own issue. (4 minutes – 2 minutes each)

2. Distracted listening: The counsellor does everything possible to be distracted – yawning, making phone calls, writing, stretching, staring out of the window etc. The client talks about her issue. (6 minutes – 3 minutes each)

3. Active listening: The counsellor listens actively – they can only offer minimal ‘encouragers,’ no other talking or discussion. (10 minutes - 5 minutes each)

Large group - discussion questions
1. Stone Walling: How did it feel? Any examples of this from real life?
2. Distracted listening: How did it feel? Any examples of this from real life?
3. Active listening: How did it feel? What prevents us from active listening in real life situations and when do we really actively listen?

Activity 4.11.2 Listening quiz (individual)  Time: 20 minutes
1. Participants to complete quiz as homework.
2. Group facilitator to read each statement – and participants to say out answers.
3. Only facilitate discussion if participants are unclear on answers.

### Handout 6.11.2 a
Read each statement and assess whether the client feels listened to or not. Tick to indicate correct box.

<table>
<thead>
<tr>
<th>Statement</th>
<th>Listened to</th>
<th>Not listened to</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. You cut me off and started telling me about your experiences.</td>
<td></td>
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<tr>
<td>2. You accept me as I am – bad and good points.</td>
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<td>3. You don’t hide behind barriers.</td>
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<tr>
<td>4. You want to solve my problems for me.</td>
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<tr>
<td>5. You try to grasp my meaning when I feel confused.</td>
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<td>6. You resist the temptation to give me good advice.</td>
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<tr>
<td>7. You hand me back the compliment I have given you.</td>
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<tr>
<td>8. You resist from telling me that funny joke you are dying to tell me.</td>
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<tr>
<td>9. You get embarrassed and avoid what I want to say.</td>
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<td>10. You need to feel successful.</td>
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<tr>
<td>11. You allow me to express my negative feelings towards you without becoming defensive.</td>
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<tr>
<td>12. You give me your undivided attention.</td>
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<tr>
<td>13. You make judgments about me because of my language, grammar and accent.</td>
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<tr>
<td>14. You do not judge my beliefs even when they conflict with yours.</td>
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<tr>
<td>15. You gaze out of the window.</td>
<td></td>
<td></td>
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<tr>
<td>16. You trust me to find my own solutions to my problem.</td>
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<td></td>
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<tr>
<td>17. You plan my work for me, instead of letting me do it my own way.</td>
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<tr>
<td>18. You allow me time to think, feel and express.</td>
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<tr>
<td>19. You tap your fingers on the arm of the chair.</td>
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<tr>
<td>20. You speak with enthusiasm and at an appropriate volume.</td>
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<td></td>
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<tr>
<td>21. You choose an appropriate time to respond.</td>
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<td></td>
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<tr>
<td>22. You do not look at me when I am speaking.</td>
<td></td>
<td></td>
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<tr>
<td>23. You enable me to make my experiences feel important.</td>
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<td></td>
</tr>
</tbody>
</table>
24. You keep fidgeting.
25. You keep looking at your watch.
26. You look down your nose at me.
27. You say you understand before you have heard what I have to say.
28. You have a solution to my problem before I have had the opportunity to explore my problem fully.
29. You interrupt me before I have finished talking.
30. You are not aware of the feelings behind my words.
31. You look directly at me, and face me.
32. You use open and appropriate gestures.
33. You quietly enter my internal world and try to grasp how it feels to be me.
34. You allow me to express myself even if you don’t agree with my language.
35. You accept my gift of thanks.
36. You don’t preach morals or condemn me for my behaviour.
37. You are interested in everything I have to say.
38. You spend an hour with me and make that time feel very special.
39. You do not laugh at me, or ridicule me.
40. You are kind, gentle and encouraging.
41. You try to understand me because you really care.
42. You try to help me become liberated from the destructive barriers I have erected with sensitivity and gentleness.
43. You lean towards me and tilt your head.
44. You cross your legs and fold your arms.
45. You talk at me instead of talking with me.

**Guidance for facilitators (attending, communication and observation skills)**

Lecture on all these topics, asking participants to give examples, or if you want with each sub section you can first do some brainstorming, and then go over the main points.

**Activity 4.11.3 Attending, communication and observation skills (Lecture)**

<table>
<thead>
<tr>
<th>Time: 25 minutes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Attending behaviour</td>
</tr>
</tbody>
</table>

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2. Communication skills: verbal and written
3. Observation skills.

**Guidance for facilitators (open and closed questions)**
- Explain the main points of open and closed questions and how they are used in counselling from BCT training manual, pages 11-12.
- Participants to work in triad of counsellor, client and observer. If participants are working with friends all the time, or if you notice some participants are struggling – choose the triads so that you can mix participants, particularly the ones who are having an easier time with those who are struggling.
- Ask participants to choose a low risk real problem that they are experiencing now (not in the past as then participants will in some ways have resolved or adjusted to it) that they can talk about when they are clients.
- Allocate 15 minutes for each (10 minutes for counselling and 5 minutes feedback) and 10 minutes in the large group for overall feedback.
- If a counselling triad finishes before an allocated time – they did not explore the problems fully but superficially – challenge this in the large group.

**Activity 4.11.4 Open and closed questions (counselling triads)**  
*Time: 55 minutes*

1. Ask the counselling triad to choose a space in the room where they are not disrupted by others.
2. The observer’s task is to give feedback on these areas:
   - Use of open questions to explore and elaborate understanding of the problem
   - Use of closed questions to find out factual information
   - Active listening
   - Attending behaviour

**Large group - discussion questions**
1. Any comments, issues and thoughts on counselling in triads.
2. Feedback on the process – what was difficult and what was useful?
3. Any particular problematic issues for clarification or further clarification?
Guidance for facilitators (reflective skills – ‘encouragers’ and paraphrasing)

- Present the background information on reflective skills – explain the use of ‘encouragers’, paraphrasing and summarising in counselling. However, at this stage do not cover the section on summarising for the moment.
- Again, ask the participants to get into the same groups of counselling triads, they can either choose to continue exploring the problems from the last activity, or choose a new one.
- As in the previous activity - allocate 15 minutes for each group (10 minutes for counselling and 5 minutes feedback) and 10 minutes in the large group to give overall feedback.

Activity 4.11.5 Reflective skills – ‘encouragers’ and paraphrasing (counselling triads)
Time: 55 minutes

1. Ask the counselling triad to choose a space in the room where they are not disrupted by others.
2. The observer’s task is to give feedback on these areas:
   - Use of ‘encouragers’ and paraphrasing.
   - Use of open and closed questions appropriately.
   - Active listening
   - Attending behaviour

Large group - discussion questions
1. Any comments, issues and thoughts arising on the processes of counselling in triads.
2. How well are participants able to demonstrate use of ‘encouragers’ and paraphrasing?
3. Any particular problematic issues for clarification or further clarification?

Guidance for facilitators (being concrete)

- Present the background information on being concrete.
- Decide if the counselling triads should remain the same or change. Participants to select a ‘real’ life problem – again low risk.
- Allocate time for the counselling triads as before.
- This time we are putting all the essential counselling skills into practice.

Activity 4.11.6 Counselling triads
Time: 55 minutes

1. Participants choose a quiet space in the room.
2. The observer’s task is to give feedback on these areas:
   - Enabling clients to be specific and concrete.
   - Use of ‘encouragers’ and paraphrasing.

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23 See more detailed information on encouragers and paraphrasing in the BCT training manual (Manneschmidt 2006, p. 12).
- Use of open and closed questions appropriately.
- Active listening
- Attending behaviour

**Large group - discussion questions**
1. Any comments, issues and thoughts arising on the processes of counselling in triads.
2. How well are participants able to demonstrate use of all essential skills together?
3. Any particular problematic issues for clarification or further clarification?
Session 4.12  Differentiating feelings, facts, values and qualities

<table>
<thead>
<tr>
<th><strong>Length</strong></th>
<th>1 hour 15 minutes</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Overview</strong></td>
<td>This session ensures participants are able to differentiate feelings, facts, values and qualities as they relate to casework.</td>
</tr>
<tr>
<td><strong>Learning objectives</strong></td>
<td>1. To understand the differences between feelings, facts, values and qualities. 2. To learn to apply these differences when presenting and sharing information on cases with other agencies and professionals.</td>
</tr>
</tbody>
</table>
| **Preparation & materials** | • Familiarisation with background information.  
• This information is in visual format in the poster booklet.  
• Flip chart paper and markers. |
| **Session type** | |

Background information

It is important that caseworkers have a good wide vocabulary in order to share precisely information on cases. And, that they do not confuse feelings with facts, values and qualities. This distinction is important as there is a tendency to concentrate on feelings or emotions of the client, and the family, and forget other aspects of the case. When presenting cases to other agencies they will all have different information needs to take action; a lawyer will want facts more than the emotional aspect of the case, the doctor will want to know the exact nature of the injuries or mental state of the client and the police will focus on the risks and protection issues.

1. **Feelings** – generally describe
   a) Moods and emotions: positive and negative.
   b) Feelings experienced as physical symptoms i.e. drained, energetic, numb, and suffocated.

A large proportion of your time in casework will involve working on ‘feelings’ of the client, and to some extend your own. It is important to recognise and become aware of the emotional impact of working with ‘feelings’ for both the client and for ourselves. We cannot ignore emotional issues for example, if intense anger is not understood and managed, it may emerge later as depression. Blocking, avoiding and ignoring the emotional impact can result in the following:

- Intense emotion can prevent people from thinking or acting rationally. To ignore the emotional dimension is therefore to ignore what could be a crucial element in making sense of the situation.
- Emotion can sometimes ‘paralyse’ people, as they get stuck in a situation which is too painful or distressing to deal with. This can easily be mistaken for a lack of cooperation.
- Emotional responses to the situation can manifest themselves as aggression and violence, sometimes directed towards the social workers or children.
- Sometimes people can be so overwhelmed by emotions that they feel as though they have ‘nothing to lose’ and can therefore behave in very destructive ways (suicidal attempts).
2. **Facts** – for the purpose of gathering information on VAW cases:
   - Factual information about a person (i.e. biological and personal information) such as name, date of marriage/birth, eye colour, nationality, address, sex.
   - Concrete things that you can physically observe i.e. marks, injuries and emotional state of a woman such as black eye, bruises, panic attack, and attempted suicide (i.e. drowning, self-immolation).
   - Factual information relating to what a female victim of VAW describes as her experiences and the events leading to abuse or risk situations: such as date and time of abuse, who abused, how they abused, who witnessed the abuse and so on.

3. **Values** - are defined as principles that guide how you live your life. Values can be both positive and negative. Values are expressed through actions, attitudes, behaviours and beliefs. Some examples are:
   - Positive values are: charity, compassion, honesty, non-violence, love, and kindness.
   - Negative values are: greed, discrimination, hate, intolerance towards other beliefs and values and selfishness.

4. **Qualities/characteristics** – describes the qualities of a person, which can be both positive and negative. Positive qualities/characteristics are loyal, faithful, patient, kind, gentle, reliable and loving. The opposite values to these are seen as negative.

**Guidance for facilitators**
- Select two suitable case studies from this module, or previous modules.
- Ensure participants are able to differentiate between feelings, facts, values and qualities/characteristics. If available, use the poster booklet from mm to demonstrate.
- Repetition is good in this session to ensure that the differences are understood.

**Activity 4.12.1 Feelings, facts, values and qualities (presentation)**
Time: 10 minutes
Present and explain feelings, facts, values and qualities, giving examples as given.

**Activity 4.12.2 Case studies (small group exercises)**
Time: 20 minutes small groups and 10 minutes feedback for each group
1. Divide participants into two groups; ask them to select a name for their group.
2. From your pre-selected cases studies, give one case to each of the small groups.
3. On the case study, they should use four different highlighters to identify the feelings, facts, values and qualities.

**Large group - feedback**
1. Ensure that in the feedback participants are able to differentiate – point these out.
2. Clarify and illustrate if there are difficulties.
Activity 4.12.3 Game (group activity)  Time: 15 minutes

1. Use a ball. When a participant is throwing the ball – the group facilitators asks her to name either two feelings or facts or values or qualities as they relate to her.

2. The ball should be passed back to you to throw to another participant.

3. Once everyone has participated – you can stop the game. If there were participants who were experiencing difficulties then throw the ball again to them and ask them again to name feelings, facts, values or qualities.

4. For example, ‘I feel tired and angry,’ or ‘I work as a social worker and have brown short hair,’ or ‘I believe in equality and tolerance, I have a generous spirit and I am very kind.’
Session 4.13 Stages and processes within casework

<table>
<thead>
<tr>
<th>Length</th>
<th>6 hours and 45 minutes (be prepared for additional time – this is dependent on how participants are able to understand and practice counselling skills).</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overview</td>
<td>A lengthy session on the 3 main stages and processes within casework beginnings, middles and endings. At each stage aims, strategies and skills required are explained accompanied by different practical exercises. Participants will work in dyads or triads to practice counselling skills with intensive feedback.</td>
</tr>
</tbody>
</table>
| Learning objectives | 1. To understand in depth the three main stages and processes involved in casework including aims, strategies and skills required.  
2. To practice counselling skills in more depth as they relate to each stage of counselling.  
3. To become self aware and understand through feedback how effectively counselling skills are applied by each participant. |
| Preparation & materials | • Familiarisation of background information  
• Read all cases studies and materials and adapt questions or case studies to make them more tailor-made to the participants. Be prepared to repeat different exercises so main concepts and how to apply skills are understood.  
• Flip charts, markers, colour markers, stick it notes, A4 paper |
| Session type    | Mixed of lectures, role plays, counselling in dyads and triads, brainstorms, group discussion and activities |

Background information

Casework in any kind of situation and context relies on having effective counselling skills and qualities. Not all casework results with a client agreeing to counselling over a defined period of time to work on their problems. Casework can involve social/community workers with a client just for the duration of an emergency or crisis, or asking for advice on a specific problem. In Afghanistan, there is not really a ‘culture’ of counselling to help individuals deal with specific problems. So, with many clients you would have to explain what counselling is and how it can help them.

Counselling and casework involves finding with the client some agreements on arrangements to meet. Unless there is consistency and continuous work with the client – it just is not possible to work on building trust and work on issues. A client and the caseworker who has a ‘stop and start’ relationship in the counselling process will often be disappointed in how it is not working. There has to be commitment and motivation from both the client and counsellor to counselling. This should include the following:

a. Each meeting (also called a session) is usually 50 minutes to 1 hour long (anything less than this time is not useful or effective for the client).

b. Frequency of sessions is once or twice a week – if possible.
c. Agreeing dates and times – try to make them the same days and times so that client gets used to this time being hers.

d. Venue – where will you meet – at the office, community centre or at her home?

e. Agreeing duration for the counselling – depending on the problem and other circumstances i.e. a commitment for 2 - 4 months, and then review the sessions.

f. Broad details of the counselling relationship i.e. confidentiality.

g. Goals of the counselling and means by which the goals will be achieved.

h. The provision and completion of ‘homework’.

i. The setting of boundaries and expectations i.e. calling in the evenings, additional appointments.

With other types of casework there should be sufficient time spent with the client to ensure the woman is safe, monitoring and follow-up, especially after urgent referrals. It is better if such visits are carried out at the family home, you will have a much better idea of interactions of the client with others. Again, the above points should be borne in mind – cases that cause high concern the visit should be frequent or more regular for monitoring and follow-up support. It can start of being more frequent i.e. once a week, and as concerns and issues are address less frequent. This is a question of judgment on the individual case.

It is always important that you keep your word on meetings and regularity and times as this builds trust. Casework with women in prison or safe houses will involve more than counselling such as contacting their families, arranging visits for children to meet mothers, arranging activities/literacy for children in prison, legal support and on exit – their reintegration into the family/community, after care support and monitoring.

**Stages and process within casework and counselling**

Stages are a common approach to counselling and casework. Thinking about counselling into stages begins to impose a sense of order on what otherwise might be a random or chaotic activity. All casework and counselling encounters, however short or long they last, have a beginning, middle and an end. At each stage certain outcomes are desirable in the process, and it is useful to consider what strategies and skills will be effective in attaining them.

Counselling is a purposeful activity and you will need to be clear about what you are attempting to do at each stage of the process and to know why you are attempting it.

1. **Beginning stage**

During the beginning state of the counselling process you will primarily be concerned with relationship building and assessment. The aims are the intended outcomes or what you want to achieve.

**Aims**

- *To establish a working relationship:* A fundamentally important aim upon which the success of the counselling depends. You will need to develop the kind of relationship in which clients are encouraged to work. Unless clients believe that you are trustworthy and accepting of them, they will be unlikely either to ally themselves with you or allow you to know them in anything more than a superficial way.

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24 The term counselling will be used – processes are similar in casework whether in the community or residential environment but it involves other activities as well and requires different commitments of time.
- **To clarify and define the problems:** To develop a common understanding of the client’s problems and concerns, both of you should understand the issues and concerns. Often clients are unclear about what bothers them or they may have multiple issues to deal with and be uncertain where to start.

- **To make an assessment:** To formulate ideas about what clients share with you and make an assessment such as main patterns, themes, issues that the client might or might not be aware of. It may also include you assessing that counselling is not appropriate.

- **To negotiate a contract:** Counselling is an agreed activity. A contract provides the guidelines for the work and is an explicit agreement between you and clients such as frequency of meetings, times and areas that the client wants help with. It is a way of the recognising ‘clients’ responsibility for themselves and inviting their co-operation. \(^{25}\)

### Strategies
These are the procedures you will use to enable you to fulfil the aims of the beginning stage:

1. **Exploration** involves helping clients to examine and verbalise their concerns. The purpose is clarification and common understanding between you.

2. **Prioritising and focusing** means deciding in what order clients will tackle their concerns and identifying what is at the heart of the issues they bring.

3. **Communicating core values** is concerned with showing clients that you both accept and understand them. Core values of acceptance and understanding are those attitudes and beliefs essential to developing a helping relationship. \(^{26}\)

A contract is an agreement that you agree with the client – it can be changed and re-negotiated at later stages. Usually, a contract is done after the 2/3\(^{rd}\) session when both the counsellor and client have a common understanding of the problems. It could include the following:

- To meet once a week, every Tuesday, from 11-12 p.m. at the Community Centre. Both client and counsellor should be punctual.

- The client agrees to counselling for 2-3 months and then to see if she needs further support.

- In the eventuality the client or counsellor cannot make the appointment they are to inform each other in advance, so another session can be re-arranged.

- The issues the clients would like to support are: budgeting skills; to manage depression; become more assertive in her dealings with her husband and mother-in-laws; and how to find a job.

- The client agrees to do homework exercises.

### 2. Middle stage
The middle stage focuses on helping clients to reassess their problems and their concerns. Reassessment helps them to gain new and different perspectives required to set goals and take action. It is the crux of the counselling process because, without a new and different view of themselves and their concerns, clients are unlikely to change.

### Aims
- **To reassess problems.** Clients will have their own views or perspectives on their concerns. Reassessment involves helping them to see themselves from different and more empowering perspective.

\(^{25}\) Adapted from Sue Culley (2002), pp. 12-17.

\(^{26}\) Adapted from ibid., pp. 18-22.
Generally, to maintain the working relationship. This is an important aim for the whole counselling encounter. Reassessment can be tough for clients. The discoveries they make about themselves and their behaviour are often painful.

- To work to the agreement/contract. Contracts may be renegotiated as counselling progresses. However, you will need to keep the contract in mind throughout. It specifies the purpose that you and clients have agreed upon.27

**Strategies**

1. **Communicating core values.** Clients are more likely to receive challenges and the invitation to explore more deeply if they feel safe enough with you and if they trust you.

2. **Challenging** means offering clients a view or perspective which is different from theirs and which stimulates them to reconsider their position or view. Challenging provokes deeper exploration, here clients are encouraged to explore what they have been unaware or dimly aware of as well as what they may have been avoiding or overlooking. There are specific ways of challenging and each of the following strategies has a specific focus:
   a. **Confrontation** is useful for helping clients to identify the ruses or tricks which they employ and which inhibit change.
   b. **Giving feedback** involves letting clients know how you experience them.
   c. **Giving information** can encourage clients to see themselves differently.
   d. **Giving directives** means openly directing the process. When you tell a client to ‘Stay with what you’re feeling now’, you are directing them to do something. You will usually be directing them to behave in a way that is different from them and which provides a challenge to their current behaviour.
   e. **Counsellor self-disclosure.** This means talking about your own experiences. Used sparingly, it has the effect of freeing clients to explore their own concerns in a more meaningful way.
   f. **Being Immediate** focuses both on the relationship between you and on what is happening ‘in the here and now’. Being immediate means offering clients your view of the interaction between you and them, and encouraging them to reflect on what is happening.28

3. **Ending stage**

The ending stage typically has to do with planning for taking effective action. It also focuses on ending the counselling relationship.

**Aims**

- **To decide on appropriate change.** If clients are to make changes, then they will need to know what changes are possible and what particular outcomes they want.

- **To transfer learning.** What clients learn in counselling about their behaviour and the different options open to them will need to be transferred to their life outside the counselling room, if they are to succeed in coping with their concerns.

- **To implement change.** Change involves taking some action. Clients may need help to act. For example, talking about expressing anger appropriately is not the same as doing it.

- **To end the counselling relationship.** The counselling relationship will have been a very important relationship for most clients. Ending is concerned with recognising the loss of this relationship as well as the fulfilment of a contract.29

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27 Adapted from ibid., pp. 62-64.
28 Adapted from ibid., pp. 64-74.
29 Adapted from ibid., pp. 74-76.
Strategies

1. **Goal setting.** Goal setting provides a framework and a set of criteria which will enable you both to identify and to assess with clients the outcomes they say they want. It is an adaptable strategy which allows for the integration of different techniques, for example, guided fantasy and role-play.

2. **Action planning.** If clients are to act, then they must choose from all the available options open to them and plan their action.

3. **Evaluating.** Action needs to be evaluated for success. The important question for clients is **‘is this action helping me to cope better with my concerns’**.

4. **Endings.** Reviewing the work, helping clients to identify and own the changes they have made, is part of this strategy. Clients may need time and space to work through their feelings of sadness and loss.\(^{30}\)

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### Guidance for facilitators (overview)

- It is advised that you take one stage at a time and than undertake the activities associated with each stage.
- The participants will again work with the counselling dyad or triads.
- When explaining the stages in counselling – ask them to think of a story or a life event – and to recognise that these have stages.

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### Guidance for facilitators (beginning stages)

- Activity 4.13.1 is to remind participants that the physical environment is important to create a welcoming and safe atmosphere – cluttered desks, interruptions, are barriers. Simple touches can make a difference like tissue papers, offers of tea, suitable sitting spaces.
- Activity 4.13.2 and 4.13.3 is advised to be done before the whole group, give a few minutes to both the volunteers and the client to think of ‘real’ life situation with low risks and counsellor to prepare. It is difficult to demonstrate in front of all participants - explain that by concentrating on the counselling the participants will fade into the background. Remind them this is active listening.
- Each participant should be allocated a task as an observer such as body language, use of empathy, open and closed questions, observation, reflective skills, etc. It does not matter if two participants have the same task.
- Remind or invite the participants to give feedback on guidance provided earlier.
- Ask the participants dyads – some feedback on the counselling process – not to defend or justify the counselling.
- Activity 4.13.4. – be directive in the questions and prompting, this may well be an area of weakness for the participants. At the end of the activity, you should have managed to get a tentative contract drafted.
- If you note difficulties in the counselling through the demonstrations as well as the feedback that participants are not picking up key issues – then ask the participants to practice in triads.

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\(^{29}\) Adapted from ibid., pp. 91-93.

\(^{30}\) Adapted from ibid., pp. 93-99.
Activity 4.13.1 Presentation: beginning stage (lecture) | Time: 15 minutes
1. Present the aims and strategies of the beginning stage of counselling.
2. Give a brief outline of what a contract between a client and counsellor might look like – give examples from your own experience.

Activity 4.13.2 The counselling environment (brainstorm) | Time: 15 minutes
1. Participants are to think of ways to ensure the environment feels welcoming and safe for clients when they are being interviewed.
2. This includes whether in the office or in the community (remember the papal tree example from module 2, the outside can be made private as well).
3. Prompt issues like no interruptions, mobiles off, no overhearing of conversation, tissue papers if they cry, etc.

Activity 4.13.3 The first interview (dyad to demonstrate) | Time: 20 minutes counselling in dyad and 20 minutes feedback.
1. Ask for volunteers (or select a pair) to demonstrate a first interview of a beginning stage.
2. The counsellor – in the first interview is to cover the following points:
   - Introduction – both of counsellor and client.
   - Confidentiality – limits of confidentiality.
   - What counselling is and how it can support the client.
   - Agreements on meetings, boundaries and issues to work on.
   - Invitation to explore problems.
   - Date and time of next meeting.
3. Allocate tasks for whole group as observers.

Large group - discussion questions
1. Any issues arising or points that needs to be explained or clarified.
2. Any issues of context of agency or in the community – that might be problematic.

Activity 4.13.4 The second interview (dyad to demonstrate) | Time: 20 minutes counselling in dyad and 20 minutes feedback
1. Ask for volunteers (or select a pair) to demonstrate the second interview of the beginning stage.
2. The counsellor in this interview will try to work to the aims and strategies of the beginning stages.
To clarify and define the problems
To make an assessment
To negotiate a contract

3. Allocate tasks for whole group as observers
4. Feedback

Large group - discussion questions
1. Any issues arising or points for clarification.
2. Difficulties of relating issues when counselling in real life situation.

Activity 4.13.5 Analysing the counselling session (large group discussion) Time: 30 minutes
To analyse and form ideas on the clients’ problems and concerns – it is useful after each counselling session to reflect and evaluate the session. Taking the second interview the group to consider the following issues:
1. The client’s strength and skills in managing her problem/concerns.
2. Areas of weakness in managing her problems/concerns.
3. Any patterns or themes emerging in her behaviour and actions.
4. What information is lacking that you still need to clarify and define the problems.
5. What could be included in the contract at this stage?

Guidance for facilitators (middle stages)
- Make a presentation on the middle stage of counselling. At this stage, summarising as a skill will be important and recognising how to form a choice point and gaining a figure ground perspective.
- At the stage, it is useful to have case studies to work on these issues. Setting the scene on becoming a refugee is for participants to have a deeper understanding of the physical difficulties as well as psychological problems encountered by the client. This case study is just an example, you can use different ones.
- Some participants will be uncomfortable or resistant to taking the counselling steps at a deeper level – if this happens ask participants what is making them feel uncomfortable – does it remind them of their own experiences. Reassure them this is normal and allow them to keep some distance to this role play. However, these are also barriers to helping the client – they need to work on these issues as part of becoming self aware as well as how they manage these issues for themselves.
- In activity 4.13.8 – Soraya has different issues that she is struggling with – the ones that seem to stand out are: the rape which she does not want to discuss at all might be crux to a number of psychological/emotional difficulties; and the other is the whereabouts of Amin – this uncertainty is where Soraya is ‘stuck’. She is ambivalent whether she should wait indefinitely just in case he returns or she should re-marry and start a new life without him. Soraya might have experienced this loss in different way, but might not have grieved him as if he
were dead, this is difficult as no ceremony has been done, if she re-marries relatives might gossip about her, she needs to explain this to the children, etc.

- If participants do not get the issues or find it difficult to use these skills—re-do role play with different participants or ask the group to practice counselling in triad—using the same case study.

<table>
<thead>
<tr>
<th>Activity 4.13.6 Presentation: middle stage (lecture)</th>
<th>Time: 15 minutes</th>
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<tbody>
<tr>
<td>1. Present the aims and strategies of the middle stage of counselling.</td>
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<tr>
<td>2. Also, present from session 6.11—the section from reflective skills on forming a choice point and gaining a figure-ground perspective as these skills are particularly useful at this stage.</td>
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<td>3. Explain that if these are not clear, it will become clearer through the activities.</td>
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</tbody>
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<table>
<thead>
<tr>
<th>Activity 4.13.7 Becoming a refugee – case study (role play)</th>
<th>Time: 30 minutes</th>
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<tbody>
<tr>
<td>During the Taliban times, Soraya’s husband (Amin) was accused of being a spy. Her uncle came around one night and told Amin he should escape tonight before he is arrested and killed as he was given this information from a trusted source. He promised to take care of Soraya and their two children—Afia aged 5 and Sher aged 9. After Amin had escaped the Taliban would come around every other day asking for Amin’s whereabouts. Soraya would become very anxious and scared after each visit as she had no idea what Amin was involved in or where he went. Her uncle suggested that Soraya leave Afghanistan with the children for Pakistan. He would arrange for someone to accompany them from Kabul to the border. He suggested that they leave early next morning.</td>
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<tr>
<td>1. Ask a participant to play the role of Soraya.</td>
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<tr>
<td>2. The participants are to write down or draw on stick it notes—all Soraya possessed before her husband left, both material (i.e. home, money, furniture, jewellery, etc. and her personal qualities and relationships—husband, relatives, friends, children, trust, dignity, love, honour, faith, security, safety, honesty, kindness, compassion, etc. As many as you can.</td>
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<tr>
<td>3. Now ask Soraya to read all these aloud and put all these things in her hand or a carrier bag. These are things she values as being central to her life and identity.</td>
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<tr>
<td>4. In the role play of Soraya becoming a refugee with her children—events/situations will happen to her such as husband escape, bribing officials, being raped, being alone, living in a refugee camp, not enough food, lack of money, etc.</td>
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<tr>
<td>5. Now at each step or each critical event—Soraya will lose or trade the ‘items’ in her hand or carrier bag.</td>
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<tr>
<td>6. Imagine the different kinds of situations that Soraya will have to deal with on her own with her children. And, what does she lose… Starting with her husband’s escape, what will she leave behind when she leaves her home from Kabul.</td>
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<tr>
<td>7. Allocate 3 participants roles of border police, camp leader, and a male who promises to help Soraya with food and finding a job in the refugee camp—what does Soraya trade or lose in her dealings with these officials/people?</td>
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<tr>
<td>8. What does Soraya have left in her hand/carrier bag in her journey to Pakistan and living in a refugee camp?</td>
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</tbody>
</table>
### Large group - discussion questions
1. What issues are raised in this role play on Soraya being a refuge?
2. Does it enable you to empathise and understand the world from Soraya’s perspective?
3. What are your own feelings on this role play?

### Activity 4.13.8 Soraya’s situation (brainstorm) | Time: 15 minutes
1. Ask the participants to brainstorm the impact and consequence on Soraya on becoming a refugee with all her losses and experiences. Not knowing where her husband is, head of household, rape, deceived, having left home and so on.
2. And, then the kinds of skills and strengths that would enable her to ‘survive’.
3. Just list these for the moment, as the next few activities will continue with Soraya’s story.

### Activity 4.13.9 Soraya returns home to Kabul (dyad counselling) | Time: 50 minutes
Soraya returns home nine months after the Taliban regime ended on advice from her uncle, who said it was safe now. It’s been 4 long years. On her return back home, Soraya finds that many things have rotted in her house, but is happy to be back in her own house. Her uncle helps her find a job as a school teacher. She arranges for her children to attend school. There is no information on her husband despite many attempts by her uncle to find out where he is. Her uncle says that it is impossible to know where Amin could be he suspects that Amin is probably dead and suggests that Soraya thinks about remarriage to a distant cousin as it is difficult for a woman to live alone in this society.

Soraya has been seeing you for counselling for six weeks now. She is depressed, lacks confidence and self esteem, often tense and anxious in the counselling sessions. She complains of not being able to sleep at night ‘for all the worry’. She has mentioned the rape in a matter of fact way as if it was not important. She tells you she is only alive and manages to keep going because of the children. She feels angry and sad about Amin, one day convinced he will return and the next day tearful that he might not. Now she is confused whether she should wait for Amin or not. She is afraid to re-marry, but at the same time she is tired of managing things on her own with financial worries and the children’s future. Soraya keeps going round and round over all these issues.

1. Before starting the counselling in dyad with the group acting as observers. Ask the group to plan this counselling session in terms of how to support Soraya to order and prioritise which issues should be worked on first - this is called ‘forming a choice point’. Or, does the group think there is one main issue if Soraya worked on this first, the other issues would be easier for her to work on – this is called ‘gaining a figure-ground perspective’.
2. Reassessing her problems could include – the rape, reassuring her that it was not her fault, she is a survivor and through role play/exercise in which she could ‘let go’ of guilt, shame, and start a process of healing.
3. Ask for volunteers: one to role play Soraya and a counsellor (someone different who has not volunteered) and allocate tasks to rest of participants as observers to give feedback.
4. The counselling session will be for 20-25 minutes. Give some time for the counsellor and client to get into ‘role’.
5. Allocate observatory tasks for participants.
6. The strategies and skills the counsellor should use in this session are:
   - Start the session by summarising the key issues for Soraya for the last six weeks as having a common understand of the issues.
   - Enable Soraya to focus and order and prioritise which issues she wants to work on first by either use strategies of ‘forming a choice point’ or ‘gaining a figure-group perspective’.
   - You are also at this stage of reassessing her problems with a view to give her new perspective or insights.

7. Feedback from observers on the specific task allocated.

8. Ask counsellor to feedback and evaluate her own counselling i.e. what was difficult, good or problematic.

9. Ask client to feedback on the counselling process. And, then to de-role (i.e. to say she is no longer Soraya, her own name and something that positive about herself).

**Large group - discussion questions**
1. What issues are raised on the middle stage of counselling from the case study?
2. What main learning, skills and strategies are important on the middle stage of counselling?
3. What have you found difficult about the middle stage of counselling?

**Activity 4.13.10 Gaining a figure group perspective and reassessment (dyad counselling)**

Time: 20 minutes counselling and 20 minutes feedback

In the last session, you and Soraya agreed her husband’s Amin disappearance was a main issue, if she worked on this it would make it easier for her to tackle other issues of concerns. She has talked with you many times about her feelings about his returning or never returning.

a. You explore with Soraya that she gives herself a deadline to make a decision such as 3-6 months, during this time she makes a concerted effort to trace her husband by going to all relevant agencies able to help with tracing missing people, including the police. She can also put an advert in the newspaper or television asking for information on Amin. Who can support her with these things?

b. This allows Soraya to take control of events in her life, rather than being passive. After this time if there is no news or information about Amin, she will start to think about her future without him and make decisions on her future such as remarriage.

c. She has one or two sessions where she talks about her feelings about Amin – the positive aspects and not only about his disappearance – so she can integrate her experiences of her relationship with Amin in a holistic manner rather than the focus being on his disappearance.

d. After her deadline, she can plan a ceremony for herself and the children where they say good-bye to Amin, or even ask a mullah to say prayers for him. A death is a concrete event with periods of mourning and rituals. This will be hard for Soraya but it allows her to grieve her loss and mark this loss through her own rituals as if he was never returning.

e. She explores her feelings of ‘letting go’ and what it means for her.

f. After her six months period – she has to go to court and officially terminate the marriage. Discuss who can support her with this.
These are some ideas on how to help Soraya make some reassessments – this session is more directive – however you need to make sure that the choices and decisions are Soraya’s. She might be very resistant to these ideas – here you will then have to discuss with Soraya – how she could better come to terms with living in an uncertain situation that does not become all consuming of her emotional energy – she needs to put some limits on herself. What might those be? The fact that she is thinking about re-marriage i.e. being alone, suggests otherwise.

**Counselling dyad**
1. Ask for a volunteer to role play Soraya and one to be counsellor.
2. Allocate tasks for participants in role of observers as above.
3. The counsellor is to explore the above points listed with Soraya – give some time and clarify issues not clear to the counsellor. Also, ask the group if there are other issues or suggestions they have.

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**Activity 4.13.11 Letting go (group activity)**

| Time: 25 minutes |

There are many different kinds of exercises to ‘let go’ of feeling/emotions such as writing a letter to the person (but not necessarily to give to the person), talking to a chair/cushion to practice what you really want to say and then doing this in real life. The following exercise is about anger. In general, women tend to internalise their anger, or turning it inwards towards themselves leading to feelings of being passive, tearful, or just argumentative. Anger is positive so long as it does not turn into aggression and violence; and anger is a warning signal to us that things are not ‘right’.

1. Hand out one piece of A4 paper. On one side, participants are to write 2 things they do when they feel angry i.e. cry, become silent, etc.; and on the other side to write down two things they do when someone is angry with them i.e. swear quietly, sulk. Ask them to write clearly.
2. Ask participants to give you these papers, once they have finished. Shuffle these papers and hand them out to participants again. And, ask them to read first what they do when they are angry and than what they do when others are angry with them.
3. Write these down on a flipchart paper – for repeated response put a tick beside the response.
4. Once you have finished – ask participants if they notice any themes and patterns – what do these tell them?
5. Now the participants can do a number of things to ‘let go’ of their anger they have expressed. They can tear up this paper, squash the paper up, cross it out with a marker, fold it and keep or burn later on, or throw it away. You can put a rubbish bin in the centre of the room in which participants can throw away their anger.
6. Ask for feedback on how it felt to ‘let go’ of the anger. And, if participants can use similar kind of exercises with their clients to help them ‘let go’.

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**Guidance for facilitators (endings)**

- Remind participants finishing and completing tasks, activities and trainings is also a way to build self esteem and confidence by feeling a sense of accomplishment or achievement. Be not completing invokes a sense of failure, not being part of the group process (an outsider)
and regrets are usually around. You can ask participants directly what they feel when they are consistently late or miss days of the counselling workshop.

- Participants frequently confuse endings with only losses, clarify distinctions – there are many types of endings such as when something finishes: a life stage, an end of chapter in one’s life i.e. childhood, and so on.

- It is very difficult to evaluate the counselling sessions from a client perspective in this workshop setting. Instead, participants will work in dyad and evaluate each other, the more open and honest participants are with each other the more beneficial this will be for participants in evaluating their strengths, weaknesses and limitations.

- You can after your presentation talk about ways of ending the counselling relationship and what kinds of issues you can evaluate from the counselling sessions.

### Activity 4.13.12 Presentation: ending stage (lecture) | Time: 15 minutes

1. Present the aims and strategies of the ending stage of counselling.
2. Clarify and answer any queries arising.

### Activity 4.13.13 Planned and premature ending (brainstorm) | Time: 20 minutes

1. Endings can be both positive and negative. Sometimes endings can be a relief or they can trigger other unresolved feelings from the past such as an orphan who views each ending with feelings of rejected, abandoned or being alone.

2. Planned endings are when these are planned and predicted – school, end of a course, finished a consultancy, end of a holiday and so on. These will be accompanied with feelings of loss, sadness but also they are associated with new beginning or next stages in life and happy memories.

3. Premature ending – are those which are not planned and happen unexpectedly – such as a divorce, death, not continuing with counselling, losing a job. These will obviously have stronger feelings of loss, disillusionment, resentment and so on.

4. Ask participants to brainstorm different kinds of ending in their own lives – as they call these out write them down on the flip chart.

5. Ask participants to give a few examples of ending both positive and negative and the feeling this evoked in them.

### Activity 4.13.14 Evaluating (in dyads) | Time: 30 minutes

1. Participant to select a partner – they should try to avoid working with friends or colleagues from the same agency or community.

2. The participants are to work together taking turns in evaluating the counselling skills acquired to date, highlighting strengths, weaknesses and limitations with recommendations on areas for improvement.

3. Participants will not be asked for feedback on what they discussed, this is for their own self-learning and awareness.

4. The areas for evaluation are:
a. Essential counselling skills – commenting on each area.
   
b. How participant used different skills and strategies in the different stages of the counselling and/or can demonstrate understanding of these stages during feedback and group discussion.
   
c. How participant demonstrates the core counselling conditions, including patience.

Large group - discussion questions

1. What were the main issues that were present when evaluating each other – difficulties, how open and honest you were in recognising strengths, weaknesses and limitations?

2. If the evaluation was everything stated as positive, what does this mean?

3. Barriers and problems in transferring learning from the workshop to real life situations.

4. Skills, knowledge and strengths gained through the workshop – how will this help you in the real life situations?

5. In considering this exercise, how would they evaluate whether they are helping their clients or not?

6. How will they sustain the learning from this workshop and make changes in their practices in their communities and agency?

Affirmative exercise: drawing

Each participant to draw a picture that will make her feel relaxed or feel at peace. This can be a picture of a flower, scenery such as in the forest, mountain or lake, the sky at night with a full moon and stars. Ask a few participants to feedback their pictures.
Session 4.14  Getting stuck on cases – not knowing what to do?

<table>
<thead>
<tr>
<th><strong>Length</strong></th>
<th>50 minutes</th>
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</thead>
<tbody>
<tr>
<td><strong>Overview</strong></td>
<td>This session explores the reasons why caseworkers get ‘stuck’ on cases and looks at strategies for problem solving as well as how supervision or encounter and support groups can be beneficial to counsellors and caseworkers.</td>
</tr>
</tbody>
</table>
| **Learning objectives** | 1. To understand the different reasons why caseworkers find themselves unable to progress on cases.  
2. To learn key strategies on identifying, analysis and problem-solving on cases.  
3. To learn how to establish support groups or receive supervision on individual cases as a way of receiving support and to continue the process of self development and growth. |
| **Preparation & materials** | Familiarisation with background information.  
Flipchart papers and markers. |
| **Session type** | Presentation and group activity. |

**Background information**

There are many different reasons why caseworkers or counsellors get stuck on cases. These are usually related to factors such as:

- Lack of knowledge, inability to understand issues at a deep level, not knowing how to act - causing a crisis on the competency and confidence for the counsellor.
- Inexperience – on how to apply skills and act effectively – leading to crisis of confidence in the counsellor.
- An over-confidence in their own importance and abilities – hence unable to respond to their clients in an appropriate way including with their colleagues and other professionals.
- Transference and counter–transference – because counselling involves working on the feeling levels to varying degree, the caseworker can become vulnerable and affected by the clients’ stories and life experiences. These two terms are explained below.
- Lack of boundaries on the counselling relationship – remember the ‘black hole’ syndrome promising do things for client that is not possible or achievable.

Casework carries with it pressures and stresses. If the demands of casework or of their clients are experienced as overwhelming or too much it can lead to the caseworker feeling they are ineffective or they see small progress.

Transference occurs when a client projects her feelings, subconscious wishes and ideas onto the counsellor when these belong to relationships with other people. However, if the counsellor takes this transference as personal and not as part of the process of counselling – she may set up situations which the clients experiences as rejection, withdrawal or uncaring.
Counter-transference happens when the counsellor projects her feelings, wishes and ideas onto the client. Sometimes the counsellor has this reaction because the client reminds her of someone in her life, because she identifies on a very personal level with the client's situation and reactions or because she reacts in some ways to the client's transference.

The extent to which a counsellor is vulnerable to counter-transference depends on her personal history and past experiences. If a counsellor has experienced similar difficulties or previous life experiences similar to the ones the client experiences, she will highly likely to develop strong emotional reactions to the client's telling of her experiences. Based on these reactions a counsellor may develop a number of defence reactions that will affect her work with the client. For example, she may not listen to the client carefully, she may not notice certain statements made by the client or avoid asking about certain aspects of the client's story. Or she may project her own emotions on the client. This happens commonly when counsellors have previous experiences of violence and subconsciously project the ways they dealt with this situation at the time on the ways they expect their client to act.

Counter-transference reactions, if not recognised and managed, may lead to high stress levels in the counsellor and interfere with the counselling process. Sometimes counsellors need to refer the client to another counsellor to avoid these stressful situations.31

Supervision
In many countries, caseworkers and counsellor have a supervisor – who they meet regularly and who supervises them on their cases such as how to plan cases, manage areas of difficulties or how they feel ‘stuck’ with a particular case. These are usually once every two weeks for 1-2 hours. The supervisor supports them to consider the case from different perspectives, to try out new strategies or explore difficult feelings the case arouses in the caseworker. For example becoming too attached or involved in the client's situation that the boundaries of casework are blurred.

For example, Mariam works with women in the prison she is hard working and motivated. However, she finds it really problematic that the women prisoners lie all the time. On exploring the issue, Mariam wants to know for definite what the truth is and feels the clients should be truthful because she is trying to help them. We can see that Mariam is impatience and not willing to explore the underlying reasons why women lie, nor giving time for the women to build a relationship based on openness and honesty. By going through the three core conditions of counselling and patience, exploring the problems towards having a common understanding with the women and from this basis she could challenge appropriately. Mariam was able to understand that she was rushing and impatient with the women, being judgmental and not spending enough time exploring in depth the problems of the women. She learned to accept and understand that women in prison are in difficult situations – whatever problems they had before they now have the added difficulties of coping with prison life, in such situations it’s hard for them to know who to trust.

Group supervision on cases
In many countries – caseworkers as a group meet once a week to discuss difficult or problematic cases – with a supervisor or team leader. This is called group supervision where members discuss cases and look at areas where the caseworker can act more effectively or receive ideas and suggestions.

31 Adapted from the BCT training manual (Manneschmidt 2006, p.138).
Peer supervision
There are also support groups that caseworkers can establish for themselves and decide the frequency on how often to meet, where and for how long. Here the caseworkers take in turns to present cases that they are experiencing difficulties with and they use this as a learning and support group. We discussed sensitivity or encounter groups in previous session and how these can help with professional and personal development and growth.

Guidance for facilitators
- In all areas listed above, participants can improve the areas that they think they are not effective within their practice. It also requires participants to be open and honest about areas of difficulties in their casework. They should not be defensive or think if they talk about their difficulties they ‘will not look good in front’ of others.
- In this session, it is useful to work on problems and issues that participants think will be difficult for them to manage or work or take real life examples of casework which are particularly challenging or difficult for them.
- Ask for a participant to volunteer to discuss a case which they are finding difficult now. Or, alternatively brainstorm issues that participants find difficult on cases and choose to discuss one or two issues – and problem solve as if you were doing a group supervision session.
- Problem solving is thinking outside the box and being creative, you look at the situation from many different perspectives, suggest possible solutions, critically analyse the possible consequences of each solution, and make a choice from the solutions which would be the best options.

Activity 4.14.1 Getting stuck on a case (presentation)  Time: 20 minutes
1. Briefly explain the points from the background information, illustrate by giving examples from your own experiences or the participants.
2. Invite suggestions on how participants can establish an encounter or support group – how, where, frequency of meetings, and so on.

Activity 4.14.2 Gaining a different insight to problems on a case (group activity)  Time: 30 minutes
1. Ask for a participant to volunteer to discuss a case ‘they might be stuck on’ or find difficult.
2. If there is no volunteer, ask the group to brainstorm areas they find difficult when working on cases – not the whole case or the client – but issues.
3. Problem-solve on the case or issue – by first identifying and analysing what are particular difficulties such as counter-transference, an unresponsive client, own stress and anxiety. And, then problem-solving on possible solutions.
4. See example given above.
Session 4.15 Differentiating between a crisis and an emergency

<table>
<thead>
<tr>
<th>Length</th>
<th>50 minutes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overview</td>
<td>This session is to help participants differentiate between a crisis which is internal to a clients’ life and emergencies which are external to a clients’ life to be able to plan interventions that are appropriate to that situation. It is important to differentiate so that not all cases are treated as if they are a crisis and to learn important skills in counselling which help clients reflect on the situation and return to a normal state of function. Interventions on crisis and emergency cases will be dealt with in the session on dealing with risk assessments.</td>
</tr>
</tbody>
</table>
| Learning objectives | 1. To learn to understand what crises are and their impact on an individual life.  
2. To learn to understand different types of emergencies and their aftermath which is often a crisis for individuals or groups in a community.  
3. To differentiate between crises and emergencies and plan appropriate responses and interventions. |
| Preparation & materials | • Familiarisation with background information.  
Flip chart paper and markers. |
| Session type | Lecture, dyad exercises and discussions. |

Background information

In Afghanistan, the majority of cases are considered urgent, crisis or emergencies. This is usually because caseworkers are inexperienced and tend to want to do ‘something’ to make the clients feel better, or make their problems go away. This session is about helping participants to differentiate between crisis and emergencies, and to learn which kind of cases require immediate interventions (or not). How to work on crisis cases should be covered in specific training modules on crisis intervention.

The terms crisis and emergencies are often used inter-changeably but it is not helpful to lump them together. Crisis and emergencies can be examined from different perspectives and these vary from individual crisis and emergencies, to those impacting on a whole country in war, post war conflict and disasters. Each of these situations requires a different kind of response, on its management, and is sometimes dependent on available resources. Often for large scale emergencies or conflict, UN and other international agencies are involved to help and support, as is their mandate.

Definitions of critical incident, crisis and emergencies:

1. **A critical incident** - an unusually challenging event that has the potential to create significant human distress and can overwhelm one’s usual coping mechanisms.32

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32 Adapted from Everly (2006): Assisting Individuals in Crisis.
2. A crisis - as a "turning point" in the progress of anything, and a state of affairs in which a decisive change for better or worse is imminent. Or, emotional "turning point", radical changes of events, or a response to some aversive situation that has happened or is expected to happen or a critical incident in an individual's life situations where:
   - Psychological balance is disrupted (e.g. emotional disorganisation, upset).
   - One’s usual coping mechanisms and problem solving skills have failed to re-establish balance.
   - There is evidence of significant distress, impairment and dysfunction in normal everyday activities.

3. Emergencies - as the sudden or unexpected occurrence in a state of things. A juncture that arises or crops-up, a sudden occasion. Or, as an unforeseen event, harmful consequences which are also crisis and requires immediate action.

A crisis is not necessarily immediate or urgent, although it may be perceived as such by an individual. Crises can occur anytime in the life-cycle, they are not unusual or tragic events, but part of the normal development and maturation of individuals. These could be new situations or events which are not anticipated i.e. divorce, arrival of a new baby, a death in the family, loss of a job, moving house, forced marriage, etc. Crises are self-limiting, they have beginnings, middles and endings, usually a period of 6-8 weeks. It is not possible to live in a state of ‘crisis’ all the time, crises do not occur with frequency or regularity. However, some crises are so overwhelming for an individual that they might attempt to harm themselves such as attempting suicide, running away home or attempt to harm others.

Crises are often confused with emergencies.

Emergencies are external threats to individual’s life which are seen as overwhelming, and depend on who is doing the defining. For e.g. for parents of a 14 year old daughter who has escaped from the family home due to a forced marriage, is both an emergency, and a crisis to the parents, to the police or lawyer it may be neither because they deal with these types of cases all the time. It would become an emergency, if her male relatives want to kill her due to shame and loss of honour.

Some emergencies are natural disasters, such as earthquakes or floods. Emergencies bring with them issues of loss/harm to the individual/s or groups i.e. death, injuries, displacement of groups and communities from homes.

On an individual level emergencies such as loss of a home from a fire – the immediate priority would be to put fire out, rescue those caught in the fire, deal with any injuries and to arrange alternative temporary accommodation for the family, and then help them deal with their losses. In cases of danger of ‘honour’ killing the objective would be to remove the woman from the danger to a safe house or other alternatives.

For both crisis and emergencies the main objective would be to restore the individual or community / country back to as ‘normal’ a state of functioning as possible.

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33 Adapted from Caplan (1964): Preventive Psychiatry.
Basics of crisis intervention

As crisis are seen as having a self-limiting span of about 6-8 weeks during which time stress and anxieties level are high, it is thought that invention is most appropriate at this time, and is more likely to bring about change than at any other time, because individuals are more open to help and support.

Crisis intervention is an acute intervention designed to lessen the crisis response. It is mostly a short-term helping process (often 6 weeks or less). It targets the response and not the event and is therefore based on the need (Everly 2006).

The goals of acute crisis intervention are
a) Stabilisation – keep the person from becoming more distressed
b) Reduce symptoms
c) Return to adaptive functioning
d) Facilitate person accessing higher level of care (e.g. medical or psychological).

In the mid term the aim is to help the individual/client gain new skills to cope with the crisis.

Guidance for facilitators

- Present the background information as a lecture.
- In the exercise in dyad, advise that participants should only discuss situations that they feel safe in disclosing and sharing with others. Unfortunately, for many participants events of the war and conflict are very much part of their present memories.
- From their exercise in dyad – check to see if it was a crisis, or emergency, or both and that the difference is understood.
- With the other points ask participants to be brief and concrete in their responses.

Activity 4.15.1 Differentiating between crisis and emergencies (lecture)  
Time: 15 minutes
1. Present lecture on crisis and emergencies.
2. Illustrate with examples, either given in the background information or from your own or participants experiences.
3. Check participants that they have understood the main points and answer any questions.

Activity 4.15.2 Personal experience of crisis and emergency (dyads)  
Time: 15 minutes dyads and 15 minutes feedback
Participants to work in dyads. They are to share with each other one example each of a crisis and an emergency - and talk about the following points:

- Why was it a crisis and emergency?
- Your dominant feelings relating to the crisis and emergency?
- How long did the crisis and emergency last?
- Who/what help/supported you in dealing with the crisis and emergency?

34 Adapted from training handout (Jill Chesley 2006).
**Affirmative exercises: breathing**

There are different types of breathing exercises that can help both clients and counsellors relax. Concentrating on deep breathing and something called alternate nostril breathing allows us to focus inside ourselves - as we inhale air into our bodies it brings different energies in. For both exercises pay attention to your posture - sit comfortably and relaxed (if on a chair with your back straight, hands relaxed by your side and both feet firmly on the ground. If on the floor sit in a lotus position, legs crossed arms by the side and back straight).

Deep breathing: Inhale air through your nose using your lungs not stomach (you will notice your upper body lifting up not your stomach going in) and exhaling out of your mouth. Repeat inhaling and exhaling until you feel yourself relaxing and tension easing. Place you hand on your stomach so that you can than feel if you are using your stomach or not.

Alternate nostril breathing: Use your thumb and middle finger of your right hand, with your thumb hold shut your right nostril inhale through you left nostril then with your middle finger hold shut your left nostril and exhale through your right nostril. Then inhale through your right nostril and hold shut your right nostril, release you middle finger from the left nostril and inhale through your left nostril and than hold your left nostril with your middle finger. Take deep breaths and really push the air out. Repeat until you feel your body relaxing and tension easing out.

This takes some time to practice, once you have learned this – you can take five minutes out of any stressful situation to calm down and relax. Sometimes when in a crisis the situation is moving fast, voices are raised, anxiety levels are high and people are rushing around - taking five minutes out to do breathing exercises can help you focus in a calm manner.
Session 4.16 Dealing with urgent referrals – crisis and emergencies

<table>
<thead>
<tr>
<th>Length</th>
<th>1 hour 20 minutes (allow extra time)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overview</td>
<td>This session examines planning interventions on urgent referrals by working on case studies. This includes the aims and purpose of assessments, risk assessments, areas caseworkers can be effective in crisis situations, and ensuring that protection and safety is the primary consideration.</td>
</tr>
</tbody>
</table>
| Learning objectives | 1. To learn the aims/purpose of assessment and the tasks involved - including forming views and opinions on severity of risks.  
2. To understand how to use the dangerous assessment form on VAW cases to assess the severity of risks on VAW cases.  
3. To learn and become aware of areas that caseworkers can prepare and act effectively.  
4. To learn through case studies how to manage urgent and crisis cases. |
| Preparation & materials |  • Familiarisation with background information.  
  • Read and understand the case studies.  
  • Flip chart papers and markers.  
  • Photocopies of case studies. |
| Session type | Lecture, small group activities and large group discussions. |

Background information

Referrals (how the case came to you) presented as urgent, crisis or emergencies will require an assessment on the severity of risks first before any action is taken. In many cases, the woman and/or her family members might already be in a police station or another agency. Or, the woman may be detained in a women's prison because there was no alternative safe accommodation. Sometimes a case is presented to you as urgent or a crisis but upon making enquiries on the case you may find the case has been known to several agencies like DoWA, AIHRC or another international agency for sometime. This is why it is important to make an assessment before planning or taking any actions - as cases presented as urgent are not necessarily urgent.

1. The purpose of an assessment can be summarised as
   - The aim of any assessment (emergency or other) can be put simply to guide ACTION.
   - The assessment process includes identifying the problem/s and their severity and gathering other relevant information to help form an opinion i.e. risks, problems, issues, events, etc.
   - Assessment is an on-going process and at each step new information needs to be evaluated and given meaning. This means all necessary information is not always available from the client or other agencies at the first meeting or interview, information may present itself at different stages of working with a client.
   - Assessment is both an activity in itself and a process of understanding.
Without a framework for thinking and reflecting and organising information, case workers will be left to react to events and intervene in an unplanned manner without purpose i.e. running around like a headless chicken.

The tasks involved in making an assessment will vary according to whether you are working in the community or within an agency.

2. **Being prepared: five areas caseworkers can act effectively in crisis and urgent referrals**
   a. Unfamiliar surroundings can be frightening, especially at night and evening times. Try to interview in familiar surroundings or in a surrounding that is known as safe. You are assessing risks, not only to the client, but to yourself (from family members). If you are frightened your level of analysis maybe skewed or impact on how you receive and react to the information presented.

   If you are frightened of interviewing girls/women in their own homes or communities and you do not feel safe, seek support from others and be prepared to call for help and support with numbers already placed on your mobile phone. Do not go out to an unknown situation or home, even in pairs.

   b. Relaxation - everything can seem to go fast, the client wants you to do something, the family or even other agencies. How can you slow things down, so you don't get carried away by the panic of the moment/situation? Reduce the noise level of everyone talking at the same time, interview the client separately from the family, talk to agencies professionals first – so you have some background information. Take time out - five minutes to yourself to think, or have some water or tea, on your own, it helps to keep you calm and in control.

   c. Preparing for these situations. Gather information from other agencies, communities and others before interviewing and going out. Do you have the referral and other forms on you (i.e. if you are not in the office), paper, pens, telephones numbers of others you can call for support or help and a mobile phone with enough credits? Nothing will happen if you don't get there immediately.

   d. Listening - reduce temptation to act, think and reflect on what's going on. Explore the risks, protection issues; what are the risks, who from, etc. Consider the situation and the alternatives, and explore choices and alternatives with the girl/women and her family (if appropriate).

   e. Action: to remove the crisis/urgency, the threat of danger to self or others, pressures from others. Don't be pressured to give advice or fix the situation immediately. In Afghanistan, workers often just give advice in the expectation the girl/woman and/or families will do what you want. This is not a particularly helpful approach as this also underestimates the complexity of the situation, and also the real risks and issues. Sometimes risks are underestimated or overestimated, the intervention has to be balanced and with enough information to make a judgment on actions and options.

   Work with the client and help/support her to make decisions that feel right for her. Remember she is the expert on her problems and will have an idea of what will feel right for her. Focus on what is realistic for yourself and the girl / women.

3. **Protection and safety issues on VAW cases**

   Assessing risks on VAW cases requires using your judgment, instincts, observation and how to evaluate the information you have. While, it is difficult to have absolute certainty on the case we can anticipate the risks on the information gathered from the current and past history of VAW to the client, present injuries and how issues of breaking ‘norms’ of culture/customs will be taken by the client's family.

   Where there is force and intimidation involved in cases of forced marriage, exchange of girls/women and *bad*, running away from home; the risks and danger to life of the girl/woman are likely to be high and immediate due to disputes between two families over the future of the girl/woman and issues of male ‘honour’ (i.e. *izzat*) and obligations. The ethnicity, family norms, and status in the community are all factors that are important in assessing the risks on how ‘dis-
honour’ will be viewed and acted upon. These types of cases would require emergency interventions.

In cases of family/domestic violence i.e. between a woman and her spouse (or the wider in-laws) the dynamics are different with a different psychology operating within intimate relationships and within the wider family. The violence can vary in intensity and severity and patterns of violence can vary in their frequency and regularity. The risks can go up and down depending on the individual circumstances within the couple relationship and/or family. The risks can intensify if the woman wants to leave, divorce or separate or makes attempts to leave. In these kinds of cases, a dangerous risk assessment form should be undertaken.

Where risks are suspected to be high, even though the family is giving all the right assurances, trust you and your client’s instincts – remove the client to a safe place – including with a family relative the client trusts and you assess as safe. This gives you time to assess the case, and allows the client to have space in a safe environment to think and reflect.

4. The dangerous/risk assessment form
The dangerous assessment form is a tool, to help the social/community worker to assess risks to the girl/women and then take the appropriate actions to contribute to the safety of the girl/woman; and make a decision whether referral to the safe house or alternative accommodation is appropriate or not. While it is not possible to answer all of the following questions, it is best to build them into your assessment and documenting practices.

Please ask the girl/women the following questions relating to her relationship with her husband. (Please note the questionnaire uses husband as the main abuser, if the abuser is different or involves different members of the family, state this clearly).

Several risk factors have been associated with increased risk of homicide (murders) of women and girls in violent relationships. It is not possible to predict with any certainty what will happen in your case, but you should be aware of the danger of homicide in situations of violence.

Please note it is not how many boxes you can complete that determines the risk factors, but the intensity and pervasiveness on the type of violence experienced by the girl or woman and whether she needs protection away from the family environment. After completing this form, look at patterns on the form and the severity of the violence, what does it tell you about the client’s partner?

Handout 4.16.a Dangerous/risk assessment form

Name of social/community worker:
Name of agency/community:
Date of interview:

Name of girl/woman:
Date of birth:
Location:

Name of husband (or abuser in the family):
Date of birth of husband (or abuser in the family):
<table>
<thead>
<tr>
<th>Description of type and severity of violence</th>
<th>Yes/No</th>
<th>Don’t know</th>
<th>Severe</th>
<th>Less severe</th>
</tr>
</thead>
<tbody>
<tr>
<td>01 Become increasingly more violent, brutal and/or dangerous? In the last 12 months.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>02 Ever injured you so badly you needed medical attention?</td>
<td></td>
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<tr>
<td>03 Ever injured you so badly that you were unable to function normally i.e. broken arms, legs, bruises, burns, etc</td>
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<tr>
<td>04 Denied you access to medical treatment i.e. following violent incident.</td>
<td></td>
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<tr>
<td>05 Ever choked or strangled you?</td>
<td></td>
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<td></td>
<td></td>
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<tr>
<td>06 Ever injured animals or damaged property?</td>
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<tr>
<td>07 Ever threatened to kill you?</td>
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<tr>
<td>08 Has the abuse included pressuring or forcing you to have sex against your will?</td>
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<tr>
<td>09 Used or threatened to use a weapon against you? If yes, what kind (list these)</td>
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<tr>
<td>___________________________________________________________________________________________________________</td>
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<tr>
<td>10 Seems preoccupied or obsessed with you (following you, monitoring your whereabouts, stalking, very jealous, etc.)?</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>11 Restricts your movement and contacts with your family and others so that you are isolated?</td>
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<td></td>
<td></td>
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<tr>
<td>12 Increased the frequency of assaults on you? In the last 12 months.</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>13 Threatened or attempted to commit suicide himself? Does he say &quot;I'll kill myself or the kids if you leave?&quot;</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14 Assaulted you while you were pregnant?</td>
<td></td>
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</tr>
<tr>
<td>15 Have you separated or tried to separate from the abuser in the last twelve months?</td>
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<tr>
<td>16 Have you sought outside help (police, community, mullah, shura, government offices, NGOs, etc) during the last 12 months?</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>17 Do you feel isolated and alone from sources of help and support (family, friends, community, relatives, NGOs)?</td>
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<td></td>
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<tr>
<td>18 Does your husband follow or spy on you?</td>
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<tr>
<td>19 Was yours a child marriage?</td>
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<td></td>
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<tr>
<td>20 Was yours a forced marriage?</td>
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<tr>
<td>No.</td>
<td>Question</td>
<td></td>
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<tr>
<td>21</td>
<td>Did your husband or his family pay a large amount of money for your bride price?</td>
<td></td>
<td></td>
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<tr>
<td>22</td>
<td>Does your husband continue to resent the amount of bride price paid for you?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>If 2&lt;sup&gt;nd&lt;/sup&gt;, 3&lt;sup&gt;rd&lt;/sup&gt; or 4&lt;sup&gt;th&lt;/sup&gt; wife, do the other wives treat you badly?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>Does your husband resent money spent on you for clothes, food, medical treatment, etc.?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>Has your husband experienced any unusual high stress in the past 12 months (lack of employment, death, financial crises, police trouble, etc.)?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>Does your husband become angry and aggressive over small issues? I.e. dinner not served on time, the house is not clean.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>Does your husband have problems controlling his anger and aggression (i.e. kicking furniture, damaging property, throwing food, etc.)?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>Does your husband drink excessively/have an alcohol problem?</td>
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<tr>
<td>29</td>
<td>Does your husband have addiction problems with opium and/or hashish?</td>
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<td></td>
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<tr>
<td>30</td>
<td>Does your husband gamble frequently?</td>
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</tr>
<tr>
<td>31</td>
<td>Does your husband own, carry or have ready access to a gun?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>32</td>
<td>Do you believe your husband could seriously injure or kill you?</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>33</td>
<td>Have you been protective of your husband (trying to change his behaviour, hoping he will change, become a better father, etc)?</td>
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<tr>
<td>34</td>
<td>To your knowledge, was your husband abused as a child by a family member?</td>
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<td>35</td>
<td>To your knowledge, did your husband witness the physical abuse of his mother or other female relatives? Do you think this is connected to his use of violence now?</td>
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<tr>
<td>36</td>
<td>Does your husband show remorse or sadness about using physical and other forms of violence towards you?</td>
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<tr>
<td>37</td>
<td>Does your husband commit non-violent crimes i.e. theft, stealing, etc.</td>
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<tr>
<td>38</td>
<td>Does your husband have a history of violence to other family members?</td>
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</tr>
</tbody>
</table>
5. Is the client lying?
In Afghanistan, caseworkers get stuck on whether the client is lying or not? This then becomes the focus of whether the client is deserving of help or not. Clients do lie or conceal the truth from many different reasons – their experiences with professionals, they do not trust people, they are protecting someone, they do not think they will be believed about the abuse they have experienced, they know the activities they are engaged in can lead to imprisonment i.e. rape, sexual relationship, prostitution, they say things that they think you want to hear to please you, or their life experiences are such this has become a way of dealing with professionals, authority figures and people in general. Clients will also manipulate authority figures in order to get the help they want or need such as asylum or refugee status. They will go from one agency to other – asking them to help or plead their cases believing this will strengthen their case.

The other extreme, is that the family members give false assurances and agree to all conditions that professionals negotiate such as the client will be fine at home, or minimise the problems or abuse; leading to homicide or increased violence.

In all situations you need to make an assessment of the risks to the client and work within the three core conditions of counselling. Some clients require or take a longer time period to build trust with you, and this may not be possible in a crisis or urgent situation. For example, a client who has been sexually abused by a male relative will find it difficult to disclose details of this abuse due to her own feelings of shame and guilt, or may feel she was in some way responsible for this abuse. Or, she may feel conflicted (torn) about wanting to be loyal to her family and husband.

Where you suspect or are certain that the client is lying to you, because the information presented is not consistent or does not make sense – you should challenge the client by asking her directly why she is doing this or what you suspect. At all times, you should demonstrate it is her actions you are questioning, and not judging her as undeserving as a person. Clients will only feel safe and comfortable to trust professionals over a period of time when they know you can be trusted.

Guidance for facilitators

- After your lecture, you can either decide to allocate a different case study to two small groups. Or, participants can do two cases - one at a time, depending on the time.
- Alternatively – you can divide the participants into four small groups, and give two groups one case study and the other two groups another one. After they have finished, the groups with the same case study join and discuss the case studies and decide what they will present as feedback to the large group.

In the large group discussion, facilitate key points that should have emerged from sessions on medical examination and intervention, crisis and emergencies and this session.

**Activity 4.16.1 Responding to urgent cases (lecture)**

1. Present a lecture on the background information, after each main point facilitate a question and answer discussion.
2. Give examples to illustrate your points, from your own experience and invite participants to share their experiences.

**Activity 4.16.2 Urgent referral – Mariam’s case (small group discussion)**

Mariam, is 42 years old with five children aged between 7 - 15 years old. She has run away from home in Kabul and arrives in Baghalan where she shows up at 3 p.m. in your office. She tells you that her husband has been abusive to her for a long time, physically and psychologically and she cannot live with him any longer. She cannot go anywhere, do anything or spend any money – he watches her all the time, criticising her all the time. Her husband has problems with her family over land issues and has threatened to kill her family members if she seeks help from them. She has not been in touch with her family for some time now. On questioning how she got to Baghalan, she tells you that she left early in the morning and got the 8 a.m. shared taxi, and the taxi driver dropped her here. When you ask her why she left the children behind, she responds by telling you, they have only two rooms in the house and he sleeps with the children in the same room. She did not want him to know she was leaving – she was confused and did not know where she would go. She first went to her cousin’s house, she gave her money, but said she would not allow her to stay because her husband is unpredictable and would cause her many problems. Her cousin promised not to say anything to anyone.

On making enquiries from other agencies – you find out that the family is known to UNHCR. Her husband went to Tajikistan during the conflict because he claimed his life was under threat during the Taliban period - he left with two of their children. She went to stay with her parents in Baghalan with the other children. A year ago, her husband returned without the children because he was refused refugee status. Six months ago, UNHCR helped the children return back to Afghanistan and both parents were involved in this process. She did not at any stage disclose to UNHCR she was being abused. You challenge Mariam with this information. Mariam, in tears, tells you, she was frightened to say anything to UNHCR staff. She lived with her family and they did not want her to return back to her husband due to all the problems she had with him - they said he was a stupid violent man. However, her husband’s brother persuaded her to return back and said he would take responsibility for her safety and the children’s. Mariam tells you that her children are frighten of her husband - one day he is very nice to them and the next day is abusive. She says she cannot trust him. He is always fighting with everyone. Her husband does not listen to anyone, not even his own family, who are also fed up with him.

Mariam says she would prefer to be in prison than return to her husband. She does not want to return to her own family because she is convinced her husband would go looking for her there and might kill her father or brothers. She does not want you to talk to her own family, although you have offered to let her use the mobile phone to call them, or visit them jointly with her or without her. Mariam has no where to stay.
Small group – discussion questions

1. Is this case a crisis or emergency? Explain your reasons.

2. What are the actual and potential risks for Mariam? Currently, and if she returns to her husband?

3. What additional information would you require to understand and analyse the case before taking any further actions? Where would you get this information?

4. What actions would you take now on the case?

5. Who else should be involved in the case for further inventions and state reasons for their involvement? Immediate and the short term?

Activity 4.16.3 Urgent referral (small group discussion)  
Time: 30 minutes

Zarina, her age is unknown but it is suspected to be around 12-14 years old, was given in an exchange marriage for the remaining amount of money that was still outstanding for the bride price for her father, Amin’s 2nd wife (Latifa, who was also a widow). Amin’s first wife had died two years ago. The bride price in total was 60,000 afghanis, but he only had 30,000 afghanis. Amin promised to pay the rest when he could afford this. He is a poor man with no secure income and married mainly to provide a mother for his 4 younger children. Six months ago, Latifa’s family demanded that Zarina be exchanged in marriage for the remaining amount, promising to take care of her very well and that no sexual relationship would be allowed until she was mature enough. She was married to Farad, a 25 years old man, who is a construction worker.

Zarina’s five month old marriage was problematic. Her mother-in-law treated her badly, she suffered physical abuse and was treated like a servant in the house. Her father regretted this marriage and was very unhappy about the way Zarina was being treated. He tried to convince her in-laws to treat Zarina well as they promised him, stating that she is only a child. However, the in-laws maintained that Zarina was well treated and was complaining for nothing. Amin could no longer stand the suffering of his daughter and told his daughter that he would be coming to take her away shortly and would file for a divorce - recognising that her in-laws would also insist that Latifa is also returned back.

The day the in-laws heard that Amin was coming to take Zarina away from them, the mother-in-law told Farad and their cousin Muhammed aged 22 years, to have sexual intercourse with Zarina. Zarina was raped by both her husband and Muhammed. Zarina is extremely stressed by these events. Her father arrived 2 hours after the rape incidents and took her away with him. Zarina told her father what had happened as soon as he came. Amin immediately took Zarina to the police station and filed a report.

Zarina has not started menstruation yet. She told the police exactly what has happened, and is crying a lot because she is scared and worried that she has been damaged internally. She does not want to return to her in-laws or her husband. She also told the police that her husband Farad, although he shared a bed with her at night, did not actually try to touch her sexually before. She also said that he did not really have any relationship with her - he was rather indifferent to her and he did not prevent his mother from abusing her. She felt very alone and isolated in her in-laws house.
Small group – discussion questions

1. Is this a crisis or an emergency? Explain your reasons.

2. What additional information and facts would you require to understand and analyse the case before taking any further actions?

3. What immediate actions are required? Specify these and explain your reasons?

4. Who else should be involved in the case for further inventions and state reasons for their involvement?

5. Who (from which agency) would be best placed to offer immediate and longer term support to Zarina and her family? What would this involve?

Key discussion points

- In certain types of VAW cases the harm has already been done such as homicide, self-immolation, suicide or an episode of violence – these types of cases are no longer urgent to the caseworker (it is urgent for police or medical professions who have the task of finding and arresting the perpetrators or treating the client). In cases of homicide it will be a tragedy and a crisis for her family – who will need support. Self-immolation cases also involve supporting the client and her family.

- There is a tendency in Afghanistan, after such events have taken place for many different professionals and women to visit the family or client in ways that are intrusive to the client and her family. Whether this is to satisfy a curiosity, wanting to help with the visits or express sympathy it must be respectful of the client and family. Especially, when 10 professionals or women visit immediately after the incident, and then no one is involved in the follow up of the case, or offer continuous support that is helpful to the client or members of her family.
Session 4.17 Assessment tools

Length | 1 hour 40 minutes
---|---
Overview | Continuation of learning on assessments through a referral form and button exercise as tools for gathering information in systematic manner and enhancing understanding the case.

Learning objectives
1. To understand the purpose of a referral form for documenting and understanding the issues on a case.
2. To practice how to complete a referral form.
3. To learn the purpose of buttons exercise for assessing relationships within the client’s life through practical activity.

Preparation & materials
- Familiarisation with background information.
- Practice completing the referral form to ensure you can answer questions as they arise.
- Practice the button exercise beforehand, so you are able to understand the concepts and what it feels like.
- Sufficient copies of referral forms for participants.
- Sufficient buttons of different colours, shapes and sizes or stones and other small items such as leaves, sticks, etc.
- Flip chart, markers and A4 paper.

Session type | Lecture, dyad activities, and group discussions.

Background information
Session 4.16 explained the purpose of assessment, including an assessment tool for making a dangerous assessment form. Assessment requires collecting information that is systematic as well as allows you to make sense of the case. Referral forms and other methods are tools to assist you to make an assessment; they do not replace the caseworker making an assessment using their skills and judgment to form opinions on the case.

The referral form below is a tool to help caseworkers – it is detailed and will assist the caseworkers to collect information about the client and their individual circumstances, in a way that will assist you to form judgment about the case and your interventions. Importantly, it is an aide so that you not forget and realise later on you do not have crucial information.

You need to explain to the client – the purpose of the referral form and who this information will be shared with and also reassure them this is a confidential record kept secure in your office (or community).

The other assessment tool is a button exercise developed by Gurcharan Virdee, getting this idea from a famous psychologist called Lucheur. She has used this assessment tool to help with children initially and later found it useful with adults, especially those who do not have literacy skills, or those who find it difficult to express themselves or have low concentration spans.
For this activity you need lots of different colour buttons of different sizes and shapes. And, a large flip chart paper to lay out the buttons. The sequence goes like this.

a. The client can select one or two buttons that represent them and place them on space they select on the flip chart paper i.e. centre, bottom corner, they should explain why they selected these button/s. For example, orange representing spiritually of self, and red star shape as energy, life and virility for life.

b. The client then selects all the people in her life one by one and in any order she wants – husband, siblings, parents, friends, colleagues etc. who ever is in their lives. For each person, they should place the button near or far away from their button, depending on how close or distant that relationship is. For example, mother as being near with a large button of light green as being very important who is calm and loving. Father as a large grey button – placed a long distance away as being large in the client’s life but emotionally distant and authoritarian.

c. The case worker can ask questions like the age of person in her life, where they live now, what do they do, etc.

d. The client should choose the buttons and where she wants to place them – the role of case-worker is to ask questions to clarify relationships, what the buttons represent, and the significance of the size and shape and colours. The client may choice for example, to put the ex-husband off the paper to indicate he is no longer in her life, but he just does not go away from her emotions or her life. Or, to still place her dead brother as close to her, because she is still grieving for him and feels close to him.

This button activity can be used to explore the client’s current situation or you can do another one as to how they would like these relationships to be like in the future i.e. in 6 months time or a year. This activity allows the client to explore her feelings in a safe way and gives the caseworker opportunity to explore and understand the client’s relationships. This activity sometimes can evoke strong reactions with clients throwing button across the room of certain individuals in their life. Nevertheless, it is an activity which is non threatening to many clients.

The exercise can take time – so allow 30 minutes to an hour.

You can collect buttons by asking everyone to keep buttons from old cloths that they will throw away or buy them as a resource for caseworkers in the community or agency. Alternatively, you can collect different shapes and colours of stones, leaves, branches and sticks.

---

**Handout 4.17.a A community based referral form on violence against women**

<table>
<thead>
<tr>
<th>Form No:</th>
<th>Code No:</th>
<th>Type of case:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Phone/contact no of the client:</td>
<td></td>
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</tbody>
</table>

01. Name of social worker/community worker: ____________________________  
02. Name and relationship of person accompanying the girl/woman (and present during the interview): ____________________________  
03. Name of person making referral on behalf of girl / women, if she is not present_______________________  
04. Date: _____/_____/______, Time._____: _____ of interview.  

05. Name: ___________________ Family name: ___________________ Surname: ___________________
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<table>
<thead>
<tr>
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<tbody>
<tr>
<td><strong>06. Father’s name:</strong></td>
<td><strong>Family name:</strong></td>
<td><strong>Surname:</strong></td>
</tr>
<tr>
<td><strong>07. Date of birth / age</strong></td>
<td><strong>08. Nationality</strong></td>
<td><strong>09. Place of birth (country, city, province, village, etc)</strong></td>
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<tr>
<td><strong>10. Languages spoken</strong></td>
<td><strong>11. Disability</strong></td>
<td></td>
</tr>
<tr>
<td><strong>12. Status</strong></td>
<td><strong>Single</strong></td>
<td><strong>Married (state 1st, 2nd, 3rd or 4th wife)</strong></td>
</tr>
<tr>
<td><strong>Divorced</strong></td>
<td><strong>Separated</strong></td>
<td><strong>Widowed</strong></td>
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<tr>
<td><strong>13. Ethnicity</strong></td>
<td><strong>Pashtun</strong></td>
<td><strong>Tajik</strong></td>
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<tr>
<td><strong>Hazara</strong></td>
<td><strong>Uzbek</strong></td>
<td><strong>Turkmen</strong></td>
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<tr>
<td><strong>Balouch</strong></td>
<td><strong>Kuchi</strong></td>
<td><strong>Other</strong></td>
</tr>
<tr>
<td><strong>14. Religion</strong></td>
<td><strong>Shia</strong></td>
<td><strong>Sunni</strong></td>
</tr>
<tr>
<td><strong>Other</strong></td>
<td></td>
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<tr>
<td><strong>15. Location</strong></td>
<td><strong>Province</strong></td>
<td><strong>District (code)</strong></td>
</tr>
<tr>
<td><strong>City</strong></td>
<td><strong>Guzar</strong></td>
<td><strong>Sub-district</strong></td>
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<tr>
<td><strong>Village</strong></td>
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<tr>
<td><strong>16. Education:</strong> Primary, intermediate, higher education and other (list in date order). If none, state literacy levels</td>
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<td><strong>17. Occupation:</strong> past and current (list in date order)</td>
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<tr>
<td><strong>18. Family structure (in relationship to the girl/woman): list everyone living in the same household i.e. husband, children, extended family members, others.</strong></td>
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<tr>
<td><strong>Name</strong></td>
<td><strong>Date of birth / age</strong></td>
<td><strong>Relationship to girl/women</strong></td>
</tr>
<tr>
<td><strong>School/occupation</strong></td>
<td><strong>Ethnicity</strong></td>
<td><strong>Disability</strong></td>
</tr>
<tr>
<td><strong>19. Returnees</strong></td>
<td><strong>20. Date of leaving Afghanistan</strong></td>
<td><strong>21. Years abroad</strong></td>
</tr>
<tr>
<td><strong>22. Date of return to Afghanistan</strong></td>
<td><strong>23. Return to your place of origin</strong></td>
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<tr>
<td><strong>24. Internally Displaced Person (IDPs)</strong></td>
<td><strong>25. Date of leaving place of origin</strong></td>
<td><strong>26. Years of living in different place</strong></td>
</tr>
<tr>
<td><strong>27. Date of return to place of origin</strong></td>
<td><strong>28. Years leaving outside place of origin</strong></td>
<td></td>
</tr>
<tr>
<td><strong>29. Return types for returnees/IDPs</strong></td>
<td><strong>30. Spontaneous</strong></td>
<td><strong>31. Deported</strong></td>
</tr>
<tr>
<td>Yes</td>
<td>No</td>
<td>Yes</td>
</tr>
<tr>
<td>32. Types of violence (tick all as appropriate)</td>
<td>Intimate partner i.e. spouse</td>
<td>Other family member</td>
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<tr>
<td>-----------------------------------------------</td>
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<tr>
<td><strong>Physical violence</strong></td>
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<td>Physical assault</td>
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<tr>
<td>Physical harassment in public</td>
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<tr>
<td>Attempted murder</td>
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<tr>
<td>Denied access to medical treatment</td>
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<tr>
<td>Murder</td>
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<tr>
<td>Female infanticide</td>
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<tr>
<td><strong>Sexual violence</strong></td>
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<tr>
<td>Forced marriage</td>
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<tr>
<td>Child marriage</td>
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<tr>
<td>Forced engagement</td>
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<tr>
<td>Forced prostitution</td>
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<tr>
<td>Rape</td>
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<tr>
<td>Forced sexual intercourse with husband</td>
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<tr>
<td>Sexual assault</td>
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<tr>
<td>Refusal to grant divorce</td>
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<tr>
<td><strong>Psychological/emotional violence</strong></td>
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<tr>
<td>Denial of food or basic needs</td>
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<tr>
<td>Refusal to communicate</td>
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<tr>
<td>Preventing mother seeing and contact with children</td>
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<tr>
<td>Using children as threats</td>
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<tr>
<td>Physical threats to family</td>
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<tr>
<td>Verbal insulting</td>
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<tr>
<td>Threats to kill</td>
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<tr>
<td>Intimidation</td>
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<tr>
<td>Restrictions on movement outside the home i.e. to visit own family, talk to neighbours, etc.</td>
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<tr>
<td>Forced to divorce/separate</td>
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<tr>
<td>Abandoned to own parents</td>
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<tr>
<td><strong>Other types of violence</strong></td>
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<tr>
<td>Other traditional and cultural practices i.e. bad blood feuds, honour killings, etc.</td>
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<tr>
<td>Kidnapping</td>
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<tr>
<td>Attempted kidnapping</td>
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</table>

33. Who is/are the perpetrators/abuser(s)
Give brief facts on the abuse and incident leading to girl / women seeking support: Who was involved, time, date, place of incident, injuries, any witnesses, emotional state of girl / women, etc.

34. Give brief details of past history of family violence.

Medical assessment and examinations
35. Does the girl/woman require urgent medical treatment and/or examination? If yes, please give details of all signs and symptoms of injuries and abuse.

36. Does the girl/woman require a medical forensic examination to support legal proceedings? (For sexual abuse and rape cases and physical injuries?) If yes, please give details.

37. Give details of arrangements for medical treatment and/or forensic examinations. Where, when and by whom?

38. If the injuries are recent (i.e. a few days old) or fairly old, do they need to be medically recorded? If yes, please give details.

39. Does her child/children need medical care or treatment? If yes, please give details.

40. What arrangements are made to provide medical care and treatment for children? By whom, where and how often?

<table>
<thead>
<tr>
<th>Further medical information and assessment</th>
<th>Past</th>
<th>Current</th>
</tr>
</thead>
<tbody>
<tr>
<td>41. Does the girl/woman suffer the fol-</td>
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<tr>
<td>lowing? (tick all that are applicable)</td>
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<td></td>
</tr>
<tr>
<td>a) Depression</td>
<td></td>
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<tr>
<td>b) Anxiety/or panic attacks</td>
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<td>c) Inability to eat</td>
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<tr>
<td>d) Difficulty in sleeping</td>
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<tr>
<td>e) Constant headaches</td>
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<td></td>
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<tr>
<td>f) Stomach pain due to anxiety</td>
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<tr>
<td>g) Unable to relax</td>
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<td></td>
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<tr>
<td>h) Losing weight</td>
<td></td>
<td></td>
</tr>
<tr>
<td>i) Other (please state)</td>
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<td></td>
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<tr>
<td>42. How long has she been suffering from</td>
<td></td>
<td></td>
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<tr>
<td>these symptoms?</td>
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<td></td>
</tr>
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<td>____________________</td>
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<tr>
<td>43. Has the girl/woman attempted suicide</td>
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</tr>
<tr>
<td>(please state the method of suicide)?</td>
<td>a) Self immolation</td>
<td></td>
</tr>
<tr>
<td>b) Drowning (throwing self into well or</td>
<td></td>
<td></td>
</tr>
<tr>
<td>river)</td>
<td>c) Hanging</td>
<td></td>
</tr>
<tr>
<td>c) Hanging</td>
<td>d) Poisoning</td>
<td></td>
</tr>
<tr>
<td>d) Poisoning</td>
<td>e) Slitting wrist or neck</td>
<td></td>
</tr>
<tr>
<td>e) Slitting wrist or neck</td>
<td>f) Shooting with gun</td>
<td></td>
</tr>
<tr>
<td>f) Shooting with gun</td>
<td>g) Other (please state)</td>
<td></td>
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<tr>
<td>g) Other (please state)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>44. How much time?</td>
<td></td>
<td></td>
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<td>____________________</td>
<td></td>
<td></td>
</tr>
<tr>
<td>45. Date of last suicide attempt:</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong><strong>/</strong></strong>/____</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Legal interventions required or on-going on the case? If appropriate.
<table>
<thead>
<tr>
<th><strong>46. Name of legal prosecutor?</strong></th>
<th></th>
<th></th>
<th><strong>47. Legal charge/offence.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>48. Current legal stage of the case: Investigation □ Arbitrary detention □ Placed in prison for own safety or moral grounds i.e. rape, running away from home □</strong></td>
<td></td>
<td></td>
<td><strong>49. Date of imprisonment/detention.</strong></td>
</tr>
<tr>
<td><strong>50. Is the woman/girl aware of her legal rights during arrest (such as right to remain silent; right to legal defence lawyer, right to inform family/friend)? Yes □ No □</strong></td>
<td></td>
<td></td>
<td><strong>51. If no, please give her information on her rights during arrest/detention/imprisonment.</strong></td>
</tr>
<tr>
<td><strong>52. Does she need a defence lawyer (the girl/woman has right to refuse one)? Yes □ No □</strong></td>
<td></td>
<td></td>
<td><strong>53. Give details on dates, duration and places of detention from initial arrest to current police investigation leading to imprisonment.</strong></td>
</tr>
<tr>
<td><strong>54. Are defence lawyers involved i.e. medica mondiale, NRC (Norwegian Refugee Council) or others? Yes □ No □</strong></td>
<td></td>
<td></td>
<td><strong>55. If yes, give name and contact details:</strong></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td><strong>56. Give brief facts on incident leading to girl/woman being arrested: what happened, who was involved, date, time, place of incident, injuries, any witness, emotional state of girl/woman, etc.?</strong></td>
</tr>
<tr>
<td><strong>57. Is the girl/woman inappropriately based in prison? For example on moral grounds, rape, running away? If yes, what arrangements are being made to transfer her to the safe house? Give details.</strong></td>
<td></td>
<td></td>
<td><strong>58. Does the girl/woman have the following documents in her possession? If no, who has possession of them?</strong></td>
</tr>
<tr>
<td><strong>Birth Certificate</strong></td>
<td><strong>Tazkera (ID Card)</strong></td>
<td><strong>Passport</strong></td>
<td><strong>Visas</strong></td>
</tr>
<tr>
<td>Yes □ No □</td>
<td>Yes □ No □</td>
<td>Yes □ No □</td>
<td>Yes □ No □</td>
</tr>
<tr>
<td><strong>Divorce certificate</strong></td>
<td><strong>Education certificates</strong></td>
<td><strong>Medical papers and certificates</strong></td>
<td><strong>Legal document i.e. land/property</strong></td>
</tr>
<tr>
<td>Yes □ No □</td>
<td>Yes □ No □</td>
<td>Yes □ No □</td>
<td>Yes □ No □</td>
</tr>
</tbody>
</table>

### Legal documents and their whereabouts?

| 58. Does the girl/woman have the following documents in her possession? If no, who has possession of them? |
|---|---|---|---|---|
| Birth Certificate | Tazkera (ID Card) | Passport | Visas | Marriage Certificate |
| Yes □ No □ | Yes □ No □ | Yes □ No □ | Yes □ No □ | Yes □ No □ |
| Divorce certificate | Education certificates | Medical papers and certificates | Legal document i.e. land/property | Other please list |
| Yes □ No □ | Yes □ No □ | Yes □ No □ | Yes □ No □ |  |

### Involvement of communities/GOs/NGO and others

| 59. Who referred the girl/women to community/agency: |
|---|---|---|---|---|---|---|---|
| Self | Mullah | Police (dept.) | Legal (dept.) | Hospital/clinic | NGO | INGO | UN agency |
| Yes □ No □ | Yes □ No □ | Yes □ No □ | Yes □ No □ | Yes □ No □ | Yes □ No □ | Yes □ No □ | Yes □ No □ |
| Government Department – state which one | Department of Women Affairs | Friend or relative | University or School | Shura | Other | Please state |
| Yes □ No □ | Yes □ No □ | Yes □ No □ | Yes □ No □ | Yes □ No □ |  |  |  |

### Further information

| 60. List names agencies and communities who are currently involved in this case? |
| 61. Contact details of those involved [name and mobile no.]: |
| 62. What actions and interventions have been taken by those involved taken to date? Please give brief details. |
| 63. Give brief details of concerns by other agencies/communities? |
| 64. Give full and detailed information about woman/girl background |
65. Are community based solutions possible in this case: If yes/no, please specify

66. Does the girl/women need to be moved from the family home due to risks to her life/safety: If yes, please state the risks to girl/woman if she remains at home. What options are being explored within the community i.e. can she stay with someone else in the community i.e. family, friends, etc)?

67. Did this case require a safe house admission? Yes □ No □ If yes, please give details

68. What actions/interventions does the girl/woman consent to that have been discussed with her? Please give details.

69. Which agency or community will remained involved in follow up actions: Please list names of individual and names of agencies/communities?

70. What actions/interventions does the girl/woman consent to that have been discussed with her? Please give details.

71. Which agency or community will/is involved in follow up actions: Please list names of individual and names of agencies/communities

72. Any other follow up work arranged with girl / woman and her children within the community?

<table>
<thead>
<tr>
<th>Individual counselling</th>
<th>Family mediation</th>
<th>Vocational training</th>
<th>Access to literacy courses</th>
<th>Welfare rights support</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes □ No □</td>
<td>Yes □ No □</td>
<td>Yes □ No □</td>
<td>Yes □ No □</td>
<td>Yes □ No □</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Health/medical</th>
<th>Legal support</th>
<th>Employment</th>
<th>Other, please state</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes □ No □</td>
<td>Yes □ No □</td>
<td>Yes □ No □</td>
<td></td>
</tr>
</tbody>
</table>

73. Have you referred and/or informed the following agencies on new cases for their involvement and information? Tick as appropriate?

74. Legal defense lawyers? NRC □ mm □ or others □ Yes □ No □, If yes, who?

75. Human rights monitoring: AIHRC □ UNAMA □ Yes □ No □, If yes, who?

76. DoWA? Head □ Deputy Head □ Legal □ Yes □ No □, If yes, who?

77. Referral completed by:

78. Date:

Signature

Date

Guidance for facilitators

- If you have a mixed group of professional and shura women – ask the professional women to complete the referral forms.
- Remind participants the referral is an assessment tool, you might need to ask for more different kinds of questions on issues or situations not covered in the referral forms.
- In real life this might take much longer as the client might be distressed, confused, anxious and cannot remember details or does not know.
- Explain the form has been made as simple as possible with tick boxes, with less writing as possible. If there is not enough space on the referral form to write response on the back on form with the number of the question.
- Emphasis the importance of record keeping.
- After the button activity, ask the participants if they would write in their notes on what they observed and understood from the activity as notes on the client.

**Activity 4.17.1 Completing a referral form (dyads)**

**Time:** 40 minutes

1. Give out two or one referrals forms to participants to work in dyads. One participant acts as client and the other as counsellor.

2. Participants are to fill the information as if it applies to them. They are not to pretend to role play a client. Not all sections will be relevant to them. The purpose of the activity is just to give them experience on filing out referral forms.

3. When they have finished or after 20 minutes they should change roles.

**Large group - discussion questions**

1. How did they find completing the form? Easy, difficult or o.k., time, specify.
2. Did it help them in gathering information about the client?
3. Would they use or adapt this form for use in their own community or agency?

**Activity 4.17.2 Assessment using buttons (dyads)**

**Time:** 20 minutes for each pair of dyad and 20 minutes in large feedback

1. Explain the main purpose and how to do this exercise.

2. Participants are to be themselves and not role playing.

3. Explain and illustrate how to do the activity as explained in the background information.

4. Give each dyad pair a flip chart paper and put all the buttons in the centre of the room for them to collect.

5. When the participants have finished, they should hold onto the button/s that represented them.

6. Explain this activity can be used to look at the past relationships as well as how the client would like their future relationship to be.

**Large group - discussion questions**

1. How did they find the activity? Difficult, useful or unhelpful?
2. Would they use this exercise in their work with clients? If yes/no, explain reasons?
3. What sort of clients would this be particularly useful with?
4. Each participant shall share with the group the button that represents them – what the colour, shape and size means.
Session 4.18  Medical Examinations and forensic evidence on VAW cases

Length 30 minutes

Overview This session explains the purpose of medical examinations for legal prosecution through forensic evidence, medical treatment for injuries and medication for PTSD/shock, medical support for re-assuring clients and documenting injuries and harm.

Learning objectives
1. To understand the purpose of medical examinations and interventions for evidence purpose, treatment of injuries and psychological trauma, and for reassurance.
2. To understand the importance of documentation and recording on VAW, including the use of body maps.

Preparation & materials
- Familiarisation with background information.
- Copies of body maps for handouts.
- Flip charts and markers.

Session type Lecture

Background information
The types of injuries and harm that girls/women suffer due to VAW are usually concerned with:

- Physical injuries both visible and non-visible. Visible injuries are those concerned with bruises, broken arms and legs, black eyes, strangple marks from choking, marks/injuries from use of a weapon (knives, gun, furniture, etc.), hair grabbing, etc. Non-visible injuries include internal bleeding to the brain or stomach and from having an arm twisted. Note that violence during pregnancy is higher if there is a history of abuse between the couple.36
- Rape/attempted rape and sodomy (virginal and anal).
- Suicide (actual) and attempted suicide i.e. self-immolation, hanging, slitting wrists, overdosing, drowning, etc.
- Suicide disguised as accidents.

In Afghanistan, medical examinations for virginity tests are carried out with regular frequency as evidence for zina. In many ways this is an abuse of women as these examinations are intrusive on what are individual freedoms and rights under international laws. These tests are carried out even when there is no evidence that the woman has engaged in sexual activity, but is judged on for running away from home, seen with a man or claims made to discredit a woman.

There are three main areas where medical examinations and interventions are required on VAW including with children:

36 See as well list of possible physical consequences of rape in medica mondiale (2006): Violence against women in war, Chapter II.2.
1. **To collect evidence (usually called forensic evidence) for legal prosecutions / courts.**
2. **Medical treatment - both emergencies and other types of cases.**
3. **To reassure the girls/women.**

For all medical interventions informed consent of the woman should be sought. She should also be told the purpose of medical examinations, interventions and documentations.

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1. **To collect evidence for legal prosecutions/courts**

Injuries or harm may or may not require emergency treatment, but, it is important that a medical examination is arranged and recorded as soon as possible (within 24 hours if possible). It is really important in cases where the girl/woman has been raped or there was an attempted rape that the caseworker involved advises the girl/women not to wash or have a shower. Male sperms can survive in the female body for up to 24-36 hours if sexual intercourse took place. If there was no penetration and the male sperm leaked near or is on woman’s body, the male sperm will not last longer than 5-6 hours. Unfortunately, only simple tests are possible in most parts of Afghanistan.

Remember that medical evidence can strengthen a victim’s case in court. In cases where there is a history of violence, even though the woman does not want to prosecute her husband, this is useful to record for a later stage.

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2. **Medical treatment in emergencies and other types of cases**

Equal attention should be paid to physical injuries and the emotional/psychological state of the girl/woman that might also require medication. For example in cases of PTSD - anti-depression medication might be necessary for a short period of time, or sleeping pills for a few nights, if she is extremely distressed or agitated and unable to sleep.

**Physical injuries**

Depending on the nature of injuries, such as broken arms and legs, suspected internal injuries – should all be treated by a medical doctor. Depending on the severity and nature of injuries admission to a hospital will be necessary.

**Self-immolation and burns**

Do not try to treat the woman, or cover the burns as material will stick to the burnt skin and be difficult and painful to remove. Immediate admission to a hospital is required.

**Attempted suicide**

If a girl/woman has overdosed on tablets or taken poison – admission to hospital is required to pump her stomach.

**Rape/attempted rape**

A gynaecological examination is recommended if the rape happened in the last 24 hours. The woman may be resistant to having such an examination. Reassure her that this is the main way in which a rape can be proven for legal purposes. The examination will include looking for injuries to the sexual organs, or other body parts, and taking a smear of vaginal fluid to test for sperm. It is also important to see if the woman has any other physical injuries. If the woman cannot be convinced to take the examination, she should not be forced to do so. It is helpful if the examination can be done by a female physician.

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37 See as well BCT training manual (Manneschmidt 2006), section on “ways how to help a woman who has been raped, pp. 47-49.
Any examination should be done extremely carefully in order to not recall the traumatic event and avoid retraumatisation\(^{38}\) - e.g. should the physician explaining every step during the examination in advance so that the client can maintain control over the situation.

The victim may be concerned about having caught diseases or infections such as STIs (Sexually Transmitted Infections). It would re-assure the victim if they can be tested for and necessary treatment given, including for children. An example of rape involving a five year old child, revealed that she had caught various STIs.

In rape cases, where there is a risk of pregnancy, the morning after pill might be prescribed by the doctor as a precaution. This needs to be taken immediately or within a couple of days to be effective.

In the eventuality of pregnancy - girls/women do not disclose the sexual abuse for reasons of fear, social stigma, and imprisonment or because they do not realise they are pregnant. So the pregnancy maybe concealed for a while. In such cases, depending on the duration of the pregnancy, options need to be discussed with the girl/woman such as, a termination, or going ahead with the pregnancy. Safe termination is between 8 and 22 weeks. If a pregnancy is beyond a safe period for termination then a girl/woman will need support with her feelings about the pregnancy, the birth and for making plans after the baby is born i.e. to keep it or put it up for adoption.

3. To reassure the girl/women
A medical examination regardless of the extent of injuries can be re-assuring for the victim – they can learn how to care of the injuries, about the impact of injuries in the short or long term or other queries they may have.

This is important in the cases of rape, attempted rape or sodomy involving children - not only is this a traumatic experiences for the child but they often feel that they have been internally damaged. Research reveals that the girl child lives with this fear after a rape or sexually abusive experience for a long time and worries constantly that they are damaged both physically and psychologically.

Time taken by a doctor and other counsellors can go a long way to re-assuring them that they are fine physically, not internally damaged or that infections have been treated.

Girls/women will have varying responses to the violence/abuse on a psychological/emotionally level.\(^{39}\) It would be good to explain the girl/women the psychological reactions to rape so that she knows that fear, nightmares and sadness are typical reactions and are not a sign that she is going crazy. The process of recovery and healing is helped if there is a good support system for them from their families, communities, NGOs, and others if they are able to talk about their experiences.

4. Documenting and taking photographs of the injuries
In all cases of VAW the injuries and harm should be documented with dates in a written form containing all details. In most cases, this will be the main task of the police and the medical professionals. Nevertheless, findings of the physical and gynaecological examinations must also be written down in detail.

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\(^{38}\) For more information on trauma sensitive medical treatment see medica mondiale (2006), Chapter V.

\(^{39}\) See more in detail Chapter II.2. in medica mondiale (2006) and Chapter 11 in BCT training manual (Manneschmidt 2006).
In many communities it is not possible to get support from a hospital or other medical professionals. In communities that are far away or isolated, it is important that body maps are used to document physical injuries indicating the severity of injuries (body maps are in the resource CD). These can be filled in by indicating where the injuries are on the body, face and hands such as by indicating how long the cuts are, where the bruises are, black eyes, burn marks, how deep the injuries are, etc.

It is also useful to take photographs of physical injuries. Again, if these are not taken by medical professions be sensitive to taking pictures of the private parts of the girl/woman. And, under no circumstances should non-medical workers undertake any kind of examination of private parts of the girl/woman i.e. after a rape or attempted rape. In all cases, permission to take pictures or how they will be used should be explained to the girl/woman, especially around confidentiality of these pictures.

Guidance for facilitators

- Demonstrate how to use the body maps to records injuries – this is also useful for shura women in the communities, if they cannot record the injuries in writing. By recording as accurately as they can all physical injuries and what was the instrument/weapon used to cause the injuries; this should include dates of when the caseworker saw the client and when the injuries took place.

- Explain that it is important that participants become accustomed in recording either by using body maps or documenting the injuries – it is a record of evidence. While clients might not want to take action such as reporting to the police - it may be useful if they want to separate or divorce at a later stage or if the abuse does not stop to report this to the police.

- Clarify by asking questions to see if participants have understood the aims and purposes of medical examinations, interventions and documentation.

Activity 4.18.1 Purpose of medical examinations (lecture) | Time: 25 minutes

1. Present a lecture from the background information – illustrating with examples.
2. Demonstrate how to use the body maps to record injuries.
3. Clarify and check that participants have understood the main points by asking questions.
4. Ask for any comments or clarification of points participants have not understood.
Session 4.19  Summarising and presenting cases

**Length**
1 hour and 30 minutes (allow additional time if there are more participants)

**Overview**
Participants learn and practice making presentation on cases to different individuals and agencies to plan interventions such as summarising information and inter-personal skills.

**Learning objectives**
1. To understand the importance of presentation skills for caseworkers in representing, advocating and co-ordinating interventions.
2. To practice presentation skills through summarising key points on a case.

**Preparation & materials**
- Familiarisation with background information.
- Flip chart papers and markers.
- Selection of 4-5 case studies from this module and photocopies of these.

**Session type**
Lecture, individual presentation and group discussion.

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**Background information**
This session concentrates on one of the important skills in casework - that of being able to present information concisely, concretely and accurately in summary form to a planning meeting, your colleagues or commissions. It is not helpful to take a long time to explain the nature of case whether it is urgent or not. It is completely unhelpful to repeat word for word your interactions with the client i.e. “she said, I said”. Usually, when someone wants to explain in small details and points, it’s because they are not confident about what are the key issues or have not spent enough time trying to sort out the information and analyse it. Remember your colleagues in the community, agency and others working on the case will not have time to go through the information and help you sort out key points/issues. It is also unhelpful to sit through a meeting which is limited for time if you spend a very long time explaining the case.

**Presentation skills involve the following:**

1. **Be prepared** – Be clear about what you are going to say and why before you are called upon to speak. It is not necessary to have a prepared speech to be read out word for word, but some advance planning generally pays dividends, not least in keeping anxiety level down.

2. **Be clear about the purpose** – It is important to remember why you are making a presentation, as the purpose of the presentation should be a major influence on what is said and how. For example, deciding what to include and what to leave out will depend to large extent on the purpose of making the presentation in the first place.

   For example a presentation on a case should include basic background information on the client, the problems as seen by the client, severity of risks and protection issues, your concerns, your recommendations and actions required on the case.

3. **Get the balance right** – This means avoiding the extreme of saying too much and saying too little.

4. **Get the tone right** – The balance of what to say also needs to be matched by the balance of how to say it, especially in terms of how formal you should be. If you are too formal, you can
create barriers, but if by contrast, you are too informal, it can appear that you are too casual, not taking things seriously enough.

5.  **Relax** - This is, of course, more easily said than done.

How and what you present will impact on your client whether you are advocating on their behalf, trying to persuade an agency to help the client, or representing them in a meeting or with *saran-wali*. Being unclear, too quiet and unconfident are barriers to supporting your client.

### Guidance for facilitators

- This session focuses on enabling participants to make presentations on cases through the skills of summarising.
- In activity 4.19.2 allow participants five minutes to prepare. This exercise requires participants to exercise patience, point out that it is a good opportunity for them to practice patience and learn from others.
- As group facilitators keep notes on each participant’s presentation – for use as feedback in the Johari windows\(^40\) exercise.

### Activity 4.19.1 Preparing to make presentations (brainstorm)  
**Time: 15 minutes**

1. Ask participants to think about public presentations they have heard in meetings, conferences and other occasions – and what made the presenters effective in the way they communicated key points.
2. What do participants think are main skills in making presentations on casework?
3. Write down the main areas emerging on a flip chart.
4. If the points in the background information have not emerged – bring these out these.

### Activity 4.19.2 Making presentations on a case (individual presentation)  
**Time: 1 hour or more (depending on number of participants in the group)**

1. Select 4-5 case studies from this module - allocate each participant a case study it does not matter if some participants have the same case study. For semi-literate or illiterate participants ask them to choose a case study they remember details from i.e. the last one.
2. Each participant to take five minutes to prepare their presentation – they must give sufficient background information for others to make sense of the case – and bring out key issues.
3. Each participant to come to the front and present the case. The participants are to keep their feedback and observation until the end. The group facilitator to keep strict time keeping and ask participants to stop after five minutes whether they have finished or not.
4. When participants have all finished presenting – participants are to feedback points that emerged as patterns and themes on strengths, limitations and weakness from presentations:
   - Clarity on content – did it make sense, key points brought out or not, accuracy and whether summary included all relevant points.

\(^40\) See session 4.20.
- Tone, voice level (too high or low), pronunciation
- Confidence – nervous, assertiveness, anxious, relaxed

Large group - discussion questions
1. Key learning points emerging from the activity including from feedback.
2. What participants can do to improve their skills on presentation?
3. Lessons learned on making presentations.

Affirmative exercise
Each participant should choose two letters from their name and state two positive or inspiring things about themselves. Starting with the group facilitator such as C for Courage and F for fighter. Use a ball for participants to speak.
Session 4.20  Johari’s window – evaluation of self and others

<table>
<thead>
<tr>
<th>Length</th>
<th>2 hours and 40 minutes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overview</td>
<td>Johari’s windows is a useful exercise for participants to evaluate themselves and other participants in the group through intensive feedback on their counselling groups.</td>
</tr>
</tbody>
</table>
| Learning objectives | 1. To be become aware on individual strengths and weakness in applying counselling skills.  
2. To learn how to give and receive feedback that is open, honest and constructive.  
3. To learn to become aware of ‘blind spots’ through feedback and work on these as process of self growth, awareness and development. |
| Preparation & materials |  
- Familiarisation with background information and the Johari’s window model.  
- Flip chart papers and markers. |
| Session type | Presentation, homework, individual work and group activity. |

**Background information**

This exercise is important for becoming self-aware through feedback. It was developed by two brothers Jo Luft & Harry Ingram⁴¹. The main purpose is to understand the self - individuals to an extent will be aware of their own strengths and weakness, but there are areas we do not see or are unconscious about, which we call our blind spots. This exercise is like a window into our self – on how we see ourselves and how others see us, by receiving feedback from others we become aware of how others perceive us, how we impact on others, or how they evaluate our performance in this way we bring our blind spot into consciousness state of our awareness.

If there are big differences in how you see yourself and how others see you – it means that there are areas that you are unaware of. In casework and counselling this has serious implications of whether you are able to work effectively with clients as you either have issues that are impacting on the way you work with clients or you are not receptive to clients experiences, and these then become barriers in the counselling relationship. Sometimes we are aware of our blind spots – but choose to ignore them as they are difficult or painful.

The important point of this exercise is about increasing your self awareness and making a conscious decision to work on this for your own self development and growth.

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⁴¹ Adapted from Jo Luft and Harry Ingram (1951): The JoHari Windows: A Graphic Model for Interpersonal Relations, University of California.
<table>
<thead>
<tr>
<th>Strengths (self evaluation)</th>
<th>Weakness (self evaluation)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>1.</td>
</tr>
<tr>
<td>2.</td>
<td>2.</td>
</tr>
<tr>
<td>3.</td>
<td>3.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Strengths (other's evaluation)</th>
<th>Weakness (other's evaluation)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>1.</td>
</tr>
<tr>
<td>2.</td>
<td>2.</td>
</tr>
<tr>
<td>3.</td>
<td>3.</td>
</tr>
</tbody>
</table>

Name:       Name:

Guidance for facilitators

- It is best to give this exercise as homework, as they will have to give feedback to all the group participants. It is also good if they give feedback to the group facilitators as well. The group facilitators should also give each participant feedback.
- This exercise is best done halfway through the module or towards the end of the module, but not on the last day, which will already be overloaded with endings and evaluation exercises.
- It is important to stress to participants that they try to give feedback that increases the awareness of other participants rather than generalized comments or if these comments have been covered in previous feedbacks.
- Remind participants on the guidance on giving feedback.
- This exercise can take a long time so give sufficient time, and do not rush it. It's o.k. if there is a lunch or tea break. Ensure you have at least 2 hours and 30 minutes clear slot.
- There is usually resistant to doing this exercise especially the homework, but once it’s finished participants love it and find it very useful – as they learn to be open and honest about feedback that it can be done in a constructive manner and is empowering.
- Inform participants they will not get another opportunity where they have 15 participants giving them attention and feedback!!

Activity 4.20.1 Johari's windows (individual and group activity)

<table>
<thead>
<tr>
<th>Time: 2 hours and 30 minutes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Homework:</td>
</tr>
<tr>
<td>a. Explain the purpose of the exercise from the background information.</td>
</tr>
<tr>
<td>b. The evaluation focuses on how effective the participants are at counselling – on what they observed, heard and experienced i.e. concrete and specific.</td>
</tr>
<tr>
<td>c. Draw the Johari window like above and explain – the first two top windows represent your own analysis of your strengths and weaknesses. And, the bottom two windows are what you fill when others give you feedback. Once you have received feedback – you compare and contrast the list – is the difference large or small. What does it tell you?</td>
</tr>
<tr>
<td>d. For each participant in the group – you are to write 3 strengths and 3 weaknesses (including recommendations on how to address weakness).</td>
</tr>
</tbody>
</table>

Feedback:

1. Remind participants of the task given for homework and feedback guidance.
2. Allow participants to volunteer who will go first, then next. The participant who volunteers first, she feedbacks her own strengths and weakness. Going around the room clockwise, each participant gives this participant feedback on her strengths and weakness. Do this until everyone has been covered in the exercise. The group facilitators go last.

3. It is better if weaknesses are listed first, and then strengths as psychologically you end on a positive note.

**Important points**

- Feedback on the process of the exercise not on the individual feedback received.
- Feedback on the process of the exercise not on the individual feedback received.

**Large group - discussion questions**

1. How did you find this exercise? Feedback on the process of the exercise not on the individual feedback received.

2. Where can you use this exercise and can you adapt it for different situations such as evaluating a project or activity in the community?
Session 4.21  Ending rituals on casework and counselling workshop

<table>
<thead>
<tr>
<th>Length</th>
<th>2 hours (additional time is required than less and also dependant on activities selected)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overview</td>
<td>This session marks the ending of the workshop through rituals to appreciate the group participants as well as be symbolically inspiring to them to take forward the learning gained.</td>
</tr>
</tbody>
</table>
| Learning objectives | 1. To understand the importance of endings and to mark them as significant to the participants through rituals.  
2. An opportunity to appreciate and thank each participant and group facilitators. |
| Preparation & materials | • Familiarisation with background information.  
❖ Dependent on activities selected for ending rituals such as candles, flowers, or information packages.  
❖ Preparation for party to be done two days in advance.  
❖ Flipchart papers and markers. |
| Session type | Explanation, individual and group activities. |

Background information

In workshops of a longer duration which involves the participants making ‘changes’ on a personal level through sharing of experiences, getting to know participants on a deeper level and where they may or may not continue to work with each other and attachments have been formed, it is helpful to mark the ending of the workshop with rituals.

This ending marks the end of the workshop but also opens up new beginnings and possibilities on how individual participants will work on VAW cases and women’s rights. This may include establishing encounter groups, outreach counselling in their own communities or schools, training for women in different districts and villages, or changes in their own agencies on how VAW cases are managed.

Ending rituals in these kinds of workshop should be creative, inspiring and appreciative of the participants. Usually they are symbolic. They should be a combination of what is appropriate to the culture at the same time introduce new ideas. You can do one or two rituals that are appropriate to that situation. The following are some examples of ending rituals:

1. **Lighting candles as symbolic of eradicating darkness on VAW** – each woman has a tea candle which is light and makes an affirmation on how they would use the skills and experiences gained to fight injustices on VAW issues. The participants can hold hands in a circle as they make their affirmations to signify unity, strength and solidarity.

2. **Gift of flowers** – Afghans love flowers because it represents one of the only pleasures they could appreciate during the Taliban times as pictures, television and music was banned. Give each participant a flower and express what the flower represents or appreciate as a group facilitator about the participants during this workshop. For example, a pale blue flower...
to appreciate her calmness, quiet inner strength and clearness of expression. Red to symbolize enthusiasm, energy and sense of humour. In this way, the flower has meaning attached that is personalized and the participant can keep this as a memento of her qualities.

3. **Writing a poem or a song** – this can be funny, serious or a combination of both to highlight the key aspects of the workshop for the participants. The poem or song can then be typed and circulated to each participant as a memento. Such as “we cried about the sadness in our lives on the darkness of our customs and culture; we laughed at how we take life too seriously; we learned that we can be powerful by saying no; we have the strength to take control of our lives it is not a written destiny; Afghan women educated and strong can change the future of Afghanistan”. Or, a well known famous song or poem can be adapted by the group.

4. **Gifts and presents**: if your agency has enough funds – it would be useful to give each participant a package of items that can be used for casework in the community or agency such as a box of markers, buttons, crayons/coloured pencils, a good notebook for writing her case notes and a drawing book. It can also include already published material like child marriage booklet, posters, etc.

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### Guidance for facilitators

- Ending rituals are not to be confused with evaluations of the workshop which is a separate activity.
- Ask the group participants two days in advance, how they would like to mark the ending of the workshop. They might suggest a party with dancing and singing ask them to bring the music or instruments. As group facilitators you can contribute tea, soft drinks and cakes (or fruits as a healthier option).
- If the participants want to organize a picnic in the mountains or lake over the weekend and are really keen on this. This is a good idea and allows them to meet as a group in an informal setting to have some fun and get out. Ask them to organize it including the transport. Again, you can make some contributions towards soft drinks, food and fruits. Many participants will offer to do cooking.
- It is really advisable that you do 1-2 ending rituals. You might have ideas and exercise of your own for ending rituals.
- The formal evaluation of the workshop can be undertaken before the ending rituals or afterwards.
- You need to ensure there is sufficient time for all the ending rituals, formal evaluation and a party. Remember, that the participants are also likely to present the group facilitators with gifts and also want an opportunity to thank you.
List of abbreviations

Organisations/institutions

AIHRC  Afghanistan Independent Human Rights Commission
DoWA    Department of Women’s Affairs
mm      medica mondiale
NRC     Norwegian Refugee Council
UNAMA   UN Assistance Mission to Afghanistan
GO      Governmental Organisation
INGO    International Non-Governmental Organisation
NGO     Non-Governmental Organisation

Other abbreviations

PTSD    Posttraumatic Stress Disorder
## Module 5 | Case Management on VAW

<table>
<thead>
<tr>
<th>Length</th>
<th>3 days</th>
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</table>
| Overall objectives | 1. To establish effective response mechanisms which must include the three guiding principles of confidentiality, safety and respect for women seeking help and support on violence against women (VAW) issues.  
2. Prevention and response mechanisms must be developed simultaneously, in order to avoid creating expectations which cannot be met, due to the lack of services and support.  
3. To identify strategies and methods for maximizing interagency, multisectoral and community coordination, communication and collaboration.  
4. To promote an understanding amongst participants that effective co-ordination requires considerable time and effort from all actors. |
| Preparation | Participants who have undertaken all previous 6 modules to date. |

### Table of contents

5.1 Introduction  
5.2 Introduction to case management on VAW  
5.3 Guiding principles on multisectoral responses to VAW  
5.4 Multisectoral and interagency co-ordination  
5.5 Establishing procedures for referrals and reporting  
5.6 Multisectoral, interagency co-ordination  
5.7 Establishing documentation and compiling data  
5.8 Establishing response mechanisms  
5.9 Establishing a VAW committee  
5.10 Example of referral system to Safe House  
5.11 Follow-up actions  

Appendix: List of abbreviations
Session 5.1 Introduction

1. Aims and purpose of the module on case management.
2. Welcome and opening of the workshop. As a way of promoting collaboration, it might be a good idea to ask a senior official from the province/town, or a representative from the legal-justice community or health sector to open the workshop.
3. Review of group rules, including any changes and amendments, as well as expectations of the participants.

Guidance for facilitators

As described in previous modules, facilitators may choose slightly different ways of running each session. Since the group facilitators and participants know each other now the introductions should be brief. First, briefly go over the following three areas from earlier sessions.

- Introductions should be limited to an hour and a half. More time may be needed if a guest speaker has opened the workshop.
- A copy of group rules can be given out as a handout – with any amendments and changes to be agreed with participants.
- You can lead the following introductory exercise or another one of your choice.

Activity 5.1.1 Introduction (group activity)  Time: 15 minutes

1. The group facilitator can show how to do the introduction exercise. State your name and who you work for. You can then choose two letters from your name which you believe tell us something positive about yourself. For example, "B" for boldness in expressing new ideas, "N" for being a non-conventional thinker or "E" for your experimental nature and willingness to accept new ideas.

2. Each participant can then introduce themselves the same way. They should tell the group:
   - Their name, work/agency/community.
   - Choose two letters from their name which tell us something positive about their personality.
Session 5.2 Introduction to case management on VAW

<table>
<thead>
<tr>
<th>Length</th>
<th>1 hour 30 minutes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overview</td>
<td>An overview of what is meant by case management systems and how to manage referrals.</td>
</tr>
<tr>
<td>Learning objectives</td>
<td>To understand key terms and their functions on case management systems. To understand the roles, responsibilities and mandates of the key agencies on VAW cases.</td>
</tr>
<tr>
<td>Preparation &amp; materials</td>
<td>• Familiarisation with background information</td>
</tr>
<tr>
<td></td>
<td>Copies of Trade Fair Brochure from 5th National Network Workshop Afghan Women’s Rights Defenders, 6-8 November 2006, “The Path to Women's Empowerment, Protection, Security and Livelihoods” mm-UNHCR. This is a useful resource of INGO/NGOs and other agencies operating in 15 provinces of Afghanistan.</td>
</tr>
<tr>
<td></td>
<td>Flip chart paper and markers.</td>
</tr>
<tr>
<td>Session type</td>
<td>Lecture, small group discussion and presentations.</td>
</tr>
</tbody>
</table>

Background information

In Afghanistan, VAW case management systems are at different stages of development, but in many places they do not exist at all. Generally, there tends to be an ad hoc response as cases arise. There are many challenges to developing case management systems. This includes a lack of resources amongst agencies and communities, as well as a lack of basic training amongst staff. Corruption and a lack of confidence in the justice and criminal systems also make case management difficult.

Afghanistan has an official legal system but only about 20% of the Afghan population makes use of these statutory laws and justice systems. 80% of Afghans lives are governed by customary laws this is the unofficial legal system which deals with disputes/conflicts through shura/jirga. Co-ordination between these two systems is also problematic. In the villages the shura/jirga is often the only system which deals with VAW cases. There is a strong sense amongst Afghans that taking cases to courts is shameful. The shura/jirga tends not to involve other agencies, either due to factors relating to honour or simply because the relevant agencies are not present. In many places, Afghans prefer the shura/jirga system over the statutory justice systems due to lack of the rule of law and because the actions of law enforcement officers and the courts are seen to “backfire” on the women and their families. For example, in cases of rape women are imprisoned as any sexual acts outside of marriage is perceived as a crime. In Afghan law rape is not defined as a separate crime from adultery, they are both treated the same under law, until evidence can be presented to prove otherwise. In case of murder, the female relatives are arbitrary detained as a way to get the male relatives to ‘give themselves up.’

VAW case management system usually refers to the four main sectors who have the key responsibility for dealing with individual cases. These are usually the police (protection and investigation), legal support (prosecution), health (treatment and evidence) and psycho-social support. Good co-ordination, co-operation and collaboration ensure that the female victims of
violence will receive good support and help from when they disclose the abuse to when the case is closed or resolved.

In Afghanistan, case management systems are underdeveloped or being developed so different agencies and individuals might take different roles and responsibilities, in addition to the police, legal support and health. The following are terms used to describe aspects of work that make up case management systems.

1. **Referrals**

is a term used to describe the type of VAW cases and how cases of VAW come to the attention of individuals in the communities or agencies. These can be urgent/emergency cases or cases which deal with general concerns. It is also a term that describes how we can come to learn about VAW cases. Generally, referrals describe the processes of how a client gets in touch with an individual or agency about VAW cases and how individuals in agencies/communities communicate and work together to deal with the VAW cases.

**A self-referral** – this means a woman approaches an individual community or agency for help or support (this may be with or without family support). She will often approach an agency or a trusted person in the community and hope that they will find the right agency/help to deal with her particular case. Due to the restrictions on women within their families, self-referrals are less frequent.

**Referrals with consent** – this means a woman does not approach any agency or individual for help herself but asks someone else to make this contact on her behalf. This may be a relative or an individual in the community. This type of referral usually comes with the consent of the individual woman herself. The woman in this kind of situation is likely to face restrictions on her mobility or she is worried about the impact if her husband or family discover she is talking about the violence to other agencies.

**Referrals without consent** – this is when family members or agencies seek help, without the consent of the woman in question, because they have concerns about her well-being. This may be an urgent case or one which is based on concern about matters such as high risk of suicide, homelessness, or child marriage situations.

In general, because referral systems for VAW cases are weak and underdeveloped different key actors from agencies and communities are trying to establish systems to deal with referrals. Referrals are often passed to different actors, communities and agencies before they reach an appropriate key actor or agencies who can help. Therefore referrals usually come from individuals and agencies associated with schools, different government departments, and/or prominent community members such as shura, or a village elder. Urgent/emergency referrals usually come about because there is an incident such as a hospital admission, arrest, an unlawful detainment, or family dispute.

2. **A case review**

refers to a meeting in which all key actors, sectors and communities get together to review actions taken to date and plan what steps can be taken next. This usually means that the case has on-going problems. For example, for a woman incarnated in prison with young children, a case review would make plans on issues such as children’s care, legal defense, health concerns and contact with the family. Regular reviews will help to make sure that there are always plans in place and there is good co-ordination on individual cases with all key actors, sectors and communities. This is particularly important on cases in prisons and other residential settings such as safe houses or children detention centers.
3. **Interagency, multisectoral and multi-disciplinary cooperation**

are terms that describe the key actors and agencies who should be involved on managing referrals received on VAW cases. Because each agency has different roles and responsibilities on VAW cases; they need to work together and plan interventions to ensure the protection, safety and well-being of women (and her children). This includes:

**Security** – identifying and removing security risks for women, providing adequate police presence or temporary safe house accommodation.

**Justice** – creating an environment that supports survivors and punishes perpetrators.

**Health** – good forensic medical evidence and treatment.

**Psycho-social support** – providing emotional support for the survivor throughout the process, including during detention and court hearings.

4. **Case monitoring (also called ‘follow-up’)**

this refers to the plans which are made to monitor a woman’s situation and progress where concerns for a women’s safety continue to exist. These usually include cases when a crisis or emergency has been resolved or cases of high suicide risks, women who exit out of prison and safe houses etc. Monitoring is a very important aspect of casework. It is often difficult to know how a woman is doing based on information provided by the woman, her family or her in-laws. For example, many women in an abusive situation will say that “they are fine.” Often they are not fine and they are still being abused or require support for other aspect of their lives (such as finding a job). The amount of follow-up required will be different for each case. For example, some women will need more visits to begin with, followed by less visits when their situation improves (i.e. weekly, bi-weekly and monthly visits over the course of six months). Or, in some cases, the concerns increase and this may involve frequent visits and different types of intervention.

Reports of women disappearing entirely are not unheard of. This is one of the reasons that case monitoring is important. Monitoring is usually needed for more than a three month period. Again, the exact length of time will be different for each case (some may require a period of six months to a year).

If a family has moved to another location, the case monitoring can be done by the Department of Women’s Affairs (DoWA) or another partner agency in that area. This will need to be planned and agreed in advance.

5. **After-care support**

refers to women leaving prison or other residential institutions (i.e. safe houses). For these women it is important that plans are made for them to reintegrate into family life. These plans need to be made well in advance (not on the day or a day before her release). The plans should take into account factors such as the risks she might face returning to her family and if the family will take her back. Before making any plans you need to assess these factors and decide what other help/support is needed to ensure her reintegration process is well managed and safe.

After-care support means that the caseworker visits the family to help the woman reintegrate back in her family. This will be for a limited time period (three months or longer) and will be different for each woman and depending upon her situation.
6. Systems required for case management of VAW cases

Systems for case management on VAW cases are an important aspect of preventing and responding to individual cases of violence. Without such systems in place women and girls will not get the support they need and in some cases intervention might actually cause more harm than good. Careful thought needs to go into planning and establishing case management systems so they are responsive to the needs of girls and women on VAW cases. Systems usually include the following:

Co-ordination and co-operation between key actors and agencies and how they come together to plan, share information and make decisions on interventions and actions on VAW cases i.e. planning meetings.

Guidelines or a regulatory framework that defines the roles and responsibilities of key actors in agencies and communities including policies and procedures.

A lead agency that takes responsibility for co-ordination of VAW cases from the referral stage and is involved at each stage and process on individual cases. Involvement can mean being informed of any actions or interventions. This can be DoWA, or Afghanistan Independent Human Rights Commission (AIHRC) – it should be an agency that has a mandate to do this kind of work.

VAW commissions and committees at senior management level.

Standardized systems for documentation of VAW, both for recording purposes and to inform policy.

Monitoring, reviews and follow-up on VAW cases including those exiting out of women’s prison and safe houses.

7. Case management systems at agency, multisectoral and inter-agency levels

The development and management of effective case management takes place on three levels: agency or community level, co-ordination forums and commissions/committees on VAW cases. It requires all these three levels to be co-ordinated to have an effective response mechanisms:

An agency or community level: This is when all individuals in an agency and/or a community have clearly spelled out guidelines and procedures for dealing with a VAW referral case. It is much easier to have common processes within a small school, Community District Forum (CDF) or NGO but it becomes more difficult with larger institutions and bureaucracies (such as the police, hospitals, or an education department) - because information is not being shared, or simply because there is a genuine lack of understanding about how to deal with a VAW referral. For example, an emergency department might treat a woman’s injuries without thinking about a women’s safety or need for psycho-social support.

Even if an agency or community does not have a mandate to work with VAW cases it is important for all community groups and staff to know how to make an appropriate referral. This is important in the context of Afghanistan as many women seeking help will approach the agency which is most familiar, most approachable, and/or most accessible (i.e. near their home). For example, a VAW case may become known through an income generation programme or an adult literacy class.

A forum to co-ordinate VAW cases: This is when an agency (usually the lead agency) calls a meeting to discuss, plan and co-ordinate interventions on individual VAW cases. The purpose of these meetings is to discuss and co-ordinate new referrals, review cases, follow-up actions and interventions on all cases that are ‘active’.

This can be called a planning meeting or a VAW case co-ordination meeting. These meetings are held on a regular basis (such as every two weeks) to discuss new, ongoing and emergency cases.
These meetings usually involve a small group of the key actors from designated agencies who have a mandate or have taken responsibility to work on VAW cases such as the police, legal professionals, health and caseworkers and DoWA. They may also include community volunteers, caseworkers or shuras. This should be a small core group of professionals who remain consistent members.

**Commissions and committees on VAW cases:** These usually involve senior management personal of key agencies and communities, who have decision making powers in their own communities and agencies, at a provincial or district level. The mandate of these commissions is to oversee, and monitor the co-ordination of agencies on VAW cases, as well as to review and improve upon the policies, procedures and systems which impact on VAW cases. For example, a VAW Commission might look at problems such as the high numbers of women being unlawfully detained in prisons or the lack of safe houses. These are senior level meetings. Their job is to find solutions and make the necessary resources available for working on VAW cases. Commissions are also good places to share and exchange ideas and disseminate examples of good practice from around Afghanistan.

These commissions should also bring important information and requests (such as funding needs and training of key personal) to policy makers and particular departments. They can bring problems/issues to the attention of national level organisations or government ministers.

Case management is not about managing one individual case, it is about creating systems at different levels to manage cases. These systems have to be responsive in its interventions and at the same time, look at what works and what does not work, and how these issues can be addressed. In Afghanistan, the focus has largely been on sensitizing different professionals and key actors on VAW issues, but it needs to go beyond this to create management system –, firstly within their own agencies/communities and secondly, a response mechanism on a multisectoral and senior management level that brings all key agencies and individuals together.

8. **Understanding the roles of different professionals and agencies**

Many women from agencies and communities do not fully understand the roles of different professionals or agencies on VAW cases. It is sad to say, but there is confusion amongst individuals and agencies, about what their own responsibilities are. The following is a very basic description of the different ministries and agencies in Afghanistan who have roles and responsibilities on VAW cases.

**The government**
The above diagram shows the structure of the central government and the main ministries in Kabul. The main ministries have their counterpart department in each provinces which they oversee.

Since, 2002, the Government of Afghanistan have been involved in major reform and reconstruction of the country, this also includes reforms of major institutions and ministries. The Bonn Agreement 2001 and the Interim Afghanistan National Development Strategy (I-ANDS) launched in 2002 were major reform processes on how the Country should be run such as establishment on the rule of law and justice for all. The Government has produced two more detailed comprehensive reconstruction and reform processes and its overarching goals for the well-being of its people in two main reports, again these include benchmarks with a time-frame for development. These are:


The police
Nationally, the police force is managed by the Ministry of Interior (MOI). The main purpose of the police force is to maintain law and order in society according to the laws of the country. For each province or district, there is usually one main central police station covering the catchment area of the city, with smaller police units in the districts and villages who report to the main police station. A police department will have a chief of police, who has the overall responsibility for the different departments and officers. There are many different departments in the police force, such as: the criminal investigation department (which deals with issues of general crime such as theft and murder), and the morality department (which addresses issues such as drug and alcohol use, as well as prostitution).

Prisons and detention facilities also come under the Ministry of Interior, including those that deal with children accused of committing crimes.

The national police force is not to be confused with the national army – their roles and responsibilities are completely different as they are not a fighting force. They are easily confused as they wear similar uniforms and will work together on issues concerning national security, such as terrorism.

A major problem within Afghanistan is that the police are used as a counter-insurgency force. This means they are less able to enforce the law and protect the local community.

Legal system
The Afghan judiciary is an independent branch of the Government as stipulated in the 2004 Constitution. The Supreme Court comprises of nine justices appointed by the president with approval of the Wolesi Jirga for a 10 year term. These justices are responsible for managing the entire national, regional and local court system. At the level below the Supreme Court are high and appeals courts. A National Security Court handles cases of terrorism and other threats to national security. Every province has a lower and higher court.

The judicial and legal system is under major reconstruction and reform as outlined in the Government ANDS strategy (10 years strategy) to establish the rule of law and justice for all. Security, narcotic trade, rule of ‘gun’ and insurgent activities destabilise the rule of law and the Government’s authority does not stretch much beyond the Capital of Kabul. Afghanistan has a pluralist legal system based on official laws, Sharia and customary laws. The role of Islamic and secular law in the new national judicial system are not well established, and national laws have not been aligned with 2004 Constitution, international human rights standard and international conventions Afghanistan has ratified. 20% of all court cases are dealt with under official laws
and in all provinces 80% of local cases are resolved by customary and Islamic laws through jirga/shura mechanisms.

The Ministry of Justice (MoJ) has various duties and responsibilities towards establishing the rule of law in Afghanistan and all legal issues impacting on the GoA (Government of Afghanistan). The MoJ is responsible for administration of law related work and has 10 main departments.

The public health system
Nationally, public health services are managed by the Ministry of Public Health (MoPH). The “National Basic Health Care Package” is a government strategy to ensure that basic health services are accessible at all levels in the provinces. There are different types of health services operating in Afghanistan – hospitals, health clinics, international projects, outreach services in districts and villages through traditional birth attendants (TBAs), community health educators, etc. In each province (or city) and district there is normally a main hospital with a Public Health Administration office which co-ordinates medical services and support in the province and districts it covers. The public health system has varying types of services and units such as: maternity, psychiatric, surgery, emergency, burn, and outpatients.

In addition, agencies such as UNICEF (UN Children’s Fund) and WHO (World Health Organisation) also provide direct assistance or technical assistance on a national level through government departments for immunizations and vaccinations, medical supplies, and doctor training. Different INGOs and donor countries may also provide technical and medical support such as SCA (Swedish Committee for Afghanistan), IAM (International Assistance Mission), MSF (Médecins sans frontiers), and Indian mission doctors.

Ministry of Women's Affairs (MoWA)
Their mandate is to bring issues of direct concern to women to all government departments. It is also responsible for mainstreaming gender issues and policies within all government departments such as on recruitment, service provision and service delivery. MoWA is responsible for co-ordination and collaboration, monitoring, as well as the mobilisation of resources, data collection, drafting legislation, policies and procedures. MoWA has different sections within the Ministry such as rural rehabilitation, legal, education and health. In Kabul MoWA co-ordinates VAW cases, including individual cases. MoWA is currently involved with referrals and case management systems to the Safe Houses and women who exit prisons. In the provinces, Departments of Women Affairs (DoWA) have been established, with similar roles and responsibilities as their counterparts in MoWA. However, DoWAs have limited resources and their staff members tend to lack training. While DoWAs are not mandated to provide direct services, many DoWAs will get involved in individual cases. Usually, the DoWAs are comprised of a head of the department and it may include staff dealing with legal, health and education issues. DoWAs are instructed by MoWA on yearly plans and priorities.

Ministry of Labour and Social Welfare (MoLSW)
This ministry has a number of diverse functions relating to labour including: developing labour laws, unemployment benefits and support for those seeking jobs, social benefits (such as pensions, child benefits), day care facilities for children under five, as well as responsibility for residential institutions (orphanages, baby homes, disabled and asylums), and providing services for those individuals and groups in society who are vulnerable (widows, child protection, elderly and mentally ill). In the provinces, the departments of Labour and Social Welfare have similar mandates. This ministry also receives support and technical assistance from donors to establish services such as residential centres for widows. The ministry and its departments in the provinces are also involved in – Child Protection Network (CPAN) to deal with cases of child abuse, protection and exploitation; including issues of street and working children. CPAN
receives technical assistance from UNICEF and other INGOs working on child protection, but these case management systems are very much at the infancy stage of development.

There are a number of INGOs who have established residential institutions for the vulnerable such as KOFA, an Afghan NGO managed by Afghan women (funded by private donations from Germany) for widows and orphaned children and Red Cross asylums for the mentally ill.

**Afghan Human Rights Commission (AIHRC)**

This is a National independent Human Rights Organisation established as outlined in the Bonn Agreement 2001 and the Presidential Decree in June 2002. AIHRC is not part of the Afghan government or UN structure; it is completely independent so that action can be taken against the government for violations. The AIHRC has branches over all Afghanistan.

Its mandate is to monitor and investigate violations of human rights on individual cases, within government departments, communities, prisons/detentions, and other public institutions. AIHRC is also the place where complaints can be made against government officials and authorities. AIHRC is involved in all legal institutions such as courts, education, children rights, women's rights, prisons/detention centres and other residential institutions. The AIHRC is also involved in raising public awareness on human rights issues through its publications and trainings.

AIHRC works closely with, and receives technical assistance from UNAMA and other international agencies.

**United Nations Human Commission for Refugees (UNHCR)**

The Office of the United Nations High Commissioner for Refugees was established in 1950 by the United Nations General Assembly. The agency is mandated to lead and co-ordinate international action to protect refugees and resolve refugee problems worldwide. Its primary purpose is to safeguard the rights and well-being of refugees. It strives to ensure that everyone can exercise the right to seek asylum and find safe refuge in another State, with the option to return home voluntarily, integrate locally or to resettle in a third country.

**United Nations Development Fund for Women (UNIFEM)**

Is the women's fund at the United Nations. It provides financial and technical assistance to innovative programmes and strategies to foster women's empowerment and gender equality. Placing the advancement of women's human rights at the centre of all of its efforts, UNIFEM focuses its activities on four strategic areas: (1) reducing feminized poverty, (2) ending violence against women, (3) reversing the spread of HIV/AIDS among women and girls, and (4) achieving gender equality in democratic governance in times of peace as well as war.

**United Nations Children Funds (UNICEF)**

Established in 1946 by the United Nations and mandated in 1953. Its purpose is to work with others to overcome the obstacles that poverty, violence, disease and discrimination place in child’s path. UNICEF wants to make sure that every child has the rights of health, education, equality and protection.

**United Nations Assistance Mission to Afghanistan (UNAMA)**

was established in 2002 through United Nations Security Council. Its mandate contains six main elements: providing political and strategic advice for the peace process; providing good offices; assisting Afghanistan’s government towards implementation of the Afghanistan Compact; promoting human rights; providing technical assistance; and continuing to manage all UN humanitarian relief, recovery, reconstruction and development activities in coordination with the government.
Norwegian Refugee Council (NRC)
Is an independent, humanitarian non-governmental organisation which provides assistance, protection and durable solutions to refugees and internally displaced persons worldwide. Its programme activities are concentrated on five core activities: Building of homes and schools; Distribution of food and non-food relief items; Information, counselling and legal assistance; Camp management; and Education.

medica mondiale (mm)
is an organisation run by women for women. mm supports and assists women and girls in war zones and areas of crisis, whose physical, psychological, social or political integrity has been violated, be it by society, family or war. This support and assistance is provided irrespective of the women's and girls' politics, ethnic origin or religion. The aim is to strengthen the women's powers of self-healing and to support and demand their right to an emancipatory way of life.

The police, legal-justice, public health and MoWA/DoWAs all have a mandate to work with VAW cases, and there are different NGOs and women in communities who are being trained to provide psycho-social supports. While other ministries, departments and agencies may not have a direct role in VAW case management, they are able to provide support and services for VAW cases. For example, the children of imprisoned women may be placed in an orphanage, or an adult literacy program designed to help imprisoned women and their children on literacy skills.

Guidance for facilitators
- By now participants should have a basic understanding of terms like referrals and case management system. But, it is a good idea to make sure that this is understood before starting any new activities in this module.
- This is also a good time to review the key agencies with a role in VAW case. There may also be projects by I/NGOs, communities and the UN that also deal with VAW activities – participants should think about which agencies provide technical assistance/resources and which one are providing direct services.

Activity 5.2.1 Referrals and case management systems on VAW (lecture) | Time: 30 minutes
1. Present a lecture on referrals and basics of case management systems.
2. Illustrate with examples from your own experience or invite participants to give examples.
3. Explain that this module will cover how to establish case management systems where none exist.

Activity 5.2.2 Understanding who does what? (small group discussion) | Time: 30 minutes (10 minutes feedback from each group)
1. Divide the participants into two groups and ask them to select a name for their group.
2. Give the first group the following agencies: Police, health, AIHRC, UNAMA, NRC and a local NGO that exists in their locality; and the other group justice-legal, MoWA, MoLSW, UNHCR, mm and a local NGO that exists in their locality.
3. The task of the groups is to draw a chart with the four main sectors: police (protection and security), justice-legal (prosecution and legal defence), health (forensic evidence and treatment) and psycho-social support. They are to place the organisations under one of the four main sectors.
those main sectors (some may cross more than one sector) and they are to briefly explain the main functions, roles and responsibilities of those organisations.

4. If participants are having trouble – talk through the exercise with them, using one of the more difficult organisations as example.

**Activity 5.2.3 Organisation chart on case management of VAW (group activity)**

**Time:** 30 minutes

1. This a quick activity and is to help participants think who is already involved on the case management on VAW cases or who needs to be involved in developing a case management system on VAW in their province, city or district.

2. Allocate 2 or more participants to write down names of organisations, individuals and communities who are involved or should be involved in the case management on VAW, including the ones already covered in the previous exercise.

3. Write down the four main sectors – police, legal-justice, health and psycho-social support. And, then ask the participants to pin these individuals/organisation under those headings. Remember: teachers, village elders, loya jirga representatives at district levels – are also useful human resources.

4. Once all individuals and organisations have been listed – ask participants for their observations and comments on whether this is a good enough basis for building a VAW case management system. Individuals and organisations indicate a lot of work but tend to focus more on networking and raising awareness rather than creating systems for management.
Session 5.3 Guiding principles on multisectoral responses to violence against women

<table>
<thead>
<tr>
<th>Length</th>
<th>30 minutes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overview</td>
<td>There are three basic principles that must guide the work of all actors when assisting survivors of VAW. Participants must fully understand the need for these guiding principles, what they are, and how to abide by them.</td>
</tr>
<tr>
<td>Learning objectives</td>
<td>1. To identify, describe and abide by the three primary guiding principles for working on VAW cases.</td>
</tr>
</tbody>
</table>
| Preparation & materials | • Familiarisation with background information.  
• Flip chart paper and markers. |
| Session type  | Explanation and question and answer. |

**Background information**

Participants should now know about the sensitivities around VAW cases, including the long term emotional and social impacts on woman. This session helps participants understand that all actors who provide services or assistance to VAW should abide by a set of Guiding Principles in their work with VAW cases. These guiding principles are the most important part of establishing case management systems.

The three guiding principles are: **Safety**, **confidentiality** and **respect**.

**Safety**

- Ensuring the safety and security of the survivor should be the number one priority for all actors, at all times. Remember that the survivor may be frightened and need assurance of her individual safety. In all cases, ensure that she is not at risk of further harm by the perpetrator, her in-laws or by other members of the community.
- If necessary, ask for assistance from police, or other law enforcement authorities, field officers, or others. If the police have a poor reputation, ask for assistance from another authority and work together so that the woman has additional support.
- Be aware of the safety and security of the people who are helping the survivor, such as family, friends, shura, community workers, and health care staff.

**Confidentiality**

- At all times, respect the confidentiality of the survivor, and her family members and relatives.
- Share only necessary and relevant information (not all the details), with others involved in giving her help. This should ONLY be done if it is requested and agreed upon by the survivor. Information about VAW cases should never be shared with others if it includes the individual’s name or other identifying information. Information about the survivor should only be shared with third parties after seeking and obtaining the survivor’s (or their parents,’ in the case of children) explicit consent in writing.
All written information must be maintained in secure, locked files. Information on computers should be secured with passwords and access should be limited.

If any reports or statistics are to be made public, all potentially identifying information needs to be removed and only aggregate numbers and data can be made public.

In meetings, there may be times when a specific VAW case is mentioned. Ensure that no identifying information is revealed, or details given which could identify the survivor.

Respect
All actions taken will be guided by respect for the choices, wishes, rights, and dignity of the victim/survivor. Some examples:

- Conduct interviews in private settings and with same-gender workers, wherever possible.
- Always try to conduct interviews and examinations with female staff and professionals. Or, make sure there is female support available if the interview is with other male professionals, such as lawyers and police.
- Be a good listener.
- Maintain a non-judgmental manner.
- Be patient; do not press for more information if the survivor is not ready to speak about her experience.
- Ask only relevant questions as it relates to the case.
- Avoid having the woman to repeat her story in multiple interviews.
- Non-discrimination principle: Do not laugh or show any disrespect for the individual or her culture, family or situation.

Guidance for facilitators
- Refer back to these principles often in the workshop, as they are crucial to case management systems on VAW.
- Begin this session by stressing the important of these three guiding principles with all actors who provide services or assistance on VAW cases. Think about what might happen if these principles were to be ignored or not followed.
- It is suggested that you write these three guiding principle in large letters on the flip chart and go through each principle. You can bring out the key discussion points by asking participants for their ideas on how they could make sure each principle is carried out when working on a VAW case.

Activity 5.3.1 Guiding principles of safety, confidentiality and respect (Q&A session) | Time: 30 minutes

Safety
1. How would you ensure a woman’s safety if she is living with the abuser/perpetrator?
2. What do you do if a woman does not want to report the incident?
3. Developing an individual safety plan with a survivor is import – discuss with the survivor things like “if you fear for your safety, where can you go?”
Confidentiality
1. How do you handle the concept of confidentiality when the victim of sexual abuse is a 5 year old child?
2. How can you maintain confidentiality in a small village, where everyone knows all the coming and goings in all families?
3. How can you maintain confidentiality when the VAW case has already been discussed in a jirga/shura session?

Respect
1. How do you demonstrate and convey respect? Think of different situations where women are from different ethnic groups to yourself or you disapprove of the woman because she is a prostitute or you simply do not like her?
2. Would it be appropriate to ask questions like “are you a virgin?”
3. All survivors have different coping mechanisms so it is crucial to respect where the survivor is at in her coping. How can you do that?

Ensure that these are principles are understood, if not, go through the main points in the background information.

Key discussion points
- All actors must abide by the Guiding Principles at all times. No exceptions.
- If safety, confidentiality or respect are breached or compromised in some way by those who are helping – then the helpers will actually be harming the survivor. This must never happen.¹

¹ This section has been taken and adapted from Beth Venn (2004): GBV TRAINING: Multisectoral & Interagency Prevention and Response to Gender-based Violence. © GBV Global Technical Support Project, RHRC Consortium / JSI Research & Training Institute.
Session 5.4 Multisectoral and interagency co-ordination

<table>
<thead>
<tr>
<th>Length</th>
<th>15-20 minutes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overview</td>
<td>This is a quick introduction to multisectoral action and coordination which is needed for effective response mechanisms. The session uses a simple visual tool to demonstrate the importance of multisectoral and interagency coordination.</td>
</tr>
<tr>
<td>Learning objectives</td>
<td>To understand the importance of multisectoral action to address VAW.</td>
</tr>
</tbody>
</table>
| Preparation & materials | ▪ Familiarisation with background material.  
   ▪ Practice the activity and ensure you understand key issues.  
   ⚫ Flipchart and markers.  
   ⚫ A lightweight chair that you can move around easily. |
| Session type  | Lecture and discussion |

Background information

Following on from the previous section, this section continues with the importance of multisectoral and interagency co-ordination required for effective response mechanisms on VAW.

Four key sectors are important for building effective response mechanisms. The sectors work together to manage referrals and responses: security, legal-justice, health and agencies/communities offering psycho-social support. Not all cases will require an intervention from all four areas but this will have to be decided for each case. Generally, in sexual abuse cases all four sectors will be involved. The lead agency (or the agency receiving the referral) will need to make sure that the referrals are appropriately managed.

All four sectors are needed to support each other's work. For example:

**Successful criminal prosecution of perpetrators requires**

▪ Good police investigation.

▪ Good forensic medical evidence.

▪ Emotional support for the survivor through the process-prosecutions takes time and is usually full of delays; without support, the survivor is likely to become frustrated and discouraged and may stop going to court.

In Afghanistan, for social and cultural reasons many survivors do not want to prosecute perpetrators for sexual violations, let alone report sexual abuses. The legal-justice system is also perceived as lacking credibility, this also prevents women and their families for taking further criminal investigations. Those who do want to go ahead with criminal prosecution have to be sensitively supported.
Effective prevention of VAW must include
- Security: identify and remove security risks, provide adequate police presence.
- Justice: Legal environment that supports survivors and punishes perpetrators.
- Health: Public health education.
- Psychosocial: Raising community awareness about VAW and changing attitudes/behavior.

Guidance for facilitators
- Move the chair around the room, bang it and make a lot of noise, so that it remains a visual memory in the minds of participants.
- As you move and bang the chair around bring out key points and the importance of the four key sectors on co-ordination for prevention and effective response mechanisms.

Activity 5.4.1 Multisectoral and interagency co-ordination (presentation)  Time: 20 minutes
1. On a flipchart write in large letters ‘prevent and response mechanisms’ and write as bullet points the words security, justice, health and psycho-social.
2. Explain that prevention and response to VAW is like a four-legged chair. Bring the chair to the middle of the room and loudly place it on the floor. Discuss the qualities of a four-legged chair, highlighting the need for all four legs to do their job properly and consistently if the chair is to function as a chair. If one leg is broken or missing, the chair falls down.
3. During the discussion, pick the chair up, set it down loudly, push it over so it falls down, move it around, make a memorable visual show of the functioning and non-function of the chair.
4. Ask the participants and discuss: Why do all the four sectors need each other? What would happen if the survivor does not get medical treatment, or if the police fail to act in providing security to the survivor?
5. Close the session with the chair in the middle of the room.

2 Taken and adapted from ibid.
Session 5.5 Establish procedures for referrals and reporting

<table>
<thead>
<tr>
<th>Length</th>
<th>1 hour</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overview</td>
<td>Most of this session is spent on an activity which demonstrates the importance of clear, accessible, and well coordinated interagency procedures for receiving reports of VAW and referring the survivor for services to the various helpers. The activity is rather complex but provides a memorable visual demonstration about interagency coordination. The session concludes with a discussion about how to prevent the chaos that occurred during the activity and provides suggestion about how to avoid confusion, help the survivor, and follow the Guiding Principles.</td>
</tr>
<tr>
<td>Learning objectives</td>
<td>1. To understand the importance of establishing clear, simple, accessible, confidential, and respectful referral and reporting procedures. 2. To increase the capacity of communities and agencies to develop referrals and reporting procedures.</td>
</tr>
</tbody>
</table>
| Preparation & materials | Read the red string activity so that you can prepare for it. Create name tags with job titles (use job titles used in real life situations) of approximately 10 or more people who are likely to interact with a survivor during the response process. Select at least one title from among each of the following groups:  
Police (Police Officer, Police Investigator)  
Justice (Judge, Court Prosecutor)  
Village Elder, female shura  
Health (Doctor, TBA, Nurse)  
Family (Mother or other family members about the abuse - sister, father)  
Psychosocial (Community worker, NGO worker)  
AIHRC (Women Section Protection Officer, Head of AIHRC)  
UNAMA (Human Rights Protection Officer, Translator)  
Make sure the name tags are large enough so they can be read from a distance.  
Flipchart and markers.  
Ball of red yarn or string (or other bright color), at least 40 m (or 100 ft) long.  
Guidelines of any inter-agency procedures on VAW cases either from Afghan context or UN/INGO that have been translated or are available in Dari. There is one available from UNHCR on GBV in refugee context in Dari. |
| Session type | Lecture, discussion and activity. |
Module 5 | Case Management

Background information

In Afghanistan, many VAW referrals are not dealt with consistently. How many professionals are involved varies and survivors will often be asked to tell their story many times. It is quite a common situation when a new referral on VAW case is received, many different individuals and agencies interview the survivor, one after the other or as a group. Unfortunately, the majority of these individuals and agencies will not follow up actions on the cases. This is known to be very difficult and sometimes retraumatising for survivors, particularly in cases involving sexual abuse and self-immolation cases.

Good referral procedures take into account the stress on women and children when they are asked to repeat their story many times. It is best if interviews are coordinated by the lead agency. For example, in the UK, only two agencies are allowed to conduct the initial interview with a child in a sexual abuse case regardless of which agency received the referral. These are identified as the social worker and the police – these are the two lead agencies responsible for child protection issues, the police deals with the criminal investigation and the social worker with the protection and psycho-social support issues. Other professionals like doctors will not interview the child on the details of the abuse but will focus on the medical examination and treatment. A lawyer will only interview the child once they know the case will go to court. Other professionals are brought in for support as required and dependent on the circumstances of the case (such as removal to a safe place) and they usually do not re-interview the child.

In many countries, special Domestic Violence Units (in Afghanistan called Family Response Units) have good systems on co-ordination for responding to referrals on VAW cases, including good policies and procedures issued by Central Government. These DVUs are staffed by female police officers and social workers. They provide immediate police protection on cases, such as applying for restraining orders (this is a court order that forbids the perpetrator from going any where near the survivor, and if the court order is broken the perpetrator faces imprisonment), prosecution of perpetrators, safe house, medicals for forensic evidence and treatment and psycho-social support. This kind of service makes the interviewing process less stressful for the women and her children.

Guidance for facilitators

- For this activity, think of the kind of VAW case that would involve a number of professionals – the setting can be a village or city (i.e a rape case, kidnapping of a girl who may or may not be sexually abused, a girl running away with her boyfriend).
- As group facilitators you may need to encourage participants to think about how it will feel for a woman/girl if she tells too many people her story (In Afghanistan, some women are desperate to be heard, and will too willingly tell their story. She may regret this later.).
- Do not worry too much if the participants get confused or muddled – the point here is to visually illustrate how many times the survivor will be asked to repeat her story and how it can be terribly confusing for the client but also the agencies/individuals involved.

Activity 5.5.1 Establishing procedures on referrals (activity and discussion) | Time: 1 hour

1. Briefly explain the examples of procedures developed in different countries for co-ordinating referrals.

2. Give name tags to volunteers who are willing to play the role of the person named on their name tag.
3. Ask the volunteers to sit in a circle. The remaining participants should be outside the circle acting as observers.

4. Explain that the ball of yarn represents the victim (on the case you have chosen).

5. Standing outside the circle, give the ball to, for example, the Mother, (or whomever you have chosen to be the first person the survivor tells about the incident).

6. Instruct the Mother to hold the end of the string firmly at one end, and to throw the ball to the next person the facilitator has identified.

7. The facilitator will then tell the story of what happens to this girl. The ball continues to be tossed from helper to helper. Each helper who receives the ball will wrap it around a finger and then toss the ball to the next helper as instructed.

An example of how you might play out the story is as follows:

a. Mother tells father what happened and he suggests the girl be taken to the local female shura woman.

b. Shura woman talks to the girl and suggests that the mother and girl talk to the TBA.

c. TBA helps, but the girl needs more health intervention and the TBA refers the girl to the nurse.

d. The Nurse talks to the girl/mother and calls in the Doctor.

e. Doctor administers treatments and sends girl back to TBA.

f. TBA refers the girl to NGO community worker who provides emotional support and contacts the UNAMA Human Rights protection officer.

g. UNAMA Human Rights protection officers talks with the girl through a translator and decides to involve AIHRC women's section protection officer.

h. AIHRC women's section protection officer discusses the case with AIHRC head of office, who advises to involve the police. The mother does not want to go to the police station and asks the father to go to police station.

i. The Father comes to AIHRC office, and meets with AIHRC women’s section project officer who explains that the police need to be involved.

j. AIHRC women’s section protection officer takes the girl, father and mother to the police station to report the case.

k. The police officer interviews the girl and refers the girl to the legal prosecutor.

l. The legal prosecutor refers girl back to the police officer to arrange for the girl to be seen by the doctor for medical examination report.

m. The police officer contacts the doctor to get information on medical examination.

n. The police officer contacts the legal prosecutor with information about medical examination.

o. The legal prosecutor contacts the doctor about some missing results.

p. Doctor asks to see the girl again because she forgot to examine something.

q. The doctor refers the girl to the NGO community worker as she seems to be distressed.

r. The mother talks to NGO community worker because she is confused about the process and who is in charge of helping her daughter.

e tc.
8. Stop the game when every actor has taken part in at least two communication exchanges regarding the case. There will be a large red web in the center of the circle, with each person holding parts of the string.

9. Pause to look at the web. Ask some questions to generate discussion such as:
   - What do you see in the middle of this circle?
   - Was all of this helpful for the survivor? How does she feel?
   - Might a situation like this happen in your town/district/village?
   - What could have been done to avoid making this web of string?
   - Observers: How many times did the girl have to repeat her story?
   - How many times did you talk with this survivor – or with others about her? Do you remember the details?

10. Ask everyone to return to their seats. You can repeat the activity two or three times (using other cases). After each case have everyone let go of the string and let it drop to the floor. Leave the web sitting on the floor for all to see during the remainder of this session. If there is guidance on procedures on multisectoral guidelines go through it briefly to highlight key co-ordination response mechanisms.

**Key discussion points**

- Let the activity speak for itself. Do not talk about its purpose before you finish the activity.
- In Afghanistan, survivors of VAW have to interact with a lot of individuals in communities and agencies that are not well trained and not well coordinated. This can be very confusing to the survivor and may discourage reporting or hurt the survivor. It is important to set up a clear response system and to have someone act as a case manager who can help survivors navigate the system.
- Highlight that these kinds of procedure manuals must be developed with the entire interagency team. It will NOT work for one organization to write procedures for others to follow.
- As an example, the national guidance on referrals to safe house and VAW was drafted by MoWA with technical assistance from UNIFEM, UNHCR and mm, involving national key sectors. However, once this guidance was completed and finally circulated – some ministries would not approve it as it did not comply with mandate of some of the ministries. So this is still under review but it is still used as guidance for managing referrals to the safe houses.\(^3\)

\(^3\) Taken and adapted from ibid., pp. 66-68.
Session 5.6 Multisectoral, interagency co-ordination

<table>
<thead>
<tr>
<th>Length</th>
<th>1 hour</th>
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</thead>
<tbody>
<tr>
<td>Overview</td>
<td>The group facilitator draws together the information from previous sessions in this module to show participants the need for good interagency, multisectoral coordination. Suggested methods for coordination, collaboration, and communication are discussed. A quick exercise demonstrates the challenges for all of us in coordinating, collaborating, and communicating with one another.</td>
</tr>
</tbody>
</table>
| Learning objectives | 1. Identify strategies and methods for maximizing interagency, multisectoral coordination, communication, and collaboration.  
2. Understand that effective coordination requires time and effort from all actors. |
| Preparation & materials | Flip chart papers, markers and pens |
| Session type  | Discussion and small group activity |

**Background information**

As discussed in previous modules and sessions, systems in Afghanistan are underdeveloped and the need and demand for training are tremendous. On the job training and mentoring is critical if agencies and communities are to develop procedures and systems which can be sustained over the plagued by problems such as: high staff turnover, lack of long term assistance from experts, and poor literacy skills. Unfortunately, even with expert and technical support systems developed have not been maintained, this remains a barrier.

To develop procedures and systems requires a number of conditions and technical assistance to be in place. Co-ordination and communication amongst different sectors are crucial if we want to assist survivors of VAW in the communities we work with. Women in communities are interested in doing casework on VAW as immediate ways to support women experiencing violence - this motivation is important. Nevertheless, for their work to be effective in providing a good response mechanism they need to co-ordinate and collaborate with key actors in the main sectors and communities.

Where coordination is still weak, it is a good idea to designate a leader, until these systems are up and running. In some parts of Afghanistan, DoWAs or AIHRC and/or Community Districts will play this role, and seek technical support and assistance from relevant UN agencies and INGOs.

To draft procedures and guidelines regular interagency coordination meetings are needed. These should be well facilitated meetings. You need to think about things like clearly agreed upon agenda items and the time commitment needed. It is really important that these meetings have good leadership for chairing, the meetings are task focused and the process time limited (i.e. 2-3 three months or more but not unspecified). These kinds of forums need to maximize communication to avoid members becoming passive and disengaging.
Module 5  Case Management

Activity 5.6.1 Co-ordination and communication (explanation)  Time: 10 minutes

1. On the flip chart, draw 4 circles and write one of the four key sectors in each circle. It should look like the diagram above.

2. Remind participants that each of these circles contains many individual actors and that these individuals need to communicate with each other. Draw arrows between and among the circles to illustrate how communication flows.

3. Point out that there are other actors who may be involved in prevention and response who are not part of these four sectors. Draw more arrows outward from the circles on the flip chart. Ask participants who these people might be - use examples from their communities.

4. Remind participants about what we learned earlier about the importance of clear procedures and good coordination. Explain that there must be agreed-upon systems for coordination and information-sharing. Especially among at least these four sectors, and with the jirga/shura systems.

5. Answer any questions arising.

Activity 5.6.2 Co-ordination and communication (activity)  Time: 30-40 minutes

1. Divide participants into groups of 3 or 4.

2. Give each group one blank sheet of paper (half of flip chart paper) and one marker.

3. Instruct the groups as follows:
   - Place the paper on your table (a table per group).
   - Stand so that each group member is near the paper.
   - All 3 or 4 participants hold the marker — together.
   - When you tell them to start, they have 30 seconds to draw a house, dog, and tree, but first explain these rules:
     Do not lift the pen from the paper.
     No talking.
     Everyone must keep their hand on the pen.

4. When everyone is ready and quiet tell them to START. Remind the group that this works best if there is No Talking

5. After 30 seconds, tell them to STOP.
6. One by one, ask each group to hold up their picture for all to see.

7. Ask the groups to discuss what worked and didn’t work in each group. Bring out the key discussion points.

**Key discussion points**

- The activity demonstrates that all 3 or 4 people need to coordinate their actions in order to be successful in their task.

- If the picture looks like a house, dog, and tree, it usually means that one person was using the pen and the others were following along. While this kind of strong leadership usually achieves results, the other members of the group become passive and lose interest.

- If the picture looks chaotic, shaky, inconsistent, this is a demonstration of true collaboration of a new group. It takes time to learn how others think, believe, and behave. Drawing a good house, dog, and tree with this many people takes time, practice, discussion and communication. We will learn from our success as well as our failures.

- The house-dog-tree represents interagency and multisectoral VAW prevention and response systems. Interagency work is learning to draw a house, dog, and tree together. It requires good communication, some conflict, and time.\(^4\)

\(^4\) Taken and adapted from ibid., p. 61.
Session 5.7 Establishing documentation and compiling data

<table>
<thead>
<tr>
<th>Length</th>
<th>1 hour</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overview</td>
<td>This session introduces the idea of using a common form for recording incident reports for agencies and communities. The session talks about the uses of the form for interagency response and its value for informing the public about VAW cases occurring in the district or a particular setting.</td>
</tr>
</tbody>
</table>
| Learning objectives | 1. To explain the reasons why a common incident reporting form is needed and its value in gathering data and monitoring VAW interventions and outcomes.  
2. To learn how to create common incident forms for recording in communities and agencies.  
3. To be creative in how to address problems of illiteracy in communities to record incident forms on VAW cases. |
| Preparation & materials | - Familiarisation with background information.  
- Photocopies of different referrals forms (such as CCA-mm referral to safe house and UNHCR reporting incident form). |
| Session type | Lecturer and discussion. |

Background information

In Afghanistan, completing forms and compiling data into useable statistics is a challenge. The adult illiteracy rate is very high, estimated literacy rate for women stands at 15.8% (for men 31%). Unfortunately, this also means that professionals employed in the key four sectors, and in other areas, are likely to encounter difficulties in writing and reading. Additional problems, as already stated are: that systems are underdeveloped and recording information on VAW systematically does not exist in many settings, either within agencies, or communities.

Afghanistan is a country that has a strong oral tradition. This is seen in the jirga/shura systems that exist in communities and a general lack of documentation and recording such as birth certificates, marriage certificates etc. In general, people are more comfortable with talking and discussing issues rather than recording them. In the jirga/shura system cases and issues are remembered due to repetition and story telling traditions of recounting events.

Different agencies and sectors will have their own systems of recording VAW cases. The kind of information and how the information is collected will not be the same. For example, the police only record cases where a criminal act is suspected or has taken place. Women who just want help, or who are referred to another agency, won’t be recorded. Most, police records are kept for a short time, and another department compiles statistical data each year. Unfortunately, some record keeping systems are very old and out of date.

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5 UNIFEM Afghanistan – Fact Sheet (2007): Progress for Women is Progress for all.
Another problem is that reports that go to court for criminal prosecutions identify the professionals involved, such as doctors and others. This has led to male family members threatening these professionals including threats to withdraw the reports.

Thus filling out reports can be dangerous to VAW workers, survivors and their families. It is important to be sensitive to this when trying to develop common incident forms and procedures. It is crucial that everyone involved (agency, community people, etc) is comfortable with the forms and procedures. Training on their usage in line with the guiding principles listed above is strongly recommended. Documentation and data collection are important responsibilities for all actors.

Systematic recording on VAW cases that can be compiled into useable facts and statistics can help reveal the extent of the problem and areas for future work:

- Compiled and shared (non-identifying) data about VAW incidents is a valuable tool for revealing problems and generating public awareness and actions to address the problems.
- If consistent data is collected on VAW cases in each province/districts, this provides useful information for policy change, allocation of funding and resources on VAW and program planning.
- Compiled statistics and data can also be used for advocacy purposes such as changes or amendments to laws, policy and procedure changes and awareness raising activities.

For example, UNHCR keeps consistent records on gender based violence (GBV) on refugees around the world – this data/statistics is used to guide funding and programme planning. In Great Britain, since 2000s a number of positive changes have been taking place due to the research and publicity on the harmful effect on domestic violence, but also the social and health costs of family violence. The Tony Blair’s Government passed a law on “The Domestic Violence and Victims Bill” (24.11.2004) which overhauled legislation on domestic violence and placed victims protection and prosecution of abusers at the centre of intervention. This has lead to specialist Domestic Violence courts being established and Foreign Office interventions in place to deal with forced marriages. The Government has also allocated millions of funds to local governments to take initiatives to deal with domestic violence at local levels. The Department of Health “Tackling the Health: The Mental Health Effects of Domestic & Sexual Violence and Abuse” (15.3.2006) is new guidance for all key agencies and professionals involved in working with domestic violence.

In Mazar-i-Sharif, the adult literacy department with support from mm, now includes information about child and forced marriages for all students attending literacy classes held in the districts and villages. This was a good start to collecting data in a systematic manner as very few reliable statistics existed on the extent of the problem, and the adult literacy department was well placed to collect information from the districts and remote villages. This data was used by mm, community groups and government departments to raise awareness on women’s rights in the area of child marriage and forced marriages, as well as on importance on registration of marriages. The adult literacy teachers, were also trained as counsellors by mm, they were then in a good position to help their students with family and VAW problems and also knew which individuals / agency to make referrals if their students required different kind of intervention.

The multisectoral key agencies and other key actors on VAW cases need to discuss and agree how an incident report form can be used. The guiding principles of safety, confidentiality and respect must be followed.
Guidance for facilitators

- It is useful for participants to think about why recording on VAW cases is important – as this is an area that is most problematic for the majority of women including those who are literate.

- Activity 5.7.2 has forms which are ready for participants to work on – with the different literacy levels in the group it might be a good idea to go through the forms. What kind of information is important to record and why? Answer queries and questions on problem areas.

- The interagency VAW team needs to discuss, consider, and agree upon how an incident report form can be used in the community and by all those involved on VAW cases. At the same time the guiding principles must be followed.

- Because there are so many gaps and weaknesses in most agencies, an interagency VAW team might be difficult to initiate or establish. In such situations, it is useful to take small steps within communities and individual agencies, e.g. test out incident reporting forms – as a way of modeling good practice. This can then be used as an example to implement widely - with agreement from the interagency and multisectoral actors.

- Remember that many government departments will not make any changes to the way that information is recorded unless they have agreement from their ministry. Some provinces/districts might be more accepting of new ideas and systems, because nothing or little exists. The Province Governor may also be willing to help make changes happen.

Activity 5.7.1 Addressing issues on recording information on VAW cases (group discussion)  
Time: 30 minutes

1. Present key points from the background information to highlight the challenges on documenting and data collection on VAW and the importance of having a common incident form. (Statistics are also important for advocacy, raising awareness, funding and program planning.)

2. Then facilitate a group discussion on the following issues (include examples from your own experience):
   - Why is documenting and recording information of VAW important?
   - How are cases on VAW currently recorded (or not) in the community (i.e. CDFs, their agency and within the four main sectors? Do they have forms? Do they keep records on paper? Who writes the information on cases? Where is it kept? Who has access to records?
   - What is working well? What are the gaps and weakness?
   - What support is available for women who are dealing with VAW cases but cannot write or record information?
   - How can participants help people who are illiterate or who are uncomfortable with documenting VAW cases? What would help?
   - What are their ideas and suggestions on ways to systematically record and compile data? Who should be involved, who can support or help, and what needs to be done?
   - How will they address issues of confidentiality and safety (use of de-identified data)?
   - What are the uses of data and statistics on VAW in the community or society?
Activity 5.7.2 Incident reporting forms (small group activities)

Time: 30 minutes activity (10 minutes feedback from each group)

1. Select a suitable reporting incident form/referral from UNHCR, mm, etc. Explain how a form should be completed and go through one form question by question. Explain the purpose of each question/section and why it is asking for this information (you can find copies of different types of incident or referral forms enclosed in the Resource CD).

2. Now give out the same form to the group and split the group into 2-3 small groups. One group will work on the form for a community based incident form, another on the form for a NGO based incident form, and a common incident form for government departments involved on VAW cases.

3. The task of the groups is to go through the form, question by question and adapt, modify or change to their particular setting allocated. Can they simplify the questions? Do some questions need to be added because of the different individuals or sectors of the community who will be involved?

4. The participants working on the community based incident form need to be sure that they are coordinating with the formal sector if the cases cannot be dealt with in the community (such as 2 helpers who can then contact the police, DoWA, etc.)

Large group - discussion questions

1. What was useful and/or difficult about the activity?
2. What were main things you learned from the activity?
3. How would they follow up on documenting and recording on VAW back in their own setting?
4. What kind of further support would they require? What would it be and how long would they need the help for?
Session 5.8 Establishing response mechanisms

<table>
<thead>
<tr>
<th>Length</th>
<th>1 hour (or more)</th>
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<tbody>
<tr>
<td>Overview</td>
<td>Prevention and response mechanisms have to be developed simultaneously, as raising awareness creates demands on where to seek help and support – it is not an activity that stands alone. This session gives an overview of how a response mechanism works, focusing on establishing community-based response mechanism with co-ordination with the multisectoral and other stakeholders.</td>
</tr>
</tbody>
</table>
| Learning objectives           | 1. To understand that prevention and raising awareness activities require systems in place to deal with VAW cases and it is not an activity that stands alone.  
2. To understand that establishing response mechanism is a process which has to be done in stages and involves team work.  
3. To learn about the steps needed to establish a community-based response mechanism. |
| Preparation & materials       | ▪ Familiarisation with background information.  
‗ Different coloured paper cut into shapes of squares, rectangles, long oval, diamonds, etc.  
‗ Flip chart paper and markers. |
| Session type                  | Lecture, group activity and discussion. |

**Background information**

In Afghanistan, many women’s groups and activists want to work on the prevention of VAW, but their interest is often limited to raising awareness activities. There is the sense that if awareness is raised on women’s rights in Sharia and national laws (among the general public), that this will somehow prevent VAW. Therefore, there is a strong desire to raise awareness among men. But changing attitudes and behaviour is not that easy. In addition to prevention and raising awareness, there needs to be good police work and strong laws which are implemented (i.e. enforcing the law on prosecuting all those who are involved in child marriage: parents, mullah, the groom and his family). For example, in India child marriage was widespread, but it is less common now that the law is enforced on all those who are involved in child marriages, including with local panchayats (like the jirga system of Afghanistan).

Prevention activities such as advocacy, lobbying and raising awareness create a demand for services. More women will come forward seeking help and support for family violence. But, if women come forward for help, and it is unavailable or disorganised, this will do more harm than good. Women will stop reporting VAW if they think that the help they need led to worse consequences i.e. the whole community now knows about her problem.

In this sense, prevention and effective response mechanisms must be developed *simultaneously*. The response mechanisms must be in place and ready to help with the increasing numbers of VAW cases being reported.
As discussed above – there are many challenges. Steps must be taken to use all available resources to create these systems. This means using both the community based responses and resources (e.g. shuras and local community organisation structures) and the formal response mechanisms to co-ordinate and collaborate on case management. As an example, in Mazar, mm worked with the 10 Community District Forums to create a community based responses mechanism which co-ordinated with the formal multisectoral departments. The referral system on VAW cases worked like this:

1. mm trained two women from each of the 10 CDFs and the head of CFDO (Community Forum District Office) on counseling, raising awareness and effective response mechanisms.

2. The women trained conducted trainings in each CDFs in their own district – the Kalander, teachers and others. Each CDF had individuals to deal with referrals as they arose. For example, the Kalander (a man and woman) is responsible for solving problems in their own Guzar (i.e. a street with about 25-50 families), if they cannot solve the problem they refer the case to woman counsellor in the CDF, she then decides if she needs further support and calls in the CDF office to help such as family mediation, referral to a lawyer, etc.

3. In the CDFO – a VAW committee involving all CDFs was established to oversee, monitor and record all cases from the 10 CDFs. At the CDFO, they would co-ordinate urgent/emergency and others cases that require interventions with the formal section (DoWA, police and AIHRC.)

4. Follow-up, monitoring and other necessary support was organized in the CDF where the woman and her family lived. This includes women who are exiting out of prison.

mm Mazar through community mobilization and training, and using the structures that already existed within the CDFs, was able to establish a referral system using a community based response mechanism on VAW cases. This included co-ordination from key agencies on emergency/urgent referrals and other cases that could not be solved within the communities. Through this system CDFs were able to solve cases using resources and support from both the community based approach and inter-agency collaboration.

It is important to build on systems and structures that already exist in communities rather than create new systems which are dependent on donor funding, because when the funding ceases the systems created often also stop functioning.

mm Mazar also trained organizations on how to set up a VAW committee at the city level. This committee would co-ordinate cases with key actors and NGOs. DoWA was the lead organisation. Unfortunately, meetings have been irregular and the planning is still rather ad hoc, but they do function and improving gradually.

It took a year and a half to establish this process. At the beginning women were afraid to even be seen talking to a woman who had experienced violence because they worried about their own reputations being stigmatized by the mere fact they were seen in the presence of an abused woman.

To create referral systems and response mechanisms there are many steps that need to be taken, whether it is creating systems where none exist, or improving upon co-ordination because of problems. The following are issues to be considered:

1. Define key stakeholders / actors.
2. Engage stakeholders.
4. Establish reporting/referral procedures (inter-organisational and community based).
5. Establish documentation system; train relevant actors.
6. Establish systems for coordination and information sharing, and staff well being.
7. Conduct a range of awareness raising activities with the community.
8. Monitor and evaluate activities, training, etc. Revise as needed.
   - It involves all sectors, actors.
   - All actors agree to and abide by a set of Guiding Principles.
   - It is team oriented.
   - It is well co-ordinated.
   - It requires training and capacity building with different actors and stakeholders.
   - Coordination involves sharing information about violence against women incident data, discussion and problem-solving among actors and stakeholders about prevention and response activities, and collaborative monitoring, evaluation, and ongoing programmed planning and development.
   - Establish and continuously review methods for reporting and referrals among and between different actors. Referral networks should be free of bureaucratic delays and “red tape,” focusing on providing prompt and appropriate services to survivors.
   - Agree on an Incident Report Form, to be used by all actors receiving referrals of cases of sexual/gender-based violence. Use the form consistently.
   - Share written reports, especially monitoring and evaluation reports and incident data among actors and stakeholders.
   - Convene regular meetings of key actors and stakeholders to follow up progress, problem solve and review of decisions made.

**Coordination meetings** should serve a number of purposes:
- Share information within and between sectors, organisations and the community.
- On an ongoing basis, look at the gaps in services and strategies and find ways to make improvements.
- Provide a supportive forum for actors to seek guidance and assistance from colleagues. Also, provide an opportunity for constructive feedback, problem-solving, and debriefing after particularly complex or difficult cases.
- Clarify the roles and responsibilities of all those involved with the planning, implementation and monitoring of prevention and response activities.
- Plan, schedule, and co-ordinate activities, such as staff training, community education and awareness raising.
- Continuously build shared ownership of violence against women programmers and effective partnerships between all stakeholders involved.
- The designated “Lead Agency” is responsible for encouraging participation and facilitating meetings and other methods for coordination and information sharing. 

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6 Taken and adapted from ibid., p. 68.
Guidance for facilitators

- It is sometimes difficult for women to know how to get started and keep their programs going over a long period of time — they can get discouraged, ‘stuck’, or find it difficult to work together (different interests, egos, etc.)
- It is a good idea if the women themselves can be organised first — to generate ideas, problem solve, strategise and than plan what to do.
- Committed women can get support from UN agencies, INGOs, NGOs etc. for technical assistance (to help facilitate meetings, get small funds for materials etc.).
- The women can initiate meetings with all the key actors and agencies — to highlight problems on VAW and on coordinating cases. A short report outlining the problems they encounter when working on VAW and any relevant facts or figures will be helpful.
- The women can work with DoWA and/or AIHRC to plan and discuss ways of co-ordinating VAW cases — in a systematic way.
- Remember that working jointly on cases with the key main sectors is also a good way of modeling and motivating others to establish effective response mechanisms.
- There are also other stakeholders who can provide support and resources (like CHC, AREA, ACTED, National Solidarity Programme). They have a wider network of women that they can reach such as their staff women members, active community women and the women in communities generally.
- Remember that individuals in communities can be persuaded to support initiatives on VAW — Older illiterate women and men can be trained (such as the Kalander) because it is important to many individuals to have a role and status in their own communities.
- As group facilitator be active in prompting ideas and suggestions.

Activity 5.8.1 Developing response mechanisms (lecture) | Time: 20 minutes

1. Present a lecture on the background information — explain that the big job of developing response mechanisms can be broken down into smaller steps. It requires co-ordination and someone to take responsibility for the co-ordination.
2. Give the example from Mazar and the 10 CDFs to show how it can be achieved — through time, commitment and effective mobilization.
3. Give examples from your own experience or from the participants.
4. Explain that the next activity will go through some steps on planning to start systems on responses.
Activity 5.8.2 Setting up a community based response mechanism (group activity) | Time: 30-45 minutes

1. Identify with the participants a setting such as a village, district or CDF/CDC (as it really exists). Their job is to establish a community based response mechanism (or referral system). Write the name of the village on flip chart paper. Ask a participant to write down key ideas.

2. Use different shapes and colours to separate different individuals, key actors and agencies (such as main four sectors are all squares but different colours, key community individuals a different shape and colour, NGOs a different shape/colour and other actors who might be able to help/support) – decide by shape and colours who has key roles and who has a supporting role.

3. First identify all individuals, key actors and agencies who could be involved in establishing a community based response mechanisms – write them down in the different shapes and colours as explained in point 2.

4. Use these cards to make a flow chart, showing who should be involved on VAW cases. Identify different kinds of referrals that might be received such as urgent/emergency, sexual abuse, family problems, women exiting out of prisons, suicide prevention - so that participants begin to get an idea of how case management systems would work in their setting – it can also help identify gaps, weakness and strengths.

5. The participants should make sure that there is co-ordination between community based systems and the formal multisectoral response systems. It is a two way exchange – as cases going to the formal multisectoral response system would still require support in their communities i.e. follow up and monitoring.

6. Ask participants to make an action plan – for the next six weeks or longer. Ask participants how they will involve the individuals and agencies to start from scratch or make structures already in place to co-ordinate and collaborate on a community based response mechanism on VAW cases. This might include having regular meetings to plan and strategise, and allocate women to go and talk to individuals and agencies, a schedule of trainings, etc.

7. Remind participants that the steps and stages should be small and manageable for them – such as persuading people to work together and asking a CDF/CDC to take the lead or an NGO operating in the village/district.

8. In Mazar women started by advertising widely that they were trained in counselling and working on VAW cases and through the cases the need to co-ordinate and collaborate on cases lead to other initiatives on response mechanisms.

Large group - discussion questions
1. How could participants take ideas from this activity to their own agency or workplace?
2. What kind of problems and difficulties will there be? How would they solve these issues?

Key discussion points
- Prevention and effective response mechanisms must be developed simultaneously. Prevention activities raises demands and expectations that there will be support and services to deal with VAW issues. If there are not systems in place, this can cause more harm than good.
Establishing response mechanisms must be a team oriented effort involving all key actors, agencies and communities – to ensure ownership.

It takes lots of small steps to establish response mechanisms. Changes can be small and gradual i.e. it can start in an agency, or a small village.

Showing how you can work well together will encourage further development on effective response mechanisms.
Session 5.9 Establishing a VAW committee

<table>
<thead>
<tr>
<th>Length</th>
<th>45 minutes to 1 hour</th>
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<tbody>
<tr>
<td>Overview</td>
<td>This session continues with the theme of establishing response mechanisms with a focus on establishing a district/province based VAW committee to manage cases on VAW.</td>
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</tbody>
</table>
| Learning objectives | 1. To understand the different tasks and activities involved in establishing a VAW committee.  
2. To use skills and knowledge gained from previous activities and training to establish a VAW committee or commission.  
3. To recognize that small systems which work well can be a model for developing more formalized structures i.e. case management of VAW cases in the women’s prison. |
| Preparation & materials |  - Familiarisation with background information.  
  - Photocopies of handout 5.9. a.  
  - Flipchart paper and markers. |
| Session type   | Explanation and group discussions. |

**Background information**

DoWAs in the provinces are at different stages of development. Many of the DoWAs are keen to receive support that would help them to set up referral and response mechanisms on VAW cases. It is their mandate and DoWAs are able to call upon other government departments to work with them. This interest in developing effective case management was expressed by many key actors attending the National Network of Afghan Women’s Rights Defenders.

Women who are involved with VAW casework or awareness activities can form a group to work with DoWA, and other key actors, to discuss and plan how response mechanism might work in their province, town or district. A small group of women can also ask the provincial or district Governor for their support on negotiating with other government departments to be involved, or at least nominating ‘contact people’.

In Kabul, the Shelter Commission was a result of discussions and pressure from the safe houses, mm, UNHCR and other key actors. The discussions were held about the problems with cases referred to the safe house and lack of alternatives from women who exited out of the safe house and prisons. It is now a well established commission. It involves main sectors of the ministries and other key actors and agencies, who meet regularly and problem solve on policy, procedures and practice relating to cases in safe houses and women in prison.
Handout 5.9.a Establishing a VAW committee

Mandate: aims/objectives
- Co-ordination and co-operation mechanism.

Creating an inter-disciplinary and multisectoral partnership framework.
- Oversight on VAW cases - monitoring, follow-up and reviews.
- Recording and documentation – common incident forms.
- Resources you can call upon (people and others).
- Policy, procedures and practice – regulatory framework (to start this process) and guiding principles such as confidentiality.
- Residential accommodation for high risk cases and those exiting out of prison such as negotiation with the Marastoon and orphanages.
- Problem solving mechanism between agencies/communities.
- Creating referral systems for VAW that is understood and known by all agencies and communities working in this area.
- Independent complaints procedure.
- Co-ordination between formal multisectoral agencies and community based systems.

Membership: Core agencies and communities
- Key actors and agencies and communities.
- Four multisectoral agencies (legal-justice, health, security and psycho-social)
- Must have mandate in own agencies to work on VAW cases.
- Members must be able to have decision making role and influence policy and practice in their own agency.
- Resolve cases and follow up actions.
- Investigate and resolve difficult cases in their own agencies.
- If selected person cannot attend, send a representative on their behalf.
- Gender and ethnic balance for the membership (as far is possible).

Defining role of each agency on VAW cases (who does what)
- Defining and clarifying the role of each agency and community on VAW.
- Defining and agreeing referral systems and responses of each agency.
- Agreeing upon co-ordination and co-operation mechanisms.
- Agreeing upon a contact/focal person in each agency and committee for referrals and support.

Selection of chairperson, deputy, secretary (chair can be fixed or rotating)
- Selection of key roles and their responsibilities i.e. chairperson, deputy, secretary and any others.
- Lead agency i.e. DoWA, AIHRC or other.

Minute / note taker and recording keeping
- Fixed or rotating minute taker role.
- Circulation of minutes/notes i.e. main discussion and recommendations.
- Distribution of minutes/notes (in advance or on the day of the meeting).
- Sending out invites to members and dealing with cancelling/rearranging meetings.

**Frequency of meetings**
- Twice weekly (maybe initially to start) or monthly.
- Calling of emergency meeting to be discussed with chairperson beforehand.
- The necessity to call small core members for resolving difficult cases.

**Venue (where to meet)**
- Can be a fixed venue i.e. DoWA or AIHRC or others?
- Each key agency dealing with VAW has an opportunity to host the meetings.

**Small membership to deal with referrals where VAW cases require emergency accommodations**
- Who will take responsibility for dealing with the referral for a girl/women who needs emergency accommodation in the location or outside of location i.e. in Kabul and Herat or other residential accommodation such as marastoon (i.e. DoWA)
- Arranging transport
- Security arrangements i.e. police protection
- Financial costs
- Dealing with the family members

**Dealing with referrals and case management on VAW**
- Legal (representation, prosecution and courts)
- Police (criminal investigation)
- Psycho-social support
- Family mediation
- Call in other support systems
- Health/medical
- Women exiting prisons
- Women awaiting trial

Co-ordinate and monitor/follow up follow up cases – define mechanisms and how they will work in practice.

**Network of agencies and communities working on VAW**
- Oversee problems in communities on VAW (who will give feedback to the VAW committee for reporting and further actions).
- Collect and compile statistical data (de-identified data)
- Act as a referral mechanism to deal with cases which cannot be resolved in agencies or the community.
- Work with communities and agencies on cases which need more intensive support.
- Raise awareness of particular problems on VAW at local level and work on effective responses.
- Who are the contact people in agencies for referrals (members of the shelter commission or nominated individuals in agencies)?

**Local level co-ordination and co-operation**
- Appoint two people in communities (female shuras, CDF heads, etc.) to contact core members or agencies on referrals.
- Build capacity and skills in the community (who and how).
- VAW committee members to contact communities (i.e. monthly) on issues and difficulties on VAW cases or other reporting mechanisms.

**Establishing a complaint procedure (for girls/women)**
- Openness and transparency in agencies and communities on service delivery.
- Holding agencies/communities accountable on individual cases when their cases are not dealt with appropriately.
- Find a women’s friend in each community district – where complaints can be received and referred to the VAW for further investigation and resolution (to AIHRC on legal violations).
- Who will investigate the complaint? Independence and neutrality.
- Find ways to protect the person who complains - confidentiality.
- Keep the girl/women up to date on her case and what is being done.
- The complaint should be investigated within two month.

**Support from UN and INGOs agencies**
- What kind of support would be required i.e. technical assistance, financial, etc. to kick start the VAW committee.
- Which UN and INGOs agencies are needed, and for what roles – police training on VAW, forensic evidence, medical evidence, etc.
- Publication of material i.e. guidance/regulatory framework, directory of agencies and communities working on VAW, annual reports, statistics, etc.
- Development of residential accommodation for women.

**Progress reports**
- Progress and activities undertaken during the year.
- Document to raise awareness on VAW issues.
- Openness and transparency on work undertaken by the shelter commission and its members.

**Organizing the VAW committee meetings i.e. agenda**
Agenda can be decided in advance, with agencies stating items for discussion. Or, the agenda can be decided on the day of the meeting.
- Attendance list.
- Information sharing and exchange – key issues, problems, progress and challenges.
- Referrals and management of VAW cases.
- Monitoring and co-ordination of cases.
- Problems and problem-solving: inter-agency co-operation and co-ordination on cases.
- Any other business.
- Agreeing upon future actions and follow up actions.

**Guidance for facilitators**

- The handout provides guidance on the tasks involved in establishing a VAW committee on coordination, cooperation and collaboration within a multisectoral, interagency and community framework. It is not the intention that participants establish one, but to generate ideas on how they can work as a group, involving others especially head of DoWA, to kick start activities.
- Depending on the province and districts and what stages they are at with casework and management of cases – it gives them ideas on frameworks they can initiate and gradually work on.
- The participants have guidance which they can gradually work on in their province or district – depending upon what stage they are at. e.g. shelter commission in Kabul shows the importance of such a process (successes and lessons learned).
- The handout 7.10.a can be used to facilitate the process referring to sections that are relevant.
- Highlight the importance of transferring knowledge and skills to different situations.

**Activity 5.9.1 Steps towards establishing VAW response mechanisms (group discussion)**

**Time: 30 minutes**

1. Taking key points from the previous session, particular session 7.9 – ask participants how they can move towards establishing VAW response mechanisms in their locality. They should be able to make a tentative plan they can implement and build on after the workshop finishes.
2. Ask a participant to write down notes on flipchart paper that can be typed up and circulated.
3. What are their ideas? How would they put their ideas into action? Who would they involve?
4. How would they allocate tasks and so on? Remind the participants it can be small steps such as dealing with cases in the women’s prisons that requires both a community based and multisectoral response mechanism.
5. What kind of skills do they have as a group and what kind of other technical support would they need – who could they ask for support?
6. Training will be a key component – Who can do this? Can women from this group cover some of the issues? Who else can provide technical assistance (UN agencies, INGOs or NGOs) - How can they plan for this?
7. As an initial step – they should set up their first meeting (date, time, venue and agenda)
Session 5.10 Example of referral system to Safe House (S.H.)

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<tr>
<th>Length</th>
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<tbody>
<tr>
<td>Overview</td>
<td>An overview of the referral system established for the Safe House in Mazar-i-Sharif on the selection and admission criteria.</td>
</tr>
</tbody>
</table>
| Learning objectives | 1. To understand the planning process and time commitment required to put into establishing systems to manage referrals on VAW cases.  
2. To understand the importance of co-ordination, co-operation and collaboration in establishing referrals and case management systems. |
| Preparation & materials | • Familiarise background information and guidance for facilitators.  
➢ Power point presentation on the S.H. referral system is available.  
➢ CCA-mm referral systems, policy and guidance for the S.H. are available in both English and Dari as examples for participants.  
➢ Multi-media projector  
➢ Flip chart papers and markers. |
| Session type | Lecture and group discussion. |

**Background information**

**Baghlan Provinces – Puli-kumari and 6 Sub Districts**

- **GO Departments**
  - Police
  - Courts
  - Prisons
  - Health Clinics
  - Provisional Councils

- **UN/INGO/NGOs**
  - Links with main and sub-Offices and with those operating in Districts

- **Regional Women’s Network - AWRD**

- **DoWA (Puli-Kumari)**
  - Main Flitter and Gate-keeper

- **Communities**
  - Women activists
  - Shuras (male + females)
  - Kalanders
  - Community leaders

- **CCA Office**
  - Assessment

- **Reject VAW case**
  - Return back to original referral and discuss Community and/or Institutional interventions

- **Accept Referral to S.H.**
The above diagram shows the referral system for VAW cases to the safe house in Mazar-i-Sharif managed under the EC-CCA-mm “Women Protection and Empowerment Project”. This is just the referral system for Baghalan, the referral system for Samangan and Bakh province and Mazar City is different.

The referrals on VAW can basically come from a number of different sources, as shown by the three main block arrows. To avoid a situation where the location of the S.H. can be identified and known, the referral system limits different agencies and individuals getting in touch with the safe house directly. There is also the problem that the project was not based in Baghalan but would accept referrals from this area. The project agreed with DoWA in Baghalan that they would be the lead agency to manage all referrals to the S.H. from Baghalan. DoWA would undertake the initial assessment to make sure the case met the criteria for referral to the S.H.

There was a need to have a strict and tight referral system and to ensure that the S.H. was the last resort when other alternatives such as family mediation and counseling did not work or when the case involved high risk for women if they remained with their family. DoWA, communities and key agencies were trained on the purpose of the S.H., the selection and admission criteria and how to complete a common VAW assessment form for admission to S.H.

The DoWA would refer emergency and other cases to CCA and complete a common inter-agency form. Once, this form was received or through mobile phone communication a decision would be made by CCA if the case met the S.H. criteria to be accepted. If the case met the criteria then CCA and DoWA in Baghalan would arrange transport to the S.H. If the case was not suitable, than DoWA would continue to support and work with the woman in the community.

There is also an agreement that DoWA Baghalan would continue to co-ordinate on the case with CCA during the admission in the S.H. and would be actively involved on plans to the support of the woman on exit from the S.H. i.e. case monitoring and follow up support.

The following is a summary of the referral system to the Safe House policy and guidance:

1. Referral System for the Safe House

A referral system for the Safe House (S.H.) describes how cases are received and are either accepted or rejected for admission. It manages and co-ordinates VAW cases in systems that are agreed with key partners and agencies on admissions and those agencies understand the selection criteria and the purpose of the S.H. It also includes systems for tight ‘gatekeeping’ or the flitters (main and sub) on who would do the initial assessments on referrals to the S.H.

Geographical catchment locations:
The catchment locations for accepting referrals will be from Samangan, Baghalan and Balkh provinces and Mazar-i-Sharif.

Referrals from other provinces and regions in Afghanistan:
The S.H. will accept exceptional or emergencies cases from other Northern Provinces, where there is risk and threats to life for girls and women.

Shelter network on exchange of cases:
The S.H. will negotiate with other shelters in Afghanistan to exchange cases on VAW to minimize risks on safety for individual cases. In cases where there are high risks to a girl or woman remaining in her location, the possibility to negotiate with other S.H. to take such cases is part of how the Shelter Network manages individual cases. This reduces the risks to members of S.H. staff, the individual case and also the other S.H. residents.
2. Management of referrals
It is recognized that each of the provinces and cities are at different stages of development with different structures and resources in GO departments, NGOs and communities. Also, different politics and issues that are likely to jeopardise the safety of residents will also be considered when selecting main and sub flitters. For the purpose of management of referrals, each city and province will have focal points to channel individual referrals; who will act as the main or sub flitter and operate tight ‘gatekeeping’ functions. These flitters will then refer cases to the S.H. for assessments (both emergency and planned referrals) – who will make the final decision on admission to the S.H.

3. Co-ordination and co-operation mechanisms
The protocol by MoWA will be used as a guideline where this is provided. Nevertheless, the Afghan government protocol on the “CCC” provides guidance and the framework should be used or adapted to the provinces and regions as appropriate in context of agency and human resources. It should also be highlighted that different GO departments have different functions and responsibilities on VAW cases; this necessitates effective response mechanisms to offer a range of service provisions on protection and support on individual cases i.e. legal, medical, psycho-social interventions, police protection and S.H. There should be efforts to promote good co-ordination and co-operation between institutional and community based responses and the links between the two, including with UN and international agencies.

4. Safe House capacity and space for emergency and planned placements
The S.H. has capacity for 5 emergency bed space and 10 short-medium-long term residents (i.e. not to exceed over one year – unless specifically agreed on an individual case). At all times the S.H. will ensure 5 emergency bed spaces. Once the S.H. is operational to ensure that members of staff are able to provide effective services for its residents – the number of residents will be limited to enable members of staff to gain experience and manage the demands of the S.H. for the first 3-4 months. It is also recognized that if the numbers of children exceed the residents (i.e. if one or two women have more than 5-6 children each) it will limit the capacity of the new referrals to be admitted. The S.H. will make adjustments on referrals accepted in such circumstances, but will always maintain the 5 emergency bed spaces.

5. Selection and admission criteria on violence against girls and women
The S.H. selection and admission criteria for accepting referrals must meet the following definitions and categorisation of violence against girls and women.

The United Nations Declaration on the Elimination of Violence against Women (1993) defines violence against women as “any act of violence against women and girls that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life.”

Admission to the S.H. will be accepted if the girls/women are assessed as appropriate and additionally meet the following criteria:
- Any girls and women who experience family violence (women at risk, risks to life and threats, abuse and exploitation) and that this violence is current and on-going.
- It is the last resort – family and community based approaches have been exhausted i.e. it means that all other attempts at mediation and support have failed.
In addition, there is evidence of the following:

a. **Physical abuse** such as slapping, beating, arm twisting, stabbing, strangling, burning, choking, kicking, threats with an object or weapon, and murder.

b. **Harmful traditional practices** to girls and to women such as wife inheritance – the practice of passing a widow to her dead husband’s brother/male relative, bad blood exchange, honour killings, child marriage and forced marriage.

c. **Sexual abuse/exploitation** such as coerced sex through threats, intimidation or physical force, forcing unwanted sexual acts or forcing sex with others (i.e. forced prostitution).

d. **Psychological/emotional abuse** which includes behaviour that is intended to intimidate and persecute, and takes the form of threats of abandonment or abuse, confinement to the home, surveillance, threats to take away custody of the children, destruction to objects, isolation, verbal aggression and constant humiliation.

e. **Economic abuse** includes acts such as the denial of funds, refusal to contribute financially, denial of food and basic needs, and controlling access to health care and medical assistance.

f. The girl and woman feel psychologically unsafe or receive death threats and is harassed.

g. Escape/running away from home.

h. **Incest** coerced sex through threats, intimidation or physical force, forcing unwanted sexual acts or forcing sex with others by father, brother, cousins (basically where there is a close blood relationship).

i. **Unaccompanied single returnees** and **Internally Displaced Persons (IDP)** i.e. unaccompanied girls and women.

j. **Arbitrary detention** of girls/women on social and moral grounds to women’s prison such as running away from home, rape.

k. **Trafficking of girls/women.**

l. **At risk of suicide.**

m. Extremely vulnerable individual girls/women who are/were victims of sexualised violence during the war and post war conflict.

6. **Exceptional cases (where exceptions will made on the admission criteria) due to state violence or girl child under the age of 16 years old. These will only be accepted on emergency basis**

a. **Child marriage** (the relevant government must take responsibility for parental rights and securing the long term future of child).

b. **Self immolation** (dependent on degree of burns and if the S.H. can provide the appropriate and necessary health care).

c. **State violence and risks/threats to life** for women activists and professionals.

d. **Women who exit out of prison** after short period but were imprisoned only on social and moral grounds.

7. **Those who are excluded and will not be accepted by the S.H.**

a. Vulnerable poor girls/women who are homeless.
b. Women who exit out of prison after serving a prison sentence (the prison has sufficient time to plan and arrange return to family and community or alternative accommodation).

c. Long term prostitutes – chosen profession of their own free will and want to continue to work as prostitutes.

d. Victims of state violence i.e. groups of women and communities i.e. evicted from land/home.

e. Medically diagnosed as mentally ill (not appropriate for safe house due health care requirements or is a risk to self and others).

f. **Disability** if the girl/woman has severe mobility movement and is unable to care for herself (where the S.H. cannot offer this kind of health and social care).

g. Past criminal record with a background of crime of kidnapping, murder, and theft (where risks to current residents are assessed to be high).

8. Emergency referrals

It is anticipated that very few cases are likely to be emergency referrals from the community based cases – and those that pose risks are likely to be referred from courts or prisons in the first instance. However, a number of such cases do come directly to the communities especially those referred to the police at both district and city level.

All members of staff should take note and differentiate between **crisis** and **emergency** referrals – as in the Afghan context all cases are considered urgent and immediate.

All emergencies should be assessed by the duty social worker within 24 hours.

The S.H. staff should ensure that girls and women are not detained overnight in places where their safety, dignity and security can be comprised i.e. prisons or police stations.

Emergency referrals can include those cases where alternative accommodation is required during periods of court hearing and investigation of cases and if this means detention in prison.

9. Admissions - assessments and procedures

All referrals before being accepted to the S.H. require an assessment on whether the case meets the selection criteria. Before the girl/woman is accepted to the S.H, the admission form should be completed – this is to ensure that the S.H. is the last resort. You should also complete the various forms on admission, these are to help you make a professional decision on the case and assess the risks to the client. The forms are the same for both emergency and planned cases.

Admission to the S.H. cannot be authorised by the social/community worker, it must be authorised by the S.H. Director (or in her absence the mm family violence key expert).

**Emergencies**

The duty social/community worker must make their own assessment (and not rely completely on information given by other agencies or communities) i.e. interview the girl/woman yourself.

If the duty social/community worker assesses the case as appropriate for the S.H. they must discuss the case with the S.H. Director (in her absence the mm family violence key expert).

10. Procedures to be followed for referral to S.H.
a. An Inter-agency referral form must be completed by the main or sub flitter (those trained to be ‘gate keepers’).

b. Information gather on the case by social/community worker with agencies and communities involved (to ascertain key information and facts on the case).

c. Initial assessment by the social/community worker with the girl/woman.

d. Complete referral form together with the girl/woman.

e. Complete dangerous and high risk assessment form with the girl / woman.

f. Medical (for forensic and/or medical treatment).

g. Client admission form i.e. I.D., medical history, legal status, no. of children, etc.

h. Client consent form on documentation of case.

i. Client consent form on agreement to abide by the rules and regulation as outlined in the guidelines for living in the S.H.

j. Client exit form from the S.H. (by own choice).

k. Client case recording forms.

- Guidance for facilitators
  - The referral system to the Safe House is an example of a system that has been established.
  - You can give a very brief presentation to show how this work as a model. Or, if there is interest to give more details. Usually, there is interest on Safe Houses, but do not get diverted into discussing safe houses but remain focused on referral and case management systems.
  - It is really important to stress to the participants that establishing systems on referrals and case management will require time, commitment, motivation and working together with key actors, agencies and communities.

- Activity 5.10.1 Example of referral system for Safe House (lecture and discussion)  
  Time: 30 minutes
  1. Explain the background of the referral system to the safe house in Mazar-i-Sharif.
  2. Display the power point presentation of Baghalan Province – Puli-kumari and 6 Sub Districts and explain how different actors and systems are involved in VAW cases but DoWA in Baghalan is the lead agency who will manage the referrals to the S.H.
  3. If there is interest you can give more information of the referral system.
  4. Finish with a short discussion of what they felt were important learning points on establishing a referral system and/or case management systems.
  5. Remind the group that it is better to take small steps to establish systems which can be managed - it can be at an agency level or a small community district. At the same time try to develop a referral and case management system at district or province level.
**Session 5.11 Follow-up actions**

**Length**
1 hour

**Overview**
This session puts together all learning achieved on referral and case management systems towards what the participants can practically establish or follow up in their own agencies and communities.

**Learning objectives**
To practically implement aspects of learning achieved in this workshop towards establishing referral and/or case management systems at agency, community or district levels.

**Preparation & materials**
- Familiarise background information.
- Flip chart papers, masking tape and markers.

**Session type**
Explanation and group discussion.

**Background information**
It is essential as group facilitators you leave an hour free after the evaluation to concretely plan follow up actions with the participants. This will focus on what they have learned in this workshop and how they can use this learning to start, develop or build upon on referrals and/or case management systems. A plan agreed today means this can be followed up with recall days and additional support offered after the training to the participants.

The draft plan on follow up actions can be very rough ideas that can be developed later on – but there should be a commitment to at least undertaking some tasks within the next 2-3 months.

**Guidance for facilitators**
- The participants had in various ways in this workshop already identified the strengths, gaps and weakness of referrals and case management systems on VAW. As group facilitators it would be helpful if you can summarise some of these issues, to use as prompts and encouragers.
- Ask participants to work in groups where they can easily be in touch with each other i.e. because they work in the same agency or community, where they live, or because they already work together as counsellors or women’s rights activists.
- The participants have to creatively think on what is possible for them to achieve on their own and what they have to advocate and push for change and with whom.
- Make sure you write some notes on tasks and actions agreed with a deadline date. This can be used to follow up in a recall day or future trainings.
- This kind of work is very hard for women – planning, writing or using computers to set up systems - ensure you help them link up with relevant support or where they can find such support. It’s a good idea that you locate someone who is good with writing. In mm Mazar project, the international consultant ended up writing forms, statistics and the wording for policies and reports as these kinds of skills are difficult for different government departments and communities and for these to be translated into dari.
### Activity 5.11.1 Follow up actions (group discussion) | Time: 1 hour

1. Give a brief context on why follow up actions are important (the added value of training) and women have to be active on making things happen for change to take place. Remind them of some of the examples of activities that they have worked on during this workshop.

2. Summarise with the group what are the strengths, gaps and weakness of referrals and case management systems in their district or provinces.

3. Picking up on these issues, ask the participants to list what kind of activities and actions they can take to initiate, build on or develop on referrals and case management systems. Remind them it can be in their own agency (i.e. school, NGO) and community. Or, they can be ambitious and can start a VAW commission/committee with DoWA and the Governor's support.

4. Agree an action plan on who will do what and by when, it is a good idea if the participants work in pairs or small groups of 3-4.

5. Ask the participants on what kind of support do they require to implement these action plans such as technical support and training – can this be provided by other international or national agencies operating in the area? Do they want copies of reports or models on case management systems – mm and others can provide copies? Support with writing or developing forms (local NGO, international volunteer).

6. Ask participants if they do not have the skills or expertise – how might they advocate for those who are mandated to establish referrals and case management systems? For example, DoWA, AIHRC or a local NGO with the expertise.

7. At the end of this activity, you should have an action plan, with names of who will do what and by when. It is a good idea if this can be typed and circulated to the women as soon as possible after the workshop. This should also include tasks that you have agreed to do as group facilitators.

8. It is also a good idea to set a date for a recall day in about 3 months time.
# List of abbreviations

## Organisations / institutions

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>ACTED</td>
<td>Agency for Technical Cooperation and Development</td>
</tr>
<tr>
<td>AIHRC</td>
<td>Afghanistan Independent Human Rights Commission</td>
</tr>
<tr>
<td>CCA</td>
<td>Cooperation Center for Afghanistan</td>
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<tr>
<td>CDFO</td>
<td>Community District Forum Office</td>
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<tr>
<td>CF</td>
<td>Child Foundation</td>
</tr>
<tr>
<td>CDC</td>
<td>Community District Council (established by NSP)</td>
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<tr>
<td>CDF</td>
<td>Community District Forum</td>
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<tr>
<td>CHC</td>
<td>Community Health Center</td>
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<tr>
<td>CPAN</td>
<td>Child Protection Action Network</td>
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<tr>
<td>DoWA</td>
<td>Department of Women’s Affairs</td>
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<tr>
<td>KOFA</td>
<td>Afghan NGO managed by Afghan women</td>
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<tr>
<td>Mm</td>
<td>medica mondiale</td>
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<tr>
<td>MOI</td>
<td>Ministry of Interior</td>
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<tr>
<td>MOJ</td>
<td>Ministry of Justice</td>
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<tr>
<td>MoLSW</td>
<td>Ministry of Labor and Social Welfare</td>
</tr>
<tr>
<td>MoPH</td>
<td>Ministry of Public Health</td>
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<tr>
<td>MoWA</td>
<td>Ministry of Women’s Affairs</td>
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<tr>
<td>MSF</td>
<td>Médecins Sans Frontières</td>
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<tr>
<td>NRC</td>
<td>Norwegian Refugee Council</td>
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<tr>
<td>SCA</td>
<td>Swedish Committee for Afghanistan</td>
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<tr>
<td>UN</td>
<td>United Nations</td>
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<tr>
<td>UNAMA</td>
<td>United Nations Assistance Mission to Afghanistan</td>
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</table>
UNHCR United Nations Human Commission for Refugees
UNICEF United Nations Children’s Fund
UNIFEM United Nations Development Fund for Women
WHO World Health Organisation

Other abbreviations
GBV Gender-Based Violence
HR Human Rights
IDP Internationally Displaced Persons
INGO International Non-Governmental Organization
NGO Non-Governmental Organization
TBA Traditional Birth Attendant
VAW Violence against Women
Module 6 | Family Mediation

<table>
<thead>
<tr>
<th>Length</th>
<th>4 days are recommended to give time for role plays, evaluation and to consolidate the lessons.</th>
</tr>
</thead>
</table>
| Overall objectives | 1. To acquire knowledge and skills on family mediation work and processes.  
2. To practice family mediation skills using principles which protect the well-being of the client.  
3. To learn how to use counselling skills for family mediation.  
4. To develop effective skills for VAW casework.  
5. To continue to establish and develop effective response mechanisms for VAW cases in partnership with key agencies and communities. |
| Preparation | Participants will need to have completed the previous modules. Agencies will need to allow participants to take part in the whole workshop. |

Table of contents

6.1. Introduction

6.2 Introduction to family mediation

6.3 Understanding structures of different types of families

6.4 Principled negotiation in family mediation

6.5 Preparing and planning family mediation session

6.6 Family mediation on reintegration and rehabilitation

6.7 Divorce, step-families and polygamous marriages

6.8 Use of contracts in family mediation work

6.9 Follow-up support and case monitoring

6.10 Ending rituals on family mediation workshop

Abbreviations
Session 6.1 Introduction

1. Aims and purpose of the family mediation module (see session 6.2).
2. Welcome and opening of the workshop – by partner agency and/or media.

Guidance for facilitators

Once again it is expected that facilitators will conduct each session to suit their own personal training style. By now the group facilitators and participants should have established a good relationship with each other. Go through the following areas, as you have done in previous sessions.

- The participants by now will be familiar with this process, so try to keep it brief and to the point. Keep it limited to an hour and a half.
- A copy of group rules can be given out as a handout – include any changes made by the participants.
- Below is a recommended introductory exercise - (or choose one you think is suitable).

Activity 6.1.1 Introduction (group activity) | Time: 15 minutes

1. Starting with the group facilitator – say your name, the agency you work for, as well as one expectation and one fear you have in running this workshop.

2. Each participant can then follow your example by stating the following:
   - Name, agency/community.
   - One expectation they have concerning the workshop.
   - One fear they have concerning the workshop.
   - Where they would like to use the family mediation skills acquired from this workshop.

During this module, group facilitators might want to lead daily exercises or rituals to help participants stay alert when energy levels are low. Some examples of exercises, games, drawings etc. have been given in previous modules. The more participants get used to the daily “temperature reading on feelings” (undertaken every day in the morning), the more it will be easier for them to get into rhythm of other exercises. If the group is stressed or tense you might want to introduce some physical exercise, relaxation, or meditation as part of the daily routine i.e. after lunch, every morning etc.)

An hour each day should be spent reviewing what was learned the previous day. Do not assume that participants have understood all the material (They may be trying to ‘save face’). As group facilitator you will by now be quite familiar with the participants and their abilities. Encourage participants who show potential to be trainers to lead some activities and help with presentations or to review material. This will help prepare them for training others in their community. Those in
the group who are finding it hard to keep up, or are quieter, need to be encouraged to participate. You can do this by asking them for feedback from small groups, by role playing (as a family mediator) or by asking for their ideas directly.

It is also important, as group facilitators, to point out when they are using skills that they have learned from previous modules (transfer of knowledge and skills). Participants can be reminded that although there is a lot of new material – family mediation method involves all the counselling skills they have already learned. It is useful for participants to understand this concept because they can remember this when they are doing casework in their communities and agencies. The cases might be new but the skills are the same.
### Session 6.2 Introduction to family mediation

<table>
<thead>
<tr>
<th><strong>Length</strong></th>
<th>1 hour</th>
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<tbody>
<tr>
<td><strong>Overview</strong></td>
<td>This session provides a brief overview on family mediation as a way to resolve legal disputes between couples and families. It highlights the strengths and weaknesses of the family mediation process and is a continuation of the work on VAW cases.</td>
</tr>
</tbody>
</table>
| **Learning objectives** | 1. To acquire a basic introduction to family mediation.  
2. To understand the strengths and limitations of family mediation within an Afghan context. |
| **Preparation & materials** | - Familiarisation with background information.  
- Revise the section of the Indian NGO Olakh on the women’s family court and family mediation process from module 2.  
- Flip chart papers, markers and masking tape. |
| **Session type** | Lecture, brainstorm and discussion. |

### Background information

1. **Introduction to family mediation**

   Family mediation is now routinely used in both developing and developed countries to deal with legal issues such as divorce, alimony and child custody cases. It is thought that family mediation not only reduces the legal costs, but is a better means to support families dealing with conflicts (between couples and different family members) and to help re-establish positive family relationships. Legal family mediation’s primary purpose is to help couples to remain together as a family unit. However, if the couple feels that the marriage has broken down completely and they are not able to remain together, the mediators help the couple to work together in a amicable manner to proceed with divorce, sort out child custody arrangements and finances so that conflict and costs are minimized. Family mediation also allows couples to discuss and raise issues that would not be possible in courts due to time, laws and court rules. Experts also think that if a couple has worked together to reach an agreement rather than a court-ordered agreement, they contributed to they are more likely to comply to these commitments. To a certain extent, family mediation allows couples to deal with some of their emotional issues which a court process does not allow for.

   One criticism of family mediation as conflict resolution mechanism is that it may favour men in terms of bargaining power and status. And, this usually disadvantages women in being able to attain a good financial settlement for themselves and their children. For example, a 50 year old woman who has always been a housewife and mother and expected to remain married until she dies is unlikely to have at her disposal the financial resources to live an independent lifestyle. She is unlikely to have the qualifications, skills and experience to compete in the job market. And, unlike men her opportunities to re-marry at this age decrease substantially.
Family mediation is not to be confused with family therapy. While, both use similar skills of counselling and casework, the purposes of an intervention are different. These differences were explained in the module 6 on case work, to summarise:

a. In family therapy the family explores difficulties and emotional problems in depth (such as marital problems, adjusting to new structures within families and child abuse issues). Strategies are then developed to address these difficulties, requiring each member of the family to be involved. It takes a trained social worker or psycho-therapist to facilitate such work. Family therapy is not a ‘quick fix solution’ type of work, it is long term and process oriented and can take anything from 3 months and longer.

b. Family mediation is predominately used to resolve conflict and disputes relating to legal issues of divorce and child custody cases. However, the importance of family mediation as a conflict resolution on VAW cases is being developed in many countries due to the social status of women such as lack of alternatives for women to live alone, poverty and stigma. It focuses on a specific problem/s that members in the family are not able to solve on their own. These difficulties may arise because of the different vested interests of family members who are unable to negotiate or see different solutions or perspectives to a problem or resolve their difference in a reconciliatory manner.

c. Which family members are involved in family mediation depends on the type of family and conflict situation. Usually, family mediation involves all adults (and sometimes children who are mature enough to contribute) in the family even those who feel it’s not their problem. Each family member is able to contribute views and solutions towards resolving the problem/s. Through the process of negotiation usually a written or verbal agreement is agreed upon through consensus. Family mediation can be undertaken by trained counsellors, lawyers or mediators, and the duration is usually short term i.e. a week or one month, with follow up support and monitoring depending on the type of case.

2. The Jirga/Shura conflict/dispute mechanism
In Afghanistan, customary laws govern the lives of the majority of Afghans in the provinces. 80% of Afghans use customary laws through the jirga/shura system to resolve conflicts and disputes. The jirga/shura systems have a positive element in resolving conflicts as they are primarily concerned with restorative justice. However, the status of women is a highly politicized and sensitive in Afghanistan, and customary laws do discriminate against girls/women who go against social norms i.e. elopement, adultery and to the practise of exchanging women to resolve disputes relating to murder (bad).

The jirga/shura system is a trusted and respected one and decisions are binding on the disputing parties. The jirga/shura systems are quite effective conflict resolution processes. However, women are not allowed to be members and in most cases cannot approach the jirga/shura directly. The jirga/shura system in the way it currently functions does not represent the interests of women.

The National Solidarity Programme launched by the Government in 2002, based on the jirga/shura model is respected and well known at local levels and is used as a way to increase local participation in governance at district/village levels. The shuras both male and female are elected in local elections. Shuras have also been created by INGOs/NGOs for specific projects such as income generation consisting of both male and female. Shuras as a term in current Afghanistan refers to both male and females who deal with various problems in their communities. The shuras created at local level in the Community District Forums (CDFs) in some provinces are dealing with cases on VAW cases; at least if there are women shuras the women can ap-
proach them directly. And, if they are trained they have the potential to be good family mediators on VAW.

The jirga/shura mechanisms with its council of elders are good mediators. However, the council of elders decides the actions and solutions, not the disputing parties. This method of settling disputes is also not to be confused with family mediation.

3. Family mediation on VAW cases

In module 2, the family mediation model that the Indian NGO Olakh developed was discussed in detail. It is a model that has much in common with Afghanistan in relationship to the status of women in society. In both countries, independence for women outside of the family is severely limited due to poverty, illiteracy and lack of skills and work experience to compete for decent jobs (in Afghanistan, women living alone face customary and statutory legal penalties). The majority of women would prefer to remain with their husband and in-law family if the abuse and violence stops and if they are treated with dignity and respect. Women are stigmatized by divorce and it is often very difficult for women to re-marry or return back to their own family. Issues of child custody and insufficient alimony also make it difficult for women to leave a marital relationship.

The Olakh NGO developed their own family court system with deals with women as part of their work on family mediation. These courts specifically deal with VAW cases and undertake family mediation with a specific purpose of ensuring that the women would not be abused in the family if she returned to or remains in the family. The Olakh NGO ensures that the principles and values of family mediation are from a women centred perspective and also recognizes women’s bargaining powers is unequal in families and society. The Olakh NGO addresses this issue in the way women are supported within the family mediation processes i.e. ensuring that boundaries are established for unacceptable behaviour and conditions are in place to prosecute for violence inflicted on the wife.

In Afghanistan, a number of agencies both national and international use family mediation as a way to resolve issues of VAW cases precisely for the reasons listed above, that alternatives are non-existent such as for unaccompanied women refugees and IDPs. medica mondiale Afghanistan’s legal project uses family mediation usually between couples and for women who exit from prison as there is no other alternative accommodation and also because women are criminalized for living alone. The safe houses also use family mediation as way of reintegrating girls/women back into family and community life. The MoWA/DoWAs use family mediation for resolving marital conflict and divorce cases.

Whilst, family mediation is often the only way forward and families are willing to work with a positive attitude, it also carries serious risks for girls/women. Cases of women being killed or having disappeared are also quite common. It should also be borne in mind that skills and expertise on family mediation varies in the country and that systems are weak on case monitoring, after care support and follow up.

Similar to counselling, family mediation is not about being persuasive or giving advice and guidance. The primary client is the woman and her safety and protection is the guiding principle for family mediation. Family mediation is undertaken if this is what the woman wants she should not be forced to return to her husband or in-laws. There are circumstances where women will have no other options but to leave if the relationship is exploitative and abusive i.e. she is being forced into prostitution. Issues of dignity and self respect for the women are important considerations as
Family mediation requires all the skills covered in counselling and casework modules, including assessments and risk assessment.

Family mediation will often involve crisis/emergency situations such as cases of elopement, running away, arbitrary detention in prison, women who exit out of prison or safe houses and domestic/family violence cases. Even spending one night away from the family house without a male relative’s permission and protection is problematic. Family mediation will usually involve helping a woman to return to her own family, or her husband and in-law family, but can also be used in other VAW situations.

Depending on the nature of the individual case – caseworkers may also be involved in finding other services and support such as legal defence or temporary residential accommodation.

It should also be noted that Quran and Sunna advocate in many verses the concept of reconciliation and harmony between a husband and wife, and if there is discord and conflict the couple should seek ways to resolve their conflict. If this does not work, the wider family from both sides are asked to mediate and work out a comprised solution to family problems.

“If you fear a breach
Between them twain (i.e., husband and wife)
Appoint (two) arbiters
One from his family
And the other from hers:
If they wish for peace,
Allah will cause
Their reconciliation
For Allah hath full knowledge
And is acquainted with all things.”
Quran (4:39)

Elsewhere, the Quran states categorically:

“Allah doth command you
to render back your Trusts
To those to whom they are due;
and when ye judge
between man and man,
that ye judge with justice:
Verily how excellent
is the teaching which He giveth you!
For Allah is He Who heareth
And seeth all things.”
Quran (4:31)

4. When family mediation is not appropriate
Overall, family mediation can be undertaken with the majority of VAW cases. However, family mediation may not be appropriate if:

- The risk to a woman’s safety emerges prior or during the family mediation process.

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1 Mohamed M. Keshavjee (2007): The Ismaili Alternative Dispute Resolution Training Programme and the Potential for New Directions in Mediation, the Institute of Ismaili Studies, British Columbia and Canada, p. 2.
- If a key family member refuses to be involved such as a significant male relative i.e. father-in-law as this might undermine any agreement reached because he is head of the household with control and decision making power.
- The woman has decided on a divorce or to separate. If this is her decision, then mediation might involve negotiating on collecting her personal belongings, child care arrangements, etc.
- The dispute can only be settled through legal proceedings such as alimony, child custody or inheritance.
- The risks to the woman are deemed to be severe and family mediation increases those risks i.e. woman in safe house having left home due to severe violence already inflicted on her.

The woman is an expert on her family, not the family mediators – and in the majority of cases the decision on whether to initiate family mediation has to be hers. Family mediation does not mean that all her wants, wishes and conditions will be agreed upon - she is also part of the mediation process and contributes to the solutions. Nevertheless, the negotiation process starts from the position of merit i.e. the use of violence and abuse are not acceptable under any circumstance.

### Guidance for facilitators

- This is really a brief introduction to family mediation on how and why it developed and the concepts of mediation are being used in different contexts such as VAW.
- Explain that like counselling skills, effective skills of family mediation also have to be developed and are being developed using women centred approaches to empower women.

### Activity 6.2.1 Introduction to family mediation (lecture and discussion) Time: 25 minutes

1. Present a lecture on the background information; highlight key points and illustrate with examples.
2. You can either omit or quote the Quran and Sunna verses in total – or you can just point out that the Quran/Sunna emphasis the importance of mediation and resolving conflict in marriage and family disputes.
3. When you have finished presenting the lecture – answer any questions or queries and invite any observations and feedback from participants.

### Activity 6.2.2 Advantages and weakness of family mediation (brainstorm) Time: 20 minutes

1. Ask the participants to bear in mind how the jirga/shura system deals with disputes relating to women and also issues relating to women who are particularly at risk and vulnerable due to VAW issues (especially in situation where women have left the family home).
2. On a flip chart paper – divide the page into advantages and weakness and ask the participants to brainstorm 'what they think are the advantages and weakness of family mediation in Afghanistan'. It can relate to systems, skills, families, status of women, etc.
3. You will probably note that there are more disadvantages than advantages. Re-assure the participants that this is o.k. and that it is a process of developing models on what can work and is best situated to the realities and context of Afghanistan.
Session 6.3 Understanding structures of different types of families

<table>
<thead>
<tr>
<th>Length</th>
<th>1 hour and 30 minutes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overview</td>
<td>Families are universal the world over and are “regulated” directly or indirectly by legislation, religion, and other social ‘norms’ of society. Different types of family structures are explained including the functions of families. The practice of using women as ‘exchange units’ (arranged marriages, dowry, bride price) is explained.</td>
</tr>
</tbody>
</table>
| Learning objectives | 1. To understand families are a social system and its primary function is for raising and socialising children.  
2. To understand the different types of family structures and how they are regulated by legislation, religion, and dominant values of society.  
3. To understand how and why women are used as an ‘exchange unit’ between families and why marriages are arranged in which the woman is a commodity for exchange. |
| Preparation & materials | Familiarisation with background information.  
Flip chart papers, masking tape and markers. |
| Session type | Lecture and discussion. |

Background information

1. Introduction
Families are a social system. Families as a system are universal; the function of the family is primarily for raising and socialising children within a marital relationship. The family is not an independent system existing on its own, it is regulated by the laws of the country, religion, and dominant norms and values of society. For example, in many countries children must be sent to school by law for their education. This can create a conflict in poor countries where parents need the child to work for survival and the state requires the child to be educated.

Another example of the regulation of families relates to overpopulation in China. Here, the government imposed a “one child per family” policy. Families who did not abide by this rule were fined or lost other benefits. This policy has caused problems because tradition in China has made male children more desirable. Male children can perform the ancestral rituals to honour dead ancestors down the generations, and inheritance is through the male line. This has led to families aborting female foetuses and abandoning/murdering girl children. This policy, several decades later, is causing a crisis in the country because there are more males than females. With not enough females available for marriage, street crime amongst young men (fighting, increase in drugs and alcohol consumption) and other anti-social behaviour has increased. The Government is now thinking of ways to correct this problem by giving financial benefits to families with girls, and in parts of the country families are allowed two children.

Families are important for socialising individuals and children into the social norms in society, and for continuation of cultures, customs, traditions, religion, and values. There are different types of family structures worldwide. However, modernization (mobility, migration, size of housing etc.) has led to changes in how families are structured. For example, in many developing
countries (like in India, Egypt, Greece) – more married couple are now wanting to live independently from their extended families. But many are unable to do so because of financial constraints.

Family structures are:

- **Nuclear family**: Modernization and changes over the years have led to the nuclear family type of model. The common family type is a married couple with two children, who live on their own independently. They are usually married, but can be unmarried. Couples are monogamous (one wife, one husband). In many countries polygamy is unlawful.

- **A single parent family**: Usually single parent family refers to a family structure where the head of the household is a single parent, it can be male or female, it can also be because of divorce, death of a spouse, or separation. Many women choose to raise children alone - without a husband, this is more common in Western societies.

- **Extended families**: Refers to family structures where two or three generations of family live together - in most cases this means the son’s parents and their own children. Extended families in different countries have different structures in which 2-4 generations of families live together. In Afghanistan and India – this is grandparents, parents, their children and their children’s wives and their children. These are also called patria lineal family structures. It is the wife who is received into the family.

- **Polygamous marriage family structures**: These are more common in Muslim countries but can also exist in other traditional societies. This refers to when a man has more than one wife and they all live together. The primary reason for taking a second wife is when the first wife is unable to have children. While polygamous marriages are not recognised by law in many Muslim countries (i.e. Turkey, Morocco), it does not mean that they do not occur. Because many countries legally only recognize one wife, this impacts the rights/access to services for other wives and their children.

- **Divorce and step-families**: Refers to couples who choose to divorce because the relationship does not work for whatever reasons and have children in common. The family structure changes when one or both parents re-marry. These new spouses may or may not bring children into the new family structure.

- **Families who adopt**: Refers to couples who adopt children; the children are legally adopted through a court process. In some cultures adoptions are kept secret and the child is not told about his/her adoption. For example, in Kyrgyzstan, Kazakhstan it is against the law for others to reveal to a child that they are adopted. Or, in some cultures the child of a brother or sister is given to a couple for adoption, these can be formalized legally or not. In many western countries adoptions are required to be open adoption which means the child must be told that they are adopted from an early age. International adoptions mean that children are adopted from abroad. In these cases children often come from developing countries. Adoptions in most countries have some kind of assessment and screening procedure to decide if an adoption is suitable.

- **Foster families**: Refers to families who foster children of different ages and ethnicity for a time limited period i.e. short term or long term until the children have reached adulthood. Foster situations occur because the biological parents are unable or unwilling to look after their own children (mental health problems, abuse/neglect, hospitalization, imprisonment etc.) The biological parents retain their parental rights status but day to day care and decision-making is given to the foster parents.

- **Gay families**: There are countries where lesbian and gay couples can legally marry (i.e. Holland) – and they are legally allowed to adopt children, or have their own biological children.
There are different marriage practices throughout the world, whilst the preference is for love marriage where partners choose each other. In many traditional societies arranged marriages are the norm. In arranged marriages the parents (and the extended family) choose a suitable partner considering factors such as: religion, caste, distance of family blood line, age, skin colour, etc... Arranged marriages are not the same as forced marriage and child marriages.

2. **Women as “exchange units” in marriages**

Levi Strauss a famous anthropologist outlined that ‘women are the exchange unit’ in traditional, patrilineal societies (i.e. it is the woman who moves to her new family on marriage, not the husband). The purpose of marriage was religious, economical and political i.e. to end disputes between two tribes or families, to build extended alliances in different geographical areas in case of war or a religious duty to achieve merit. Although in a slightly different form, the practice of using women as a commodity for exchange between families continues today. Practice of arranged marriage is not between two individuals but between two families. The bride taker always has a higher status than the bride giver. Because the women are the exchange unit the purity of a bride’s sexuality and behaviour is highly valued. The bride is the responsibility of her father (or brothers in the absence of the father) and this is then passed onto to the husband. The status of the bride givers does not refer to wealth or other social standing position, but it is solely ritually and customary based – the bride is a pure gift (i.e. her virginity) which can only be given once, hence in some cultures it is referred to literally as the ‘Gift of the Virgin’. Hence, some cultures and custom requires proof of virginity in some cultures the bride would be expected to show a white sheet with blood on it to the mother in law, following her wedding night. Sexuality is a source of shame outside of marriage, and women are elevated into higher status when a woman becomes a mother, usually of male children.

3. **Arranged marriages and associated practices of dowry and bride price**

There are two commonly associated practices with arranged marriages – one is dowry, which again reinforces that the family giving the bride has lower status. Arranged marriages where dowry is given are common is in South Asian countries like India, Nepal and Bangladesh. Dowry means that the bride’s family has to give wealth in the form of clothes, jewels and household goods, to the bride and as well to the groom and his family. This practice was designed to protect the bride in case she was widowed and also to ensure that the bride was treated well in her new family. The bride’s family also pays for wedding ceremonies, food and celebrations. Dowry practices nowadays are abused and it is common for the groom’s family to demand gifts throughout the marriage (i.e. payment for cars, furniture, business, etc.). For wealthy families of brides it has become a way to “show off” their higher status and recognition by displaying how much they have given to the bride and groom. In religious texts, dowry as a practice is forbidden.

Bride price, on the other hand, is when the groom’s family compensates the bride’s family. This is usually in the form of money but can be in form of animals and jewels. Bride price is common in mainly Muslim countries and some African tribal societies such as Kenya and South Africa. The original reasons of bride price were associated with the scarcity of women and their value to the family in the labour she provided to her own family. In bride price marriages, the groom’s side of the family would still be regarded as having more status than the bride families, even though the bride is a valuable economical commodity. In such marriages, it is the groom’s family who pays for the wedding parties, dinners and clothes/jewellery for the bride. Poverty and social status have lead to abuses of the bride price the world over. In Afghanistan, poor Afghan families demand high bride prices to make it possible for them to buy a house, land or have income to last into their old age. Or, rich men display their wealth by taking four wives and the younger the brides the more it increases the status of the men. It has also become a practice that women
who can weave carpets fetch a higher bride price because she will be economically valuable to the groom’s family than those who have no particular skills.

Other associated customs relating to marriage rituals are also being abused by poor families or those who see this as an opportunity to exploit the groom’s family to demand money in addition to the bride price such as milk money. Milk money is usually a tokenistic amount of money paid by the groom to his future mother in law, in recognition of the mother having breast fed the daughter as a baby. It is said the mother demands satisfaction and unless this money is paid it brings bad luck. Today, in Afghanistan, the high demands for the milk money together with high bride price are becoming increasingly exploitative, resulting in the bride to be ill treated by the in-laws.

In both cases of dowry and bride price, women do not usually inherit land or property (in India legislation states that both daughters and sons inherit land/property equally, but most women do not exercise this right as it would destroy her own family relationships and she will usually sign over these rights to her male siblings) due to cultural and traditional based reasons. Similarly, in Afghanistan, women are entitled to inherit land and property but many do not claim this right as they would prefer to have the continued protection of their father and brothers. This is safeguarded for the males in her family.

In these marriages both families invest a lot in a couple’s marriage (financially, cementing of family ties/relations, honour, etc.) so any conflicts in the marriage will involve all these families. They may be very supportive, or not, depending on the interest of individuals within the family structures and kinship groups.

4. Love and marriages – changes to arranged marriages

Love marriages are celebrated in Asian type societies as desirable and symbolizing pure love or sacrificial love in legendary love stories and Bollywood cinema. But for the most part these portrayals of love marriages are disapproved of because they are seen to destroy traditional family structures relating to issues of sexual purity and honour. In the famous love stories and legends, in Afghanistan and other Asian countries love does not usually result in happy endings. The couples are forced to separate, marry others and/or are killed for bringing dishonour to the family/tribe. For example, in Laila Manju, the most famous love story; Laila is married to another man and dies pinning for her Manju. Manju is so obsessed with his love for Laila that he gives up his wealth, family and work and ends up wandering in towns and deserts searching for Laila. He dies pinning for Laila. This legend is celebrated as demonstrating a higher transcendental love. In the story of Rabia Balkhi – she is buried alive by her father for daring to want to marry for love.

Today, changes are gradually being introduced into arranged marriages. For example couples are now allowed to meet and date prior to being married. However, arranged marriage systems continue to privilege men more than women.

There is an assumption in Afghanistan, that love marriages are less likely to be abusive and exploitative than arranged marriages. Unfortunately, love is not a guarantee against VAW, as family/domestic violence cuts across all social barriers based on education, wealth, religion, caste, status and class.

In summary family structures are universal the world over. Families provide many positive benefits to society for raising children, providing shelter and the necessities of life and emotional well-being. But, dysfunctional families can harm individuals and society (i.e. VAW, delinquency, abandonment of children, orphans, homelessness, prostitution, etc.)
**Guidance for facilitators**

- This session is a very basic introduction to understanding families and the way they are structured. At this stage do not discuss Shari’ah or national law and how it applies to families and marriage.

- Activity 6.3.2 explores with participants their ideas about the kind of family structure they prefer. Each participant is different - some might prefer a nuclear family as less stressful and more intimate, others may prefer to live in the extended family structure as giving them support structures to take care of children and security.

- Remind participants that this is personal and they should only listen and reflect (questions/feedback are not appropriate).

<table>
<thead>
<tr>
<th>Activity 6.3.1 Understanding families (lecture and discussion)</th>
<th>Time: 30 minutes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Present lecture on background information.</td>
<td></td>
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<tr>
<td>2. Invite participants to give examples of types of families or family structures in Afghanistan.</td>
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<tr>
<td>3. Facilitate a discussion of the following issues:</td>
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<tr>
<td>- How are families regulated in Afghanistan either directly or indirectly? Give examples.</td>
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<tr>
<td>- What is the purpose/reason for arranged marriages in Afghanistan?</td>
<td></td>
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<tr>
<td>- How are love marriages perceived in Afghanistan? Is there a contradiction that love marriages are celebrated and on the other hand young woman are rarely allowed in the company of strangers – so how does love happen?</td>
<td></td>
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<tr>
<td>- How are arranged marriages today changing (both positive and negative) due to factors such as democracy, education, wealth?</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Activity 6.3.2 My ideal family structure (drawing and discussion)</th>
<th>Time: 20 minutes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Give each participant a flip chart paper and some coloured markers.</td>
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<tr>
<td>2. Divide the paper into four equal squares. On the top half the participants can draw a picture of their home. Also ask participants to draw a picture of their ideal family structure - they can draw who would live with them in their ideal house/family. On the second half of the paper, (underneath their home) they can write/draw what are the qualities of a home for them (i.e. physical and emotional safety, security, stability, peaceful, relaxing etc.) Underneath their ideal family type they can write/draw the strengths/benefits for them in this kind of family structure (i.e. less conflict, privacy). See diagram below.</td>
<td></td>
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<tr>
<td>3. Each participant can share their drawings and what it means to them.</td>
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<tr>
<td>4. Facilitate a discussion in the large group picking up issues and themes from the drawings. Think about differences, similarities and preference. For example, what can we learn if younger participants prefer the nuclear family model and older participants prefer living with extended in-laws family? And if participants wanted to live with their husbands in their own family does this challenge socially accepted norms?</td>
<td></td>
</tr>
</tbody>
</table>
| 1. My ideal home  
What would it look like, feel like, does it have a garden, walls etc. | 2. My ideal family structure  
Who will live with me in my ideal home? |
|---|---|
| 3. Qualities of my home that I would want  
physical/emotional safety, peaceful environment, etc. | 4. Strengths and benefits of my ideal family structure  
(i.e. privacy, harmony) |
Session 6.4 Principled negotiation in family mediation

<table>
<thead>
<tr>
<th>Length</th>
<th>1 hour and 10 minutes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overview</td>
<td>This session provides an overview on using the 'principled negotiation', an approach developed as a technique for legal and business negotiations which has been adapted for a variety of different areas including in social work and family mediation on VAW issues.</td>
</tr>
</tbody>
</table>
| Learning objectives | 1. To understand the main points on principled negotiation.  
2. To understand some of the main issues that usually arises in the negotiation process and techniques to manage them. |
| Preparation & materials | - Familiarisation with background information.  
- Flip chart papers, markers and masking tape. |
| Session type | Lecture, activity and discussion. |

Background information

1. Principled negotiation

Family mediation is based on an approach called “Principled Negotiation”. This is different from the traditional approach used for negotiating skills in the legal and business profession. This is usually an adversarial approach, also referred to as a traditional ‘hard’ approach. This approach views conflict as a win-lose situation. More and more, in business and other situations the ‘hard’ approach in negotiation is not seen as creating the best solutions to problems and it is preferred that all parties feel they have benefited (referred to as the “win-win” approach).

These negotiation skills are now used widely in many different situations, including in social work profession, to bring about mutual agreement (win-win situation), using a technique developed by Fisher and Ury, called principled negotiation. These are four principles that mediators use as the guiding principles on negotiation:

Separate the people from the problem: It requires the mediator to refrain from placing blame and instead create a cooperative relationship at the outset. This does not mean the mediator ignores the problems, such as a husband beating his wife; instead the mediator should keep the problems at the forefront and think about what has led to the current problem/s. It focuses on the problems/issues and not people as the problem i.e. it is their actions/behaviour and attitudes that are the problem.

Focus on interests, not positions: It requires the mediator to understand that behind the problem/s is a set of interests (or underlying needs, desires, concerns and fears) causing the other party to view the problem in a certain way. The mediator’s role is to understand those interests, address them and find interests that may be held in common.

Invent options for mutual gain: This means being creative and looking for different solutions (e.g. brainstorming) and finding ways to keep the interests of the opposing parties in mind. Consider options as broadly and widely as possible. BANTA (Best Alternative to a Negotiated
Agreement) is what is aimed at, this requires preparation beforehand. The mediator shows the spirit of openness and flexibility, but does not comprise on principles such as the unacceptability of using violence to resolve problems.

**Insist on objective criteria:** The task of the mediator is to continually monitor the negotiations and insure that ‘principles not pressure’, is the guiding force. This means that before starting family mediation – you discuss rules on the mediation process such as everyone has to listen to each other, understanding why everyone is here, agreeing upon the issues to be discussed, openness and honesty, showing respect for different opinions, etc. This requires family mediators to be fully prepared and knowledgeable about all aspects of a client’s case, including specific facts, legislation and the community networks. Family mediators negotiate from an objective position and from a position of merit.²

### 2. Issues/problems in principled negotiations – techniques and issues

Mediation in any context is a difficult process. Therefore, it is important that mediators understand issues that frequently crop up during the mediation process, including how to understand what is going on in the family dynamics and how to manage appropriate responses. These are:

**The problem of reaching an agreement** is the first step, usually there is no agreement on the problem and people hold onto different positions because this can mean ‘losing face’ status, control or authority. This can then become the problem in trying to reach an agreement, because individuals are more concerned about positions than the issues.

- Arguing about positions induces individuals to lock themselves into positions which will not help into reaching an agreement.
- Arguing about positions can take longer than focusing on interests because parties may try to offer several different options before they reach an agreement that satisfies their interest.
- Arguing about positions may hurt an ongoing relationship between the parties.

**Being nice, hard and soft position** does not help in the mediation process.

- Being nice – to be liked or thought of as a nice person inevitable means not having a principled position which is based on merit and being thought of as nice and kind becomes more important.
- Being too soft in your approach – means you make too many concessions and give into situation because of the pressure exerted by the other party.
- Being too hard in your approaches – means that you are likely to damage the existing relationship, by being rigid and inflexible. You may win concessions in the short term but the longer term possibilities are likely to close down.

**Solution: Negotiate on the ‘merits’ of the problem**

- View participants in the negotiation as problem solvers and not as friends or enemies.
- View the goal of achieving as one which will be a wise outcome reached efficiently and amicable, it is not just reaching an agreement or winning.
- Be soft on the people and hard on the problem.
- Proceed whether or not you trust individual family members.
- Explore each other’s interest (what they really want or need).
- Avoid giving ultimatums, fixating on a bottom line or having an entrenched position.

Focus attention on standards that are independent of the feelings of those involved and what others think is the right way.

Accept arguments that are based on reasons and principles – avoid arguments that are based on pressure (i.e. bullying).

3. What if the other side plays ‘dirty’?
While the mediators and some of the family members might work within the principled negotiation framework there is the chance that “the other side” will not abide by these principles; they will manipulate, lie, withhold information or be deceitful in order to get their way. There is a real possibility of this happening as when women breaking social ‘norms’ are perceived to be a source of shame within their families. Again, this does not mean the family mediator takes sides or moves her position on principled negotiation. However, this is additional useful information for the family mediator – the mediator has to assess and make sense of why individual members of a family are lying, manipulating or being deceitful.

Strategies when the other side plays ‘dirty’
- Being prepared – having a BATNA (ideas and strategies) ready. This is important because if you feel insecure you are more likely to give in to pressure.
- Think about the other family members BATNA – what are their interests and motivations, including their underlying needs and fears.
- Let dominant family member argue or present their views even if you or others disagree with them, rather than responding to their position. Let it unfold so that you can understand the underlying interest that is creating such a strongly held position/view.
- When they attack you personally as a family mediator, let them blow off steam, tell them you understand what they are saying and then paraphrase their attack on you so that it focuses on the problem. Think of specific things you might say to help them focus on the problem and not the people or a position.
- Issues of trust – unless you have good reason to trust someone else – don’t. This means exercising self awareness and trusting your instincts. You can test out these instincts by clarifying inconsistencies in the information you’ve been given or facts. If possible try to verify facts and issues by checking these out with others involved in the case or the women herself.
- Intentions about compliance with the agreement – insist on ways to ensure that family members will do what they agreed to do (follow through on their agreements through case monitoring).
- Responding to threats – do not respond to threats with counter threats. Treat the threat as something spoken in haste and irrelevant. If threats continue say that you will discuss only the issues, remind them of the rules which were established at the beginning of the family mediation session. Refuse to continue with the negotiation process if the threats continue.

4. Skills and qualities associated with effective mediators
Effective mediators know the art of compromising effectively, by learning to communicate compellingly, avoiding personal attacks and controlling ones’ emotions in the face of verbal outbursts. The following are skills and qualities are associated with being an effective mediator. Like in the counselling workshop these can be learned over time.
- Assertiveness skills (not forceful and aggressive).
- Good communication skills i.e. paraphrasing and summarising.
- Good listening skills.
- Observation skills.
- Clarity about objectives and ethics when mediating.
- Being strong and firm and not being drawn into the conflict to take sides.
- Good assessment skills: to understand the varying interests of different individuals involved in the mediation as well as able to get the facts rights.
- Use of repetition or the ‘broken record’ technique. This is a technique used when the people involved do not listen either to the mediator or to each other. Here the mediator repeats the main issues in a firm manner to bring them back to the key points. The ‘broken record’ is a metaphor for when a record gets stuck in a recorder player and repeats itself. Like the broken record the mediator repeats the main issues to bring order to the process.
- Writing skills to record the consensus of discussions into a written form.

The negotiation process should be an empowering one for all members of the family; it does not create ‘dependency’ nor create a sense of having lost (i.e. the argument, face). Remember the more individuals in the family feel they have contributed to the solutions the more committed they are likely to be on plans and actions.

**Guidance for facilitators**

- It is important that the participants understand and become familiar with the 4 main principles of principled negotiation as they will be using these concepts throughout this workshop.
- In activity 6.4.2 if the participants struggle with the four main principles of principled negotiation you might have to go through this again, but use an example from their experiences.

**Activity 6.4.1 Principled negotiation (lecture)**

<table>
<thead>
<tr>
<th>Time: 25 minutes</th>
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<tbody>
<tr>
<td>1. Present a lecture on the background information and give examples as you go along.</td>
</tr>
<tr>
<td>2. Explain to the participants that it is really important they understand the four main principles on principled negotiation as they will be using these concepts in the family mediation processes.</td>
</tr>
<tr>
<td>3. When you are going through the skills and qualities of an effective mediator ask participants if these are similar to the counselling ones or is there a significant difference.</td>
</tr>
<tr>
<td>4. At the end of your presentation, ask the participants if they can use principled negotiations approach to other situations such as conflict in the workplace, in their community. And, would this be a helpful process.</td>
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</tbody>
</table>

**Activity 6.4.2 Using principled negations (activity and discussion)**

<table>
<thead>
<tr>
<th>Time: 20 minutes as dyads and 20 minutes feedback</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Ask participants to work in dyads for this activity.</td>
</tr>
</tbody>
</table>
| 2. The task is for participants to think of a conflict situation at home, in the community or at the workplace that bothers them. It can be a small issue like how your boss gives you more work than the other workers or why the village elders does not allow the women shuras to
use the community hall to run literacy courses for women when they use it for computer classes for boys.

3. The dyads are to apply the four main principles of principled negotiations to their conflict situation.

4. In the feedback, ask the participants to comment on whether they were able to apply the four principles in principled negotiation to their conflict or at least two of them? Was it difficult or helpful?

5. Did the participants think about issues like what if the other side is playing dirty, have vested positions and did this interfere in applying the principled negotiation concepts?
# Session 6.5 Preparing and planning family mediation session

<table>
<thead>
<tr>
<th><strong>Length</strong></th>
<th>3 hours and 15 minutes or more.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Overview</strong></td>
<td>This session provides a detailed introduction to the framework of family mediation. The session enables participations to use the skills they gained in the casework and counselling module and develop them further. This is done through role play and discussions.</td>
</tr>
</tbody>
</table>
| **Learning objectives** | 1. To acquire a deep knowledge of the framework and processes of family mediation using principled negotiation.  
2. To understand the steps and stages of family mediations while ensuring the safety and well-being of the client.  
3. To practice the skills of family mediation through case studies and role play. |
| **Preparation & materials** | ▪ Familiarisation with background information in detail.  
▪ Ensure you are familiar with the case study and sequences of the role play. If you decide to use another case study or one that is suggested by the participants – ensure that it is suitable for role play.  
▪ Ensure that time for going home does not fall on the actual role play i.e. ensure you have enough time for the role play and feedback.  
▪ Copies of safety and security guidelines from module 1.  
▪ Copies of the case study and the role play.  
▪ Arrangements of the room to facilitate the role play i.e. sufficient chairs and/or cushions.  
▪ Paper to make name tags and pins.  
▪ Flip chart papers and markers. |
| **Session type** | Lecture, role play and group activity. |

## Background information

1. **Who should be the family mediators?**

Ideally, family mediators should be trained and attached to different key agencies and communities with a system for receiving referrals and case management. However, these kinds of systems are underdeveloped and building up a pool of trained family mediators is a process that will take time.

Who would be suitable as family mediators is also dependent on the types of cases received. In high risk cases such as running away from home, *zina*, exit from prison or safe houses, there will be lawyers, AIHRC, UNAMA, DoWA or other agencies involved – it is recommended that these agencies take the lead on family mediation work as they also have resources to follow up on cases. This would be an ideal situation, but in many parts of Afghanistan especially in districts and villages many key agencies do not operate and then it is dependent on who is available and
who has the skills to follow up on cases. In this sense, it's important to start the work of family mediation and at the same time try to create structures on managing cases.

For example, the three women counsellors in the women's prison in Mazar routinely undertake family mediation and depending on the case they might ask a male colleague to work with them on a case from AIHRC or the prison staff. In general, they always inform DoWA/AIHRC/mm on the progress or concerns on a case. They also follow up and monitor cases in the community when women are released from prison. In the Safe Houses in Kabul and Herat, the family mediation is undertaken by the Safe House staff which includes both male and female mediators and cases are jointly managed with MoWA/DoWA.

2. Safety and security issues
It would be a good idea to review the safety guidelines developed from module 1. This should by now have become part of the participants’ self-awareness in working on VAW cases.

3. Planning and preparation for family mediation
Family mediation requires planning and preparation beforehand. The important first step is to interview the woman about VAW issues, her concerns, needs and thoughts on family mediation process. Ask her if the family mediation as a process will help and support her. Prepare her on what family mediation involves. The initial first steps on planning involve the following:

a. Gathering information on what is already known about the case and individual members of the family from others involved - such as the key actors in agencies and communities working with the case. This should include concerns and strengths.

b. Find out from the woman as much as you can about her family structure and who is in the family. What she sees as strengths, positive, problems and weakness in relationship to her husband and the rest of the family members.

c. Afghan families are extended family structures (and can include her own family, her husband’s family (polygamous marriages) and his extended family). You need to decide if it is important to involve her own family if she is married or not and this will depend on whether her family has a role to play either as support or are contributing to the conflict. Family mediation involving both sides of her family may create too large a group to effectively work on solutions. You may need to make a decision to mediate with both sides of the family separately. Then you can bring them together when some sort of consensus has been created and both sides are prepared to negotiate.

d. All members of her family where she lives have to be part of the mediation process. This does not mean negotiating only with the male members of the family who hold the decision making power, but also the women in the family i.e. her mother in law, her sisters in-laws and her husband’s brothers wives. In some cases, it might be a good idea to have a meeting with just the women in the family before the actual family mediations with the whole family to gain the women’s perspectives.

e. Sometimes there are older uncles and cousins or village elders/mullahs who have influence in the family and seem very much involved in the family. Their involvement has to be carefully considered – they can be both a positive or negative influence on the family mediation process. In general, the rule in family mediation is to avoid ‘outsiders,’ who are not living in the family, or are not part of the immediate family structure. These helpful ‘outsiders’ can be involved in other ways such as helping with monitoring and supporting the family, this has to be with the consent of the family members.
Joint work on family mediation is likely to be more effective if it involves male and female mediators. Male members of the family are likely to respond to male authority figures because of the social status given to men in society. This does not mean that two female mediators cannot undertake mediation process - but given the male biases in society, it would promote a good start in the mediation process. Consideration should be given to male members as the other mediator from the main multisectoral agencies, NGOs and the community (preferably someone with authority and/or status).

Joint work on family mediation means sorting out some of the boundaries, roles and rules on how the two workers will work in the mediation processes beforehand – this is important because disagreement or perceived differences can be used by the family to manipulate or deflect their problems onto the mediators.

Agree upon times, duration (length of time for each mediation session) and venue with the family. The venue might already be determined if the woman is detained in prison or detention centre. A neutral setting might be needed if the woman is in a safe house.

Choosing the family home or a nearby community-based venue might be a better venue as it ensures that the women in the family are involved. It also enables the family mediators to observe how the family interacts with each other, or to see if there are groupings in the family structures or tensions.

Make sure the invitation to attend the family mediation (and its purposes) is explained to the whole family. If you rely on family members to pass on invitations, it is likely that male members will decide that certain female members should not attend.

The family mediators should maintain authority throughout the mediation process such as moving issues on, clarifying issues, or sitting where you can see everyone and have eye contact.

For family mediation on VAW cases to be effective the whole family needs to be involved. Absent members or those refusing to attend the family mediation are likely to undermine the process. If just one family member refuses to go along with an agreement or consensus it can set back the whole process.

### 4. Sequences of family mediation

An agreed upon number of sessions, case monitoring and follow-up are all part of family mediation work. The intensity and length of the mediation will vary from case to case. In crisis/emergency situation the intensity and duration of family mediation might be immediate with follow-up and monitoring also negotiated. It is unrealistic to hope for an agreement after one session. Remember a jirga/shura meetings can last for days and weeks! Several sessions gives the mediators and family time to think and reflect on their situation. Here are some guidelines for steps and stages for family mediation process:

- The purpose of the family mediation needs to be clearly articulated. This may be more than one issue (i.e. stop the ill-treatment of a woman; reintegrate the woman back to her parent’s home, address her safety and conflicts between the families etc.). Be specific and concrete about the purpose.

- Set out the “ground rules” for the mediation – reminding everyone that the focus in mediation is on the ‘here and now’ and not historical or past conflicts. Ground rules might include:
  - Listening to each other without interrupting;
  - Confidentiality and limits of confidentiality;
- Respect views and opinions of all family members;
- Allocating blame is not allowed;
- Focus on ways forward by discussing problematic issues and solutions;
- Solutions need to promote the safety and protection of the woman.

c. Everyone has a point of view and opinion and these are not always the same. Insist that everyone in the family speaks on their own behalf, using ‘I’ statements to ensure ownership and responsibility. It is important that the family mediators hear everyone’s views and opinions, and that individual family members also hear each others views. Encourage women members to feel comfortable to speak.

d. Listen to every family member’s views (and feelings) on what caused or contributed to the problem leading to the current situation. The focus here is on issues and problems, such as a woman does not respect the mother-in-law, the woman is not allowed to visit her own family; the father is upset that breaking the engagement will end his relationship with his relatives and cause him great shame.

Here you are using the family as experts on the details of their own problems in the family and it is not just the woman who has the problems. The purpose here is to get the family to confirm and acknowledge that they are also part of contributing to the problems. The mediator’s role is to confirm that it is a problem and to be realistic about solutions. By acknowledging the contributing issues/problems to the current situation, the family can be motivated to work on making changes.

e. Before moving onto the solution stage, summarise the issues and problems for the woman and family and ensure there is common understandings amongst the different family members and the mediators. Sometimes, individual family members are surprised by new information or information not shared with them by the family emerging during the mediation process. Give them time to think. Explain to the family that once you start discussing solutions they are not allowed to raise new issues or problems. Be firm on this otherwise you might be caught into the ‘start and stop’ process - meaning you go around in circles about what the problems are.

f. Solutions to the current problems – what are everyone’s views and ideas? This is when the woman and each individual family state what needs to change for the abuse to stop and for the woman to be safe. Everyone has to be part of the solution they cannot remain uninvolved or think this does not affect them. If there is resistance remind them that families are supposed to take care and support each other. Give examples of strengths you have observed in the family mediation as encouragement. Solutions should be concrete and practical. Avoid vague or unrealistic suggestions.

For example, on cases of physical and psychological violence against the daughter-in-law, invite each individual family member to state what steps they would take to stop the abuse. Ask for concrete actions, not vague statements. For example, the woman takes steps such as: showing respect and helping the mother-in-law with housework, talking to her husband with respect and finding quiet time to discuss problems (when he is not tired). The father-in-law will stop his son from hitting the woman and shouting at her. The mother-in-law will mediate on conflicts between daughter-in-laws. The mother-in-law will also show and teach the woman difficult dishes to cook instead of complaining about their lack of cooking skills. The husband promises not to hit his wife or shout at her, instead he will listen to her problems and he will encourage her to attend literacy classes, and his wife shows him respect in front of everyone else. And if there are prob-
lems, that she will discuss them with him privately. The husband’s brother will help him to find work and be there for him, discuss his problems and find solutions so that he does not take out his anger on his wife. And so on…

g. When a consensus has been reached – the mediators makes sure that it does not compromise the woman’s safety, protection and well-being. The mediators should clarify that everyone understands what has been agreed upon. The agreement should include plans for monitoring and follow-up for a specific period and duration. It can also include continued support to the woman and/or family on specific issues. This should be signed and dated, by all the family members including the woman and family mediators. Copies should be given to the woman, the family and one is kept for the file.

h. Time out – there may be times during the family mediation process when tempers are high - no one is listening and the discussion seems to be going around in circles. It is quite appropriate to introduce ‘time out’ which is usually a small break of 10-15 minutes. However, you need to explain the reasons behind the ‘time out’ - that this is a time for them to think and reflect individually on what was happening and then everyone returns to discuss these reasons. This also gives mediators time to analyse and discuss among themselves what was happening in terms of family dynamics, and to find strategies for moving the session forward. It is useful for the family to receive feedback from the mediators on what they analysed or observed in the family dynamics.

The family mediation can end prematurely for a number of reasons such as the family or the woman no longer feels it is necessary or helpful. Or, during the mediation process the couple decides to move out of the extended family because of the problems it is causing between them. However, new information might emerge or the family dynamics indicate the risks are high if the woman returns or remains in her family. In these kinds of situation, the family mediators need to discuss their concerns with the woman and explore with her future strategies for her well being and safety.

Guidance for facilitators

- The participants should be reminded that they should have developed a number of key skills from the casework module from counselling - it is now a question of transferring those skills to use them in family mediation.

- As in the casework module, they will be practicing these skills and techniques. If they have current cases they are finding difficult or cases that are appropriate for family mediation, it would be good to use these real life example to practice on.

- It might be easier to present the background information in stages.

- Remind the group of the guidelines for giving constructive feedback from the casework and counselling module.

- Regardless of the literacy levels of the participants – ensure that for this role play and role plays in the future sessions you read out the story and guidance as well as give a copy to the groups. Participants usually take a long time to read and its’ easier if you explain it first so the copy become a reference point.

- Role play on family mediation will require sufficient time – be prepared for the session to run over. If the family mediators are experiencing problems – then split the role play into stages i.e. the beginning, the introductory stage and all tasks related to this; the middle stage – exploring and analysing what is causing the main problems and conflict; and the ending stage – problem-solving and what concrete and practical step each family will take for Selma not to
be physically and emotionally abused. At the end of each stage – give feedback and ideas on how to progress to the next stage.

- At the end of the role play – depending on the participants understanding of family mediation and its application to practice – you may find you need to practice a number of times. Here you can also work on cases that participants are working on in their agencies or communities.

- It is a good idea for participants to be able to practice family mediation skills a number of times through role play, especially for shura women.

Activity 6.5.1 Steps/stages in family mediation (lecture and brainstorm)

- Go through the background information – and prepare how you will divide the sections into those that will already be familiar to the participants (i.e. safety and security) and that you can brainstorm and those that are new which you will present as a lecture. Follow the sequence as presented in the background information.

- Brainstorm sections of the background information which the participants will be familiar with through the casework modules by reviewing and learning how to transfer learning to different contexts. Think of ways for participants to apply the skills they learned from the casework modules to this different context (family mediation).

- Present new material introduced as a lecture, illustrating with examples.

- Clarify issues and points as you present each section.

- The guiding principles on family mediation remain the same as in individual casework – safety, confidentiality and respect.

Activity 6.5.2 Preparation and facilitating family mediation (group activity and role-play)

Case study

Without her husband’s permission, Selma approached the Saranwali for support. She is being physically abused by her husband and treated badly by her in-laws. She is made to do all the housework and is not allowed out, even for shopping, or to attend wedding parties. She is not allowed to visit her own family, because of disputes between the two families over her marriage. She has been married for three years and has a daughter. Her husband, Sher, is 25 years old. Her family consists of both parents, four elder brothers who are married and all have children, two elder sisters who are married (one has been re-married) and her grandfather. Her husband’s family consists of father, mother, two elder brothers and their wives and children, and one younger brother aged 16, and a sister aged 14.

Selma is very depressed and upset. The Saranwali called a meeting with the husband and father-in-law, who say that the problems are due to interference from her family - especially from her brothers who interfere in the relationship between the couple, and in particular are pushing for a divorce. Sher and the father-in-law make various allegations that her family would like the couple to divorce, so they can re-marry Selma for another bride price. This is what happened with Selma’s elder sister, who was only married for a year. She was quite happy with her husband but her brothers kept interfering and pushing for a divorce - now just six months later, she has been remarried. Both of her families are very much caught up in these kinds of allegations rather than discussing the physical abuse and ill-treatment of
Selma. In particular, last week, there was a physical fight between Sher, and her two brothers, over her.

The Saranwali approaches you to help support Selma with her problems because there is nothing the Saranwali can do, unless Selma wants to divorce. Selma is not sure if she wants a divorce, she feels confused and torn by the arguments between the two families.

1. **Preparation stage**
The group has 30 minutes to prepare and 10 minutes for each group to feedback. Ask participants not to give feedback back on issues already raised and covered by previous groups.

   a. You can either divide the group into two, or work as a large group.

   b. The task is for the group to think, plan and prepare to undertake the family mediation for this case study on Selma. They should come out with plan of action on what this preparation would entail – step by step. This plan will form the foundation for starting the family mediation process.

   c. They should use the guidelines on planning and preparation to help them think through issues.

   d. The plan they come out with will be used to role play the family mediation with Selma.

2. **Select participants for the role play** (ask participants to volunteer for the roles)

   a. Two volunteers for role of family mediators.

   b. Selma’s own family: grandfather, mother, father, four elder brothers and their wives.


   d. Participants are to develop the role they are given; it is easier to get into a role if you give the role you have a personality and characteristics i.e. the father-in-law is controlling but a fair man, the mother-in-law is dominating and a worrier, the husband is a kind man but has a problem with managing anger and frustrations, and so on. They should be real life like.

   e. The rest of the group will act as observers, and the group facilitators should give them specific tasks to observe. It might be simpler, if each observer is asked to observe one family mediator and if the tasks are the same for all the observers – such as management of family dynamics, active listening, paraphrasing and summarising, use of principled negotiation techniques, introduction on confidentiality and boundaries for the sessions; summarising what is the main/issue or problem; enabling family members to focus on what issues/problems are contributing to the problem; enabling each family member to contribute; and so on.

   f. Allocate one participant to take notes on the agreements which are reached to form a basis of a contract (to be undertaken in a later session on contracts).

   g. Each participant is to have name tags which can be seen at a distance, it should state their name and relationship to Selma.

   h. Give the two family mediators 5-10 minutes to prepare for the mediation sessions and arrange the room. This is also sufficient time for others to get into their role.

   i. The two family mediators should say how they will conduct the session i.e. interview Selma on her own first, and then start the family mediation.

3. **The actual role-play**
a. Allow sufficient time for the role-play, interview with Selma for 20 minutes, 30-45 minutes for family mediation.

b. More time will be required, if the mediators decide to meet with Selma’s family separately and then with Selma’s husband and her in-laws separately.

c. If the family mediators are experiencing problems with the mediation itself – take time out and discuss what the issues are, and help them to manage it different ways. Then resume the role play.

4. Feedback

a. Allow for a quick de-briefing by all participants on how the process felt. Do not, at this stage, allow participants to be caught up in their role, and discuss their particular roles, or what happened in the role play – it is just a de-briefing on how they felt.

b. With participants still in role – ask the observers to give feedback to the family mediators on the task allocated.

c. Ask the family mediators what they felt were their strengths and weaknesses in this mediation session - ask them not to respond to the feedback received from the observers or defend themselves.

d. Now ask participants to de-role (get out of their character) (except family mediators as they should have been themselves): I am not Sher, the husband of Selma, my name is (say your real name and where you work).

e. If time is a consideration, the de-role can be done in pairs, with each partner de-rolling for the other: You are not Sher, the husband of Selma, you are (say their real name and they are a participants in this workshop).

f. Facilitate a discussion on issues that arose out of the role play – on difficulties on techniques, implementing a principled negotiation stance on the mediation process, management of family dynamics, skills that have improved and those that still require further work. The focus should be on what are the gaps and difficulties – so these can be worked through in this module.

Activity 6.5.3 Communication exercise: Weather temperature reading (group activity) Time: 45 minutes

Despite the title this exercise has nothing to do with the weather but it is a metaphor for how people’s moods and emotions are like the weather changing - such as hot with anger or cloudy with depression. This exercise is about creating healthy communications in a family, team meetings or between couples. If done regularly, it facilitates goodwill and deals with issues and resentments before they become problems that are perceived either as too large, or are associated with the person, rather than the problem. It takes practice to become accustomed to using this technique. The communication is addressed to an individual - not generally to everyone in the family or team. It requires individuals to listen, and not respond or offer defences in any way, to what is being said. If you have nothing to say in all these areas that is fine. It focuses on four areas and concentrates on the ‘here and now’ - not on issues in the distant past:

1. Appreciations is about saying what you have appreciated about different family members (or team members) such as: “I really appreciated your help on showing me how to sew,” or “I appreciated your understanding and sense of humour when I was feeling angry and depressed” or “I really appreciated your help on helping me finish the progress report.”
2. **Puzzles** are about a behaviour, actions or attitudes you found puzzling or difficult to understand. Such as: “I found it puzzling why you did not tell me you were going to be out when we agreed to have dinner together - when I reminded you of this arrangement this morning.” or “I found it puzzling why you were shouting at father last night when you were angry at your boss for making you do extra work.” or “I found your attitude puzzling yesterday as on one hand you are advocating women have equal rights in Islam and the next minute you are telling your sister that she cannot go to university.”

3. **Complaints with recommendations**: this is making a complaint/criticism with a recommendation on how to make a change or improvement to improve relationships. So it is not just a criticism it also is a suggestion on how the person could learn different ways of doing things. Such as: “It makes me really annoyed that I have to clear up after you, so I would appreciate it if you could take the dishes to be washed into the kitchen.” or “I find it really hurtful when you take out your anger on the children as they get frightened. It would be better when you are angry to have 5-10 minutes to yourself to calm down and then discuss calmly with me what is making you angry.”

4. **Hopes, wishes and dreams** this is future oriented about some of the hopes, wishes and desires you have – whether it is something small and simple, or large and unattainable it does not stop you wishing for it. These are kinds of things we aspire towards to make our lives more fruitful and enjoyable. Examples are: “I wish that as family we could go on a picnic and have some leisure time.” or “I hope that my husband will return home from work abroad in time for Eid.” or “My dream is to become lawyer.”

To practice this exercise in the group, ask the participants to sit in a circle, and cover each of the four areas – again the rule here is that participants can only give feedback on issues that have been observed, heard or experienced in the group that are relevant to becoming family mediators including the behaviour of participants in the workshop. There is no pressure on people to make a comment on everything by everyone. As group facilitator you can participate or not, but your role will be to move the exercise forward when no one wants to say anything more on an area.

Do not allow participants to defend or respond to comments directed at them - the point is to listen and understand what the other person is expressing and how the participants giving feedback experience individuals in the group. If there are issues that are particularly problematic these should be discussed with a time arranged to go through those issues.

### Large group – discussion questions

1. How did the participants find the exercise? Was it useful or not?

2. Is this an exercise they could use in family mediation or teach families and couples to facilitate good communication practices in the family?

3. Would it work in Afghan family structures or would there be resistance to it?

4. What kind of situations could they envisage using the weather temperature reading exercise?

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3 Spectrum – material developed by counselling practice in London, UK.
Session 6.6 Family mediation on reintegration and rehabilitation

<table>
<thead>
<tr>
<th>Length</th>
<th>3 hours and 30 minutes (or more)</th>
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<tbody>
<tr>
<td>Overview</td>
<td>This session focuses on family mediation process, on the reintegration of clients on running away/elopement and rehabilitation of women prisoners exiting prison after being incarcerated long time. The issues of central concern are assessments of risks on reintegration and rehabilitation cases - and how these are to be managed within the family mediation process.</td>
</tr>
</tbody>
</table>
| Learning objectives | 1. To understand the steps and stages in family mediation for the reintegration of clients, following running away from home and elopement, with a focus on safety of the client.  
2. To understand that rehabilitation of women exiting prison after being incarcerated are different and will require different kinds of intervention to ensure her reintegration back to family and community life.  
3. To practice family mediations skills on reintegration and rehabilitation through role play and group discussion through case studies. |
| Preparation & materials | ▪ Familiarisation with background information.  
▪ Ensure you are familiar with the case study and sequences of the role play.  
▪ Ensure that the time for going home does not fall on the actual role play i.e. you have sufficient time for the role play and feedback.  
▪ Arrangements of the room to facilitate the role play i.e. sufficient chairs and/or cushions.  
▪ Copies of case study and guidance.  
▪ Flip chart papers and markers |
| Session type     | Lecture, role play and group discussion. |

Background information

1. Reintegration into family life
In Afghanistan, family mediation is frequently used to deal with reintegrating a woman back into her family life in situations when she has run away from home or eloped and is detained in a woman’s prison or emergency housing for her own protection. These cases are different from those where women are leaving prison after serving a longer sentence for murder, theft, and other criminal offences. In such cases, family mediation may not be appropriate as the work involved in the reintegration process is different and much more complex.

For whatever reason a woman leaves her family environment (even for one night) it will be a source of social stigma for her family. Because of this stigma the process of managing their reintegration back into their family and communities requires a skilled approach to deal with the issues of safety and to create an environment of acceptance so that the family can move forward rather than remain stuck on worrying about what others think. The family needs to understand the reasons why the client left home in the first place. If shame and social standing is the main
focus for the family, the mediation process has to problem solve on how to mitigate against such feelings and respond to gossip and worries about social standing within the community. This is an area not to be underestimated as this has resulted in honour killings.

Similar to the risk assessment in Module 4 on casework – risks to the client need to be assessed prior to the family mediation. This includes gathering information on the family and their relationship to the client past and present. It is advised that you complete the risk assessment form with the client. If you suspect the risks of harm or homicide are high – it is advisable that you ask the Saranwali to keep the client in safe custody (i.e. safe house, orphanage or marastoon is preferable to children’s detention centre or women’s prison) until you have had an opportunity to assess the family through home visiting and meetings with the family. Additional areas you might want to consider in your assessment are:

- Absence or gross distortion of affective bonds between the client and her family where she is either scapegoated or is perceived within the family to be the source of all problems? A history of child abuse? Is she treated differently from others in the family? Is she valued only for the bride price she will bring?

- Presence of dysfunctional styles of coping with stress (for e.g. disproportionate aggression). Many Afghan men have been directly involved in the fighting in the various wars and conflicts as soldiers, army of local commanders or the national army, this could have impacted on them negatively. For example, they may use excessive force to resolve conflict, have a low anger threshold, suffer from Posttraumatic Stress Disorder (PTSD) (this is not uncommon after years of fighting), or demonstrate bouts of anger and aggression to situations of low conflict that are excessive responses.

- Unreasonable restriction on mobility and interactions (inside the family and between the family and the outside world) i.e. are the women locked in the house when the male members leave? Are women told who they can and cannot speak to? Are the women isolated from relatives and their neighbours?

2. Rehabilitation of women imprisoned long term

Research on prisoners who are incarcerated (even for short periods of 3 months) has shown that they might develop anti-social behaviour. Criminal tendencies become stronger due to their socialisation with other prisoners and survival techniques i.e. stealing food, fighting. The prison environment impacts on individual prisoners differently; in many cases it changes her psychological condition and perspective on the world and her relationships to others. Woman can experience a range of emotional changes from anger to deep depression, including suicidal tendencies. It is also known that women in prison may suffer from sexual abuse or other ill-treatment that humiliates and degrades her - this will also negatively impact on her sense of self. Basically, her experience will have changed her in varying degrees; she will not be the same person she was before incarceration. Afghan prisons are also known for having very poor conditions in terms of hygiene, sanitation and diet. There are sometimes no separate facilities for women and their children and living space is over crowded. This also has a detrimental impact on the psychological and physical well being of women (including their children).

Women who have been incarcerated long term their families would have also undergone physical and emotional changes – re-marriage of her husband, marriage and death of her members of family, the family home may be moved, etc. In affect, the family would have changed during her absence, they may mourn her loss or not, and they may be or not be supportive of her return back to the family. If the family has regular contact with the woman during her incarceration such as visit her, support her with legal issues and ensure she maintains contacts with her children and significant family members – rehabilitation is more likely to succeed as family support and
ties have been maintained. If there has been very little contact or it stopped completely rehabilitation will be difficult and as a process will require different kinds of intervention and support to be successful.

The success of rehabilitation will also depend upon why she was sentenced in the first place. There may be very bad feelings towards the woman, between her family and in-laws, if it involved murder, honour killings or if other family members were implicated, and serving sentences themselves. Again, issues of shame and social stigma are high and her safety needs continual monitoring.

There is also the issue of women with children in prison. These children face many challenges from development delays (i.e. speech), to depression, anti-social behaviour (i.e. aggression), and so on. These children also need support to reintegrate back into family and school life. They are also likely to suffer social stigma as society will view these children as different.

In cases, where the children remain within the wider family while the mother stays in prison, issues of loss, separation, attachment and bonding between mother and children will require re-adjustment and working through. Depending on the ages and maturity of the children, they will have formed attachments with the adults who cared for them, and the re-emergence of the mother may or may not be necessarily welcomed by them. Younger children may find it difficult to accept their mother as the new adult taking on the parental role. It is not uncommon for adults in the family to turn the children against their mother, or have lied and said that she will not return.

Family mediation as a process might not be suitable; instead the family might need to work to negotiate the rehabilitation back to her family well in advance of the woman’s release from prison - this is usually referred to as a planned rehabilitation process. This involves preparing, planning and undertaking an assessment with the family, and the client, to ensure reintegration is possible and to determine what this would entail from both sides. Do not underestimate the changes in the physical re-structuring of the family during the client’s absence, or the emotional intensity towards her.

Unfortunately, in many cases the woman is released without any planning and there is a crisis about where she and her children can stay if her family has no contact with her and no plans were made to rehabilitate her back to family life. In these cases family mediation is about negotiation on her reintegration back into the family and is undertaken as a crisis intervention. It is important that her safety and protection are managed well in any family mediation process, including follow up support and case monitoring. In Afghanistan, there are no transitional or half-way houses from women exiting prison to support their rehabilitation back into family and community life in a gradual manner – leaving only the possibility of the woman’s reintegration back to her family.

In all these cases, it is important to highlight and work with strengths in the family. It would be useful to discuss the positive aspects of Islam such as forgiveness, mercy and compassion.

**Guidance for facilitators**

- Ensure that the participants are using principled negotiations concepts in both the preparation and the actual role play.
- Read the case studies and the guidance to the participants before asking them to prepare and undertake the role play.
If there is time and the participants are interested you can also role play the case study on Fariada.

Activity 6.6.1 Family mediation on reintegration (lecture) | Time: 20 minutes
1. Present the background information as a lecture.
2. Illustrate your presentation with examples from your own experience and ask for examples from the participants.
3. Discuss the kind of difficulties participants can expect with these cases of reintegration and rehabilitation and how they might address them.

Activity 6.6.2 Case study: Zara runs away from home (role play) | Time: 2 hours

1. Case study
Seventeen year old, Zara ran away from home when she was out shopping with her mother in the bazaar. The only reason she gives for running away from home is that she “was fed up at home.” She was picked up by the police and taken to the Saranwali; the police explained she had met a complete stranger and went with him. This man, named Fazil is 25 years old and he is married with a wife and two children. He took Zara to his home where she stayed overnight. The next day he told the police that Zara was with him. He told the police he was prepared to marry Zara to protect her honour. The police officer says he suspects that Fazil will use Zara as a prostitute on the pretence of marriage. Zara is detained at the children’s detention centre; the case is now being dealt with by the Saranwali, who has ordered a virginity test. The Saranwali is not prepared to let Zara return home until they are satisfied that she will be safe.

At the children’s detention centre, the officer in charge interviews Zara – who again repeats the same story of why she ran away. Zara say she is Pashtun, and has a mother and father, seven elder brothers who are either commanders or in the national army. Six of her brothers are married with children and she is the only daughter. The officer in charge discovers that Zara is also engaged to her mother’s sister son, Ahmed aged 23 years old. Zara expresses no particular aversion to Ahmed and says he is a very nice person who likes her very much. She is a very quiet girl and quite difficult to talk to. She seems unable to express any views on her family except there are no particular problems – she doesn’t say anything about how her family would react about her running away or how she is feeling. In fact, she is emotionally quite distant.

The father and brothers have visited her in the detention centre and also talked to the Saranwali. They have said that they want Zara to return home and promise that she will not be harmed. Ahmed has also visited with his mother and says he still wants to marry her. The virginity test confirms that Zara is still a virgin. The officer in charge and other professionals from AIHRC commission are concerned that Zara’s family is concealing their real intentions. They believe that she will be safe for a few months and than they will kill her. Putting Zara in a safe house or other short term accommodation might make the situation worse. It is not clear if Ahmed is being honest, it might just be her family’s way of getting her home. Ahmed says he will marry her tomorrow and guarantee her safety.

2. Preparation stage
The group has 30 minutes to prepare and 10 minutes for each group to feedback. Ask the participants not to give feedback on issues already raised and covered by previous group.
a. You can either divide the group into two or work as a large group.

b. The task is for the group to think, plan and prepare to undertake the family mediation for this case study on Zara. They should come out with a plan of action on what this preparation would entail – step by step. This plan will form the foundation of starting the family mediation process. This also includes information that is missing or required before starting the family mediation process.

c. As before, they should use the guidelines on planning and preparation to help them think through issues.

d. Preparation in Zara’s case includes thinking about your BANTA especially safety issues if she is returned home - what are the other alternatives and possibilities? Zara is very young with her whole life ahead of her; short term solutions for her living arrangements are not in her best interest as this might make the situation worse for Zara. Zara lacks the maturity and experience of life – will she be able to manage changes without adequate support structures?

e. Zara’s safety and well being in the long term – how can this be guaranteed?

f. Considering the background and status of Zara’s father and brothers – who are suitable family mediators?

g. The plan the groups come out with will be used to role play the family mediation with Zara.

h. At this stage, the family mediators do not have to cover case monitoring and follow-up on cases as this will be covered in later sessions.

3. Select participants for the role play (ask participants to volunteer for the roles)

a. Two volunteers for role of family mediators (new participants).

b. Zara’s family: father, mother, six brothers and their wives.

c. Ahmed’s family: Ahmed, his mother (the rest of the information is missing, so this needs to be checked out and confirmed) so it may include father, grandfather, brothers and sisters.

d. Participants are to develop the role they are given. As discussed in previous session i.e. give the role a life-like personality and characteristics. They should be “real” life like.

e. The rest of the group will act as observers, and the group facilitators should give them specific tasks to observe. Is the protection plan for Zara’s safety realistic and achievable? Are the guarantees offered by the family credible? How well were the four main points of principled negotiation applied?

f. Ask one participant to take notes on agreements reached to form a basis of a contract to be undertaken in later session on contracts (it should be a different person each time).

g. Each participant should have labels with their name tags which can be seen at a distance, it should state their relationship to Zara.

h. Give the two family mediators 5-10 minutes to prepare for the mediation sessions and arrange the room. This also gives time for others to get into role.

i. The two family mediators should say how they will conduct the session i.e. interview Zara on her own first and then the family mediation.

4. The actual role-play

a. Allow enough time for the role-play. The time duration will depend on the plan - do the family mediators want to interview Zara and Ahmed on their own, jointly, with the mother on her own and so on… before commencing the family mediation process.
b. If individual interviews are planned, ask observers to feedback on the individual interviews – observation skills, use of open and closed questions, paraphrasing and summarising, gaps and strengths on the whole process and so on.

c. If the family mediators are experiencing problems with the mediation itself – take time out and discuss what the issues are and help them to manage this in different ways.

d. It might help the family mediators if after each main stage; they stop and reflect on the process. Observers can give ideas or suggestion on what was missed or what might support the mediators in the next stage. Before starting the next stage the mediators should summarise the issues which have been jointly agreed to.

5. Feedback
a. As in the previous session, allow for quick de-briefing by all participants on how the process felt. Again, avoid talking about roles and what happened in the role play.

b. With participants still in role – ask the observers to give feedback to the family mediators on the tasks which were given.

c. Ask the family mediators what they felt were their strengths and weakness in this mediation session and not to respond to or defend the feedback received. They are to listen and reflect on issues.

d. Now ask participants to get out of their role (except family mediators as they should have been themselves). Two types of de-rolling processes were described in the previous session. Choose one method or you can try out a different one this time.

Facilitate a discussion on issues that arose out of the role play – on difficulties on techniques, implementing a principled negotiation stance on the mediation process, management of family dynamics, skills that have improved and those that still require further work. The focus should be on what are the gaps and difficulties – so that these can be worked through in this module. In Zara’s case, where safety issues heightened different from Selma’s case? If yes, how and what were the main differences and issues?

Activity 6.6.3 Fariada release from prison (group discussion) | Time: 1 hour

1. Case study
Fariada is 35 years old now and was imprisoned for 10 years as co-accused for the murder of her husband by her father, two brothers and brother in-law, when her husband remarried and this marriage was opposed by her own family and her brother-in-law. Fariada is illiterate and maintained her innocence during the trial. She signed (with her thumb print) a confession written by the legal prosecutor implicating her role in the murder. She says this was false. Her father, two brothers and brother in-law were incarcerated for the same length of the sentence. Shortly after the sentencing, her deceased husband’s second wife returned back to her own parents. Fariada’s four children remained with her in-laws. There are two boys, aged 8 and 5; and two girls aged 6 and 2 (at the time of incarceration). Fariada has only seen her children a few times since her incarceration, because she was transferred from the province prison to Kabul and it is difficult for her in-laws to bring the children to visit her (due to distance and lack of adequate finances). There is animosity between the two families – each side claims to be innocent and they blame each other for the murder. They are also angry with the legal systems which they believe convicted them without hard evidence.

Fariada is to be released in five days time having served 10 years in prison. She is bitter, depressed and angry – she does not trust anyone and is quite manipulative. The prison wardens
claim that she steals and bullies new inmates. Fariada wants to live where her children are, but she is worried that her in-laws would take revenge on her for the death of her husband. She does not mind returning back to her parent’s house if she can have her children, but her in-laws are opposed to Fariada having complete custody of the children. Fariada also worries about being with her own family because her sister-in-laws blame her for their husbands’ incarceration, and the financial difficulties it has caused in the family. No one has made any plans for Fariada’s exit from the prison and the prison wardens are now concerned about Fariada’s safety and where she should go. Although, Fariada is pleased she can finally leave the prison, she is very worried about her future.

2. Small group discussion
I. Divide the group into two groups; they can select a name for their own group.
II. The group has 30 minutes discussion time and 15 minutes each for feedback.
III. The aim of small group discussion is take time to think and reflect deeply on the various issues that would impact on Fariada’s rehabilitation in family and community life after 10 years of being incarcerated, including her future safety.
   - The attachment and bonding between Fariada and her children. The children have not had a mother for 10 years – how will they view Fariada in their lives now?
   - Fariada’s relationships with her in-law and her own family, and how she would manage the relationships between her own family and in-laws.
   - Fariada’s sense of her own identity now? How does she feel she will be viewed by her own family and members of the community?
   - What will be Fariada’s relationship with members of the family that were incarcerated with her be like?
   - Fariada’s safety – where can she live safely and be with her children? How can this be guaranteed?
   - Is this case a crisis/emergency or neither?
   - What plans would you make with Fariada for her release in five days? Specify these – be concrete and specific.
   - What kind of intervention is suitable in this case? Explain your reasons for all the options selected.

3. Feedback
After feedback from the group, facilitate a decision on issues emerging that appear problematic and how these can be addressed when they are dealing with cases in the community. The issues of rehabilitation of prisoners’ incarcerated long term cannot be underestimated and this process of readjustment will take time and support on a continuous basis and not just 3-4 visits. Safety issues in such cases are also very difficult – feuds within and between families can and do lead to homicide.
Session 6.7 Divorce, step-families and polygamous marriages

<table>
<thead>
<tr>
<th>Length</th>
<th>3 hours and 30 minutes (or more)</th>
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<tbody>
<tr>
<td>Overview</td>
<td>This session considers the impact of divorce, re-marriage and polygamous marriages on the couples, their children and the wider family kinship. It looks at how changes and re-adjustment are managed in terms of emotions, economics, maintenance and inheritance. It also considers issues of stigma, competition and stress.</td>
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<tr>
<td>Learning objectives</td>
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<tr>
<td>1. To understand that divorce, re-marriage and polygamous marriage is a process, not an event which changes the structure of the family.</td>
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<tr>
<td>2. To learn that changes in the family structure bring to the forefront issues and problems in re-adjustment in which each member of the family reacts differently with varying interests and positions.</td>
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<tr>
<td>3. To practice methods of family mediation within the framework of principled negotiation - and ensure the safety of the client.</td>
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<td>4. To understand and be aware that the presenting problems in such situation may conceal issues that the family is unable to acknowledge and work through.</td>
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<tr>
<td>Preparation &amp; materials</td>
<td></td>
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<tr>
<td>- Familiarisation with background information.</td>
<td></td>
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<tr>
<td>- Make sure you are familiar with the case study and sequences of the role play.</td>
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<tr>
<td>- Leave enough time for the role play and feedback avoiding times for going home.</td>
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<td>- Arrangements of the room to facilitate the role play i.e. sufficient chairs and/or cushions.</td>
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<td>- Copies of case study and guidance on role play.</td>
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<td>- Sufficient supply of buttons for the family exercise in terms of quantity, colours, shapes and sizes.</td>
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<td>- Flip chart papers and markers.</td>
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<tr>
<td>Session type</td>
<td>Lecture, group activity, role play and group discussion.</td>
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Background information

1. Introduction
Divorce, re-marriage and polygamous marriages dramatically change the structure of the family. In Afghanistan, these are areas where women have little control or decision making power. Jealousy, tension, competition, authority and power struggles are all brought into play when families go through these big changes. This affects everyone, not only the women. For example, when a father in his 50s marries a 20 year old as his third wife, not only do his sons, daughters and their spouses have three mother figures (and step-mother in-laws) all living in the same household. This father’s son's wives are likely to be older than his new wife, causing confusion on lines of authority, status and power according to age. Many women are hardly ever consulted.
or freely consent to their husbands other marriages. Feuds and conflicts with the wider family, such as in-laws, and the woman’s own family will also add additional tensions and stress.

In a patriarchal family – the women are expected to abide by the decisions made by their male family members. The men who have 2 or more wives will often quote their rights as permitted in the Quran, but rarely do they acknowledge or fulfil their responsibility as also written in the Quran. During the period of the Prophet Mohammed, polygamy marriages were advocated because there was a surplus of women due to war and conflict periods. Polygamous marriages were intended to prevent women from being destitute, turning to prostitution to survive and being abused by men. The rational was that if there was a male protector attached to the woman other men would be deterred from abusing/exploiting them. The Quran is also very clear on conditions that have to be fulfilled in order to take more than one wife (such as childlessness) and it also states those who abuse these marriage conditions will be judged by Allah eventually. In modern society, the reasons that existed in history do not exit in the present day, women are able to work and contribute to the household. And, many Islamic countries do not allow polygamous marriage as they privilege men, discriminate against women and are not in keeping with democratic principles.

Family mediation will often involve conflicts where changes or re-adjustments in the family structure have led to abuse, isolation and vulnerability. The misinterpretation of the Quran to benefit individual males is also prohibited in Islam. Family mediators should emphasise the positive interpretation of the Quran, as well as rights of women if the husband re-marries i.e. economical provision for all spouses equally, quality time spent with all spouses equally and each wife has a right to have her own residence.

2. Divorce and the single parent family system

Parents who divorce or separate are different from parents who stay together. In deciding to divorce they are challenging how many people think about marriage. In order to create new ways of livings, old ways have to be disbanded. The difficulty of achieving this should not be underestimated; the process is rarely emotionally easy. You should always be aware and sensitive to the personal turmoil that accompanies divorce or separation. Divorce is not an event, but a process; and sometimes this produces dysfunctional patterns on the processes of coming to terms with divorce/separation (i.e. an ex-wife continues to emotionally depend on a ex-husband who has re-married) and families can ‘get stuck’.

There are a number of processes going on:

- Some may move onto another marriage (usually the male), while the single parent unit remains. The custody of children is usually problematic for women as in Islam the custody of children is granted to the father. The women may or may not have good contact and shared custody with the father. This is likely to remain a source of future problems.

- Women who have lived apart for a number of years but are still not free of the original marriage to have an independent existence. Many husbands refuse to formally divorce due to issues of alimony or maintenance or just to punish the woman. There are also situations in which women do not want to divorce because divorce is socially stigmatising.

- The problem may come in any shape or form – it may relate to the adults (including the extended family of both sides), children or both.

Divorce is a change in the family balance (and family structure) from which a new family system of relationships will evolve. In the process of change, pain is experienced in one part of the family or other in a disproportional way. All of the original family members may, and often do, con-
continue to play significant roles in the new family structure, and parents may continue equal parenting.

**Mother on her own:** Her first concerns are often about how she will survive economically and her living arrangements (usually she is with her own family) which also requires a period of adjustment. These women are likely to feel the social stigma of divorce. The other main issue will be about custody of the children. If they are young the mother has the rights to her children as permitted in National law (i.e. up to 7 years of age for boys, and 8 years for girls.). Custody is automatically given to fathers for older children. Fathers and in-laws are also known to demand the custody of very young children as a way of punishing the mother. Mothers mostly have the care and custody of children when the husband and his family do not want the responsibility of the children. Inevitably, children are caught up in the web of conflict with adults in the family (i.e. practical arrangements, emotional issues, as well as authority and nurturing).

If the custody goes to the father and the in-laws, and contact and visitation rights for the mother are poor, then contact with children will decrease over time - and so does the influence of the mother in the children’s life. Girls more than boys will mourn the loss of their mother’s care and influence in their lives for all sorts of reasons such as emotional support, advice on changes and development on becoming a woman, and support on choice on marriage partners. Other issues of concern will be about inheritance (either for the mother and/or the children) and who takes financial and other responsibilities for marriage arrangements for the children.

**Father on his own:** In the longer term custody will usually go to the father; it is more than likely the day to day care will be left to his parents or upon re-marriage to his new wife. If the father does not want custody and contact is limited, his influence over the children will also decrease with time. This is also likely to influence financial support and inheritance for the children. Children do better, if contact can be maintained, especially for boys to have a male role model in their life. Where the quality of contact is negative or abusive, it is likely to create poor relations between mother and children.

Adults in the extended family, both with the mother’s family and her in-laws, can play a very helpful and supportive role and provide continuity in the children’s lives upon divorce and/or death of partners. But sometimes their influence can be negative i.e. they take over, infantile their daughters or sons and continue to treat them like when they were children. This can be difficult because elders in the family have a lot of authority and it may be different for the divorced parent to re-establish their own authority or boundaries with their own children.

For example, upon the death of her husband, a woman may return to her own family with little or no contact with the in-laws. Over the years the woman may want to re-establish contact with the in-laws for the children’s sake; her own mother may not think this is a good idea (for whatever reasons). This can than become a source of conflict as the woman’s mother might feel that the in-law family did not bother earlier on and now she wonders what re-establishing contact will achieve. This is an example of being ‘stuck’, because for the woman and her children the need for contact is about re-establishing family ties, the need to belong and identity issues for the children and moving on from the mourning stages.

3. **Step-families**
Due to the extended family structures of households in Afghanistan, there may be a number of step families in one household. The client herself might be a step-mother. The examples given below uses step family structures to refer to the remarriage of an original couple which is different from the polygamous marriage family structure.
Crisis in the family means that the equilibrium of the family has been disturbed in such a way that family members are unable to cope. Remarriage often proves to be such a crisis. Remarriage is an event in the family, which does not have the same effect as the first family formation and should never be treated as such. Divorce changes the shape of families and can force individuals to rethink their roles and self-image. Remarriage also has this effect.

When a new second parent joins a family that has been organised as a single parent family, a number of aspects of the daily family pattern have to reorganise themselves to include new functions (from step-father or step mother), and a loss of certain functions for each member of the family.

Stepfamilies, considered as a group, include certain structural differences from first families that are often neglected or deliberately ignored by the families themselves. There is often a reluctance in stepfamilies to be open or talk about the original family structure and the general social tendency to conceal ‘step-familiness’. Professionals also often find it difficult to talk about the patterns of the original family.

The structure and formation of stepfamilies brings with it intrinsic complications that the experience of replacement brings for a step parent. The step parent has to accept the co-existence of an alternative parent (who is absent, but living) and whose absence is mourned by the children who may not express their feelings openly. Stepmothers, in particular, experience problems of becoming an ‘instant parent’ and are pressured to create a satisfying domestic life for the family - in which they take responsibility for the emotional and physical well being of the children. Stepfathers tend to see their role primarily in terms of the material and emotional support they could offer the children’s mother, and the subsequent increased well-being of the family as a whole. It is easier if the children are younger.

There is often as assumption or a desire with couples in newly structured step families that the new marriage will make up for the wrongs of the past or that they would have learned valuable lessons from the past experiences. Sometimes, there are fears about repeating negative patterns from the first marriage.

In addition, to adjusting to the marriage and her new role as a stepmother she also has to cope with the responses and feelings of the extended in-laws family. Whether the marriage is viewed positively or negatively – inevitability there will be comparisons with the first wife.

**Structural features of step-families**

1. Children in each stepfamily, have two biological parents, only one of whom is living with them at any one time.

2. Continuing relationships and tensions between divorced couples may be expressed in small but powerful ways that exist between stepparents and children. E.g. winning children with gifts and clothes. Or, the extended family may also contribute to the tensions between the two families.

3. Children have to cope with movements between two houses, as well as different rules and expectations at each home.

4. Roles of stepmothers and biological mothers are different and stressful. Comparisons hurt.

5. Fathers have a hard time, emotionally managing how a stepfather can take over their role.
4. Polygamous marriages

Women rarely consent to their husband’s decision to take on another wife let alone a third or fourth wife. There is more acceptance of the husband’s decision to take another wife when the couple is childless. Polygamous marriages remain the domain of male rule, desire and wishes, with little consideration for the impact or feelings of their wives. Some men take on a second wife solely to take care of their elderly parents. Like in step families, there is also a tendency to conceal polygamous marriages in families.4

The age of the husband, length of previous marriages, the number of children involved with each wife, and the ages of new wives changes the equilibrium and the structure of the family. While, polygamous marriage might seem like one big family, its structure is based on different family units; with the wife and her children forming one unit - with the husband as head of each unit. Like in step families, re-marriage often proves to be a crisis to the previous wife/s (and sometimes to the new wife), as the effects will impact on roles and responsibilities, changing relationships, emotions, tasks, finances and physical space in the house. It will also involve negotiating new functions and a loss of certain functions for each of the family units - such as the new wife being given more or less control over household expenditures than the first wife.

As stated above jealousy, competition and rivalries based on status, position and access to resources and emotion/sexual relationship with the husband are all sources of tension and conflict with the family. The varying degrees of these tensions and conflicts will be dependent on factors of ages, length of marriage and children held in common and the reasons why the husband has taken on additional wives. In some cases the first wife is neglected, excluded and isolated and the husband no longer provides for her or tells her to leave. In other cases, the new younger wife is ill treated by the older wife or wives and the in-laws.

A relationship between a husband and wife is an intimate one, in which sex is an important factor; this does decrease with age or the length of the relationship. In polygamous marriage, when this ceases with one co-wife, usually with the first wife, this also signals the end of a relationship. In a monogamous marital relationship it is possible to re-kindle the sexual side - including the intimacy and work through emotional difficulties. In a polygamous marriage, the sexual desires and needs are fulfilled by another younger wife or wives – where the need for first wife is redundant - unless, another role and function is negotiated with the husband that has some kind of intimacy, such as becoming his confidant or close friend. The ending of this relationship maybe concealed and not acknowledged by the couple themselves, and other problems and conflicts present themselves as a crisis. It is also important to be aware that monogamous marriage relationships go through certain life cycles. For example, married couples look forward to the marriage of their children, anticipating getting old together, arranging marriages of their children and being grandparents. The husband’s remarriage (or remarriages) means he goes through these life cycle and events again with his new spouses, and the first wife is out of this process and stages. These issues are very painful for the first wife increasing her sense of insecurity, both emotionally and physically.

4 Much of the information on polygamous marriage is based on my experience in Afghanistan of working on cases, friendships with women, training workshop, social occasions, and discussions with women in villages and focus groups to some 500-600 women over a three year period. In all my time, I did not meet a single Afghan woman who agreed with polygamous marriage or approved of them. The majority of women complained bitterly about the abuse of men in this area. Even women who were in polygamous marriage due to infertility would have preferred for their husband’s not to be re-married. I only met three couples who were childless, where the men refused to take on a second wife. These couples were all professional doctors or lawyers, they told me that they did not want to re-marry as this would hurt their wives and if Allah had not blessed them with a child there was no reason for them to further hurt their wives.
Lines of authority/control and the boundaries between adults and children is another potential source of conflict and emotional difficulties in polygamous marriages. Children mirror the behaviour of adults and often take clues from adults around them. Children, depending upon their ages, will react to the conflict around them in their attitudes and how they behave. For example the younger ones might be confused and the older ones might take the side of their mother, against their father and the other wives, or take their father’s side against their mother or the other wives.

Women in polygamous marriages have very little options but to find ways of managing a family household where the husband is shared and the children are held in common. In the best situation, the co-wives manage to work out relationships between themselves, and may become friends and sisters who support each other. The childless wife becomes a loving surrogate mother to the children of the second wife. The younger wives out of respect will treat the older wife as an ally in deference to her age and status. The trade off is usually that the older wife retains control of the family in decision making, and the younger wife favouritism and special treatment by the husband is tolerated. In some ways the older wife may be relieved to have a less sexual active relationship.

There are power struggles within the polygamous family structure and there are also power struggles between the families of the wives and the in-law family. These conflicts will usually be based on social status and stigma and the economical sphere relating to inheritance, property and land. These conflicts can arise because:

- The husband is unable to financially provide equally for his wives and children.
- The husband returns his first wife to her own family but refuses to allow her to divorce.
- There is disagreement about the division of land, property and finances in the eventuality the husband dies between the wives and their children.
- Loyalty and alliances within the family and between the wider family members.
- The division of land, property and finances with the husband’s brothers as the family wealth might be held in common. His children especially male children reduce the share the brothers would inherit.
- A new wife is not accepted by her in-laws and this is either openly displayed or concealed but emerges in the way ways the new wife is treated.
- The woman’s family disputes re-marriages (i.e. goes against the marriage contract) – i.e. husband agreed not to re-marry. They might demand financial compensation and a divorce (depending upon the woman’s age and if she has children or not).
- The husband’s own family is against re-marriage due to his age (i.e. too old) when other males in the family are unmarried or have not taken on additional wives.
- The husband’s sons from previous marriages are of marriage age but finances controlled by their father are spent on his own wedding i.e. bride price rather than marrying his sons.

The source of conflict in polygamous marriage is many as the examples above illustrate. These may emerge as a crisis or problems that family mediation would need to address. The family mediators need to be aware of the various configurations of family structure and relationships and what is presented as crisis and what might be the underlying issues that are concealed. It is hard for women to talk about some of the real issues that cause them distress, such as jealousy and conflict around sexual issues and problems. This may be one of the key issues, along with others.
It is hard for women to be in polygamous marriages. It gives women the message that they are in someway inadequate or lacking for their husband to want to take another woman. Issues of self respect, dignity and self worth are at the forefront. There is a contradiction in such societies which punishes individuals for zina, but allows for extra-marital relationships for men so long as these are in the confines of a legal marriage for men. It reinforces the idea that women are inferior, unequal and a commodity.

**Guidance for facilitators**

- Each participant will have a different level of understanding about the family. Families are good at concealing sources of scandal or conflict from younger women and children. Nevertheless, younger members are aware of things ‘not being quite right’.

- Ask participants if they remember the buttons exercise from the counselling module – invite brief summaries of the exercise.

### Activity 6.7.1 Family structures and function – buttons exercise (dyad exercise)

**Time:** 40 minutes in dyads and 20 minutes feedback in large groups

1. Ask participants to get into pairs or select pairs yourself to split up groups of friends.

2. As in the buttons exercise – one is the client and the other the family mediator – the family mediator’s role is to facilitate this process by asking question to clarify and understand on areas listed in Q4.

3. Give each pair a flip chart paper and buttons.

4. The participants will be familiar with the buttons exercise used in the casework module. This time the participants are not looking at relationships as experienced by them as close, far or distance. They are to lay out the family kinship structures as it relates to their own family - it should include your own family, the units within your family (brother’s wife/s and their children, the wife own family), your mother and father family (his brother and sisters families) your in-laws. It should include step families and polygamous marriages.

5. The aim is to lie out the client’s wide family kinship network – it is likely to be large and complex, this is o.k. The client is to explain the kind of family structure these units are individually and collectively to the family mediator. What kind of relationships exists between these units – are they strong, healthy, close or distant? Is there regular or less frequent contact? Where are relationships weak – and why? What are the actual or potential sources of conflict within and between these family systems? How do these conflicts emerge?

6. Each dyad has 20 minutes to present their family kinship structure.

7. Remind participants of the rule on feedback (discuss issues and themes but not personal information )

### Large group - discussion questions

1. How did they find the activity? Was it useful or not, explain why?

2. Ask participants whether they are now familiar with different kinds of family structure?

3. What kind of issues emerged in terms of strengths, weakness and sources of conflicts in different types of family structures?
4. What kind of new perspectives or issues that participants had not thought about before were revealed in this activity?

**Activity 6.7.2 Divorce, step-families and polygamous marriages (lecture)**

<table>
<thead>
<tr>
<th>Time: 25 minutes</th>
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<tbody>
<tr>
<td>1. Present a lecture from the background information.</td>
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<tr>
<td>2. It is best to do this in stages – accompanied with questions and answers.</td>
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<tr>
<td>3. As much as possible, use the issues and themes that emerged from the activity 6.7.1. – if they were covered in depth do not go into many details but make short brief reference to them.</td>
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<tr>
<td>4. Illustrate with examples from your own experience and/or encourage participants to give example from their own experiences.</td>
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<tr>
<td>5. You might want to end the lecture by asking the participants to give examples of how the verses in the Quran could be interpreted in a positive manner for woman.</td>
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**Guidance for facilitators**

- As this is an area that impacts on women and cases are usually related to such issues, it would be a good idea to use examples for role play that participants are working on in their communities or agencies.

- Depending on how well the participants are doing with principled negotiations in the family mediation, it would be a good idea to practice family mediation skills a number of times with different cases from the participant’s experience. You might want to divide the group in two – with one family mediator, participants for family roles and one observer. This will enable more participants to practice skills of family mediators.

**Activity 6.7.3 Latifa’s marital problems (role play)**

<table>
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<tr>
<th>Time: 2 hours or more</th>
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<tr>
<td>1. Case study</td>
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Latifa is 40 years old, she has been married to Shamshad for 22 years and they have 6 children. Their older son is married with 2 children, her oldest daughter is also married, their four remaining children comprise of three daughter aged 16, 14 and 12, and they have a 9 year old son. The family has sufficient economic means. Their household consists of Shamshad’s elderly mother (his father is deceased), and his three older brothers (and their wives and children). Shamshad’s 2 sisters are married and living within their own households. Shamshad decided to re-marry his best friend’s daughter who is 20 years old, in exchange for his daughter, who will marry his friend’s 28 year old son. In this arrangement Shamshad can avoid the bride price. His mother and brothers are against his re-marriage seeing no reason why Shamshad needs to have a younger wife; they would prefer that this girl is married to his brother’s older 20 year old son. The family, including Latifa, tried to convince Shamshad that this is not reasonable, that it does not look good for the family and it is against Islam. Shamshad does not take any notice of anyone and the marriage goes ahead.

Shamshad is very happy with his new wife, Fatma and spends all his time with her, treating her in many special ways. It seems to Latifa, and his own family, that he is obsessed with his new wife. Shamshad takes Fatma’s side on every dispute and argument. Shamshad over the last four months or so has stopped sleeping with Latifa and undermines her authority in the
household. Fatma also manipulates the situation in the knowledge that Shamshad will take her side against Latifa, and his own family. Since Fatma became pregnant two months ago, the conflicts has gotten worse in the family - to the extent that Shamshad has told Latifa she can return to her own family, if she cannot accept Fatma, and he will not give her money. The burden of housework is now all on Latifa, as Fatma is not allowed by Shamshad to do any work. On the last occasion, he told Latifa he had no intention of sleeping with her again. While she has support and respect from the rest of her in laws, Latifa finds the situation intolerable – she feels humiliated and degraded. Her own family has been rather shocked at this turn of events and feels 'helpless'. She has come to you for help.

2. Preparation stage
The group has 30 minutes to prepare with the group facilitators leading this process.

a. What are the key issues here emotionally and practically for Shamshad, Latifa and Fatma?

b. Describe the responses of the wider family and how Shamshad’s and Fatma’s marriage impacted on them, their vested interest and how this new marriage is perceived.

c. What is likely to help Latifa, Shamshad and Fatma move from this entrenched position and what is likely to stop them from moving on?

d. What kind of information do you still need on the family?

e. What is the best BANTA for Latifa, Shamshad and Fatma to co-exist within the family?

f. Who should be involved and invited to the family mediation process from the family?

g. Is mediation the best way to move on this case or would other methods of casework be more appropriate?

h. Is it a good idea to interview other members of the family individually, besides Latifa before the mediation processes?

i. What is the basic plan for family mediation – who will be invited, how many times should the family mediators meet the family altogether and in smaller groups, the length of each family mediation session?

j. At this stage, the family mediators do not have to cover case monitoring and follow-up on cases as this will be covered in later sessions.

3. Select participants for the role play (ask participants to volunteer for the roles)

a. Two volunteers for role of family mediators (new participants).

b. Latifa, Shamshad and Fatma and others from the family the group decided are important to involve in the mediation process.

c. Participants are to develop the role they are given, as described in the other role plays.

d. The rest of the group will act as observers, and the group facilitators should give them specific tasks to observe on the mediation process – skills, content, and implementation of principled negotiation for the four areas and management of family dynamics and so on.

e. Ask one participant to take notes on agreements reached to form a basis of a contract to be undertaken in later session on contracts. (A different participant who has not taken notes in previous sessions)

f. Each participant should have name tags which can be seen at a distance, it should state their name and relationship to Latifa.
g. Give the two family mediators 5-10 minutes to prepare for the mediation sessions and arrange the room. This is also sufficient time for others to get into their role.

h. The two family mediators should say how they will conduct the session i.e. interview Latifa on her own and than the family mediation.

4. The actual role-play
   a. Allow sufficient time for the role-play. The time duration will depend on the plan; do the family mediators want to conduct individual interviews first before starting the family mediation session?
   b. If mediators undertake individual interviews ask observers to give feedback on the individual interviews – observation skills, use of open and closed questions, paraphrasing and summarising, gaps and strengths on the whole process and so on.
   c. If the family mediators are experiencing problems with the mediation itself – take time out and discuss what the issues are and help them to manage it different ways. Than resume the role play.
   d. As in previous session it might help the family mediators if after each main stage, they stopped and took time to reflect on the process. Only do this if the mediators are struggling, if it is flowing well than continue. The family mediators before starting the next stage should summarise the common understanding of issues before moving. This also indicates to the family they have to move the issues on.

5. Feedback
   a. As in the previous session, allow for a quick de-briefing by all participants on how the process felt. Do not at this stage allow participants to be caught in their role and discuss their particular roles or what happened in the role play – it’s just a de-briefing on how they felt.
   b. With participants still in role – ask the observers to give feedback to the family mediators on the task allocated.
   c. Ask the family mediators what they felt were their strengths and weakness in this mediation session and not to respond or defend feedback received. They are to listen and reflect on issues.
   d. Now ask participants to de-role as explained in previous case studies.
   Facilitate a discussion on issues that arose out of the role play – on difficulties on techniques, implementing a principled negotiation stance on the mediation process, management of group dynamics, skills that have improved and those that still require further work. The focus should be on the gaps and difficulties. Because this role play focuses on issues that are present for many women – feelings of anger, helplessness and inequality for women are likely to emerge. Allow time for venting of these feelings (within a time limit).

Large group – discussion questions
1. In this role play both Latifa and Fatma are if you like victims of the male patriarchal system in which both have little control over their lives. Would the family mediation have been different if Fatma had asked for help and support? Explain your reasons.
2. In general, what do participants feel about polygamous marriages? Is it acceptable or not to them as woman, despite it being allowed in Islam.
3. Is polygamous marriage something that women in Afghanistan would like to advocate to change such as in Turkey, Morocco and India? Explain your reasons.
Session 6.8 Use of contracts in family mediation work

<table>
<thead>
<tr>
<th>Length</th>
<th>2 hours and 30 minutes (add more time as required)</th>
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<tbody>
<tr>
<td>Overview</td>
<td>This session focuses on writing a contract on agreements made during the family mediation process. It also explores the purpose and uses of written contracts and its limitations i.e. it is not a legally binding document, it relies on goodwill and spirit of openness and honesty of family members involved to solve problems. The contract should be agreed upon based on ethical principles (not forced).</td>
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| Learning objectives | 1. To understand the aims, and limitations of a written contract in family mediation, including limitations.  
2. To be aware that a written contract is a positive step towards resolving problems and issues, nevertheless explicit safeguards need to be made and contingency plans put in cases of non-compliance to the contract.  
3. To practice drafting written contracts based on the case studies used in role plays. |
| Preparation & materials | ▪ Familiarisation with background information.  
▪ Photocopies of handout on marriage contract.  
▪ You might also want to photocopy for the participants guidance given on writing a contract for use in the small group discussion as well as for participants to have as resource material.  
▪ Flip chart papers and markers. |
| Session type | Lecture, group activities and group discussion. |

Background information

Around the world there are examples of courts requiring men to adhere to a court condition (i.e. court orders to attend anger management classes in Canada) on VAW cases. If the male perpetrators do not comply with this court condition they will face a prison sentence, this motivates the perpetrators to comply with the conditions of the court order and hopefully also as a motivation to change. Olakh family mediators also work with the client on legal issues as well as provide practical support to the woman such as helping her collect her personal belongings from the house or prepare her defence for litigation. There is if you like a ‘back up’ plan if family mediation does not work.

In Afghanistan, while contracts are used with conditions as part of a family mediation process by MoWA, INGOs, NGOs and others, it is not a legal contract i.e. you cannot enforce the contract by law, if the agreements are not abided by the family or perpetrator. However, you could use the written contract or agreement as evidence if the violence/abuse continues in court proceedings.

A contract drawn up in a family mediation process is a mutual agreement between all individuals involved, based on goodwill and spirit of openness and honesty. It serves as recognition that this is the best way to resolve the problems/conflicts within a particular family case. Since the jirga/shura method of resolving disputes is widely used and respected in Afghanistan, there is
reason to believe that a contract drawn up in a family mediation process will be honoured by individual family members. Nevertheless, in the contract you need to agree to safeguards through case monitoring and follow-up for a time limited period, including providing additional support to deal with difficulties. Case monitoring is a sort of deterrent that provides safety for the client.

A contract needs to be carefully written up, and should be straightforward, specific, concrete and realistic (doable). General or vague statements are not useful in a contract. It also includes the roles and responsibilities of the family mediators and other professionals who will also be involved on the case, such as monitoring by village elder or individual counselling for the client.

A contract is plan of actions and responsibilities that have been negotiated with all individuals of the family; it is a tailor-made contract that is specific to the client’s case. It should cover the following issues:

1. Names of the client and individual family members.
2. Address and mobile numbers of the family.
3. Dates of the family mediation and the venue.
4. The names of the family mediators and their agency/community organisation.
5. The purpose of the contract - it should include 1-3 statements on the main purpose such as to ensure that the client is not physically abused and ill treated, and to ensure that when the client is returned home no harm shall be done to her.
6. Specific responsibilities and actions agreed upon by individual family members and the client to resolve the problems or concerns. These should be detailed and thorough so that each individual family member understands what is expected from them in solving the problems and concerns.
7. It should state the contract comes into effect immediately and is binding on family members, regardless of changes of circumstances or if other issues emerge. It is the principles of the agreement which should not be changed even if the family re-structures or moves.
8. Are there any deterrents if the conditions of the contract are broken such as what happens if the husband continues to use violence - these should also be stated clearly. This should have been part of the process of family mediation. In such cases, it would be useful to include that the husband agrees to give permission for a divorce as this is usually difficult to obtain later. Or, if violence continues the client will take legal proceedings.
9. Case monitoring – depending on the individual circumstances of the case and severity of potential risks this might be every other day in the initial stages, decreasing to weekly and then monthly. The monitoring can be revised and changed at a later stage, depending upon the individual circumstances of a case. It should specify who will be undertaking the case monitoring - it should be the family mediators as they are familiar with the case. Additional monitoring of the family can be negotiated with the village elders and others in the community; this should be agreed upon with the family. Or, the family might have suggested these respected individuals themselves.
10. Follow up support – specify if any other professionals or community, will be involved in offering support to the family and what this will entail.
11. Once the contract is written up, it should be read sentence by sentence to the family (some members might be illiterate) and agreed upon. There maybe changes or amendments that the individuals members of the family would like to include – these should be helpful and supportive, not ones which lead to disagreements and backing out or back tracking.
12. The contract should be signed by the client, all individual members of the family and both the mediators (with the date).

13. A copy of the agreement should be given to the client, family and the family mediators. Depending upon the province and which other agencies were involved – a copy may be needed for the agency file. It might be a good idea to routinely keep a copy with DoWA or AIHRC as a record and for case monitoring and statistics.

The family mediation and contract is the first step in resolving problems, the difficult step will be for the family to implement these changes. Individual cases will require different support and intervention to help them manage such changes – additional follow up support might also include on-going individual counselling for the woman, couple counselling or family work.

Case monitoring and follow up work is also about ensuring the safety of the client. As discussed in previous sessions it is difficult to predict outcomes in individual cases – the family may not be acting in good faith and this can only be checked through monitoring of the case. Any new information about the safety of the client has to be addressed in the ‘here and now.’ Her safety will have to be continually monitored throughout the mediation process, contract-writing and follow-up stages.

A contract needs consensus from all the family members and to have been created based on the principles of good negotiation. The use of force, pressure, or manipulation by the family mediators or by individual family members means the contract and negotiation has failed or broken down. An agreement made under such circumstances has little or no chance of working. Contracts agreed where there is use of intimidation, coercion, threat and ultimatums carry with them implications of force and violate individual’s rights and are unethical.

### Handout 6.8.a Draft of marriage contract

I, Selma Begum, agreed to the marriage with Fazil Mohammed. These are the conditions of the marriage contract, to be agreed as part of the nakeer on 27th November, 2006.

1. Fazil Mohammed shall pay a bride price of 30,000 Afghanis, including the costs of jewellery, clothes and the wedding party consisting of 300 guests.
2. Fazil Mohammed, will not take a second wife. If he does than he has to give permission for a divorce.
3. On the event of a divorce, Fazil Mohammed will pay maintenance and alimony to support me for the rest of my life, including providing reasonable accommodation.
4. At the time of divorce, if there are children, I will have custody of the children and they will remain with me. Fazil Mohammed with have contact and visitation rights and he will also provide financially for the children.
5. The children will be entitled to equal share of the family property and land.
6. Fazil Mohammed and his family will allow me rights to visit my family regularly.
7. Fazil Mohammed agrees that he and his family should not move to a house, which is far away from my own family.
8. Fazil Mohammed gives me permission to finish my studies.
9. Fazil Mohammed will allow me to work.
Guidance for facilitators

- There is usually resistance to writing by women. This can be due to combinations of factors such as; lack of confidence, lack of practice in writing, poor literacy skills and so on. It is useful for women to work in pairs or groups of three to do the writing, in cases where women are semi-literate, or illiterate, link them with literate women.

- The women should also think of ways of gaining support in drafting contracts and agreements with individuals in key agencies/communities who could support them such as DoWA, AIHRC, or even the legal prosecutors or defense lawyers.

- Activity 6.8.1. is an exercise which gives an example of a contract which has little chance of success. While, Selma is understandably trying to protect herself – the contract is unlikely to work because she has not discussed or negotiated these issues with her future husband or his family.

Activity 6.8.1 Marriage contract (small group discussion)  
Time: 30 minutes discussion and 10 minutes feedback for each group

1. Divide the group into two groups - they can select a name for their group.

2. Explain that in Islam it is not unusual to have a written contract with certain conditions agreed such as if the husband takes a second wife, the first wife has right of divorce. The marriage contracts are legal binding on certain issues if these are specified in the national law. In Afghanistan, the meaning of the marriage contract has expanded to include issues the woman’s side demand either to control or safeguard the interest of the woman, which has usually been outside the remit of marriage contracts.

3. Hand out copies of the draft marriage contract by Selma Begum or read the conditions contained in it.

4. The task of the group is to discuss this marriage contract with regards to the following points.
   - What are the strengths and weakness of Selma’s marriage contract?
   - What problems do you envisage with this marriage contract – is reasonable, fair and appropriate?
   - Do you think this marriage contract will be accepted by Fazil Mohammed and his family? Explain your reasons?
   - What kind of message does this contact give to Fazil Mohammed and his family and will it have any consequences on Selma Begum?
   - How would you have drafted this marriage contract? What would be the main difference? What changes would you include?

Key discussion points

- A marriage is a contract in Islam but a marriage is also entered into from the basis of goodwill and faith and hopefully to build a life together. Imposing or demanding certain conditions destroys the goodwill and faith if they are not agreed upon and negotiated. It can also put into motion a source of conflict between the families and couple.

- In Islam, certain conditions relating to finance, inheritance and divorce can be set out in the marriage contract and this is usually agreed upon beforehand, and not on the day of nakeer.
Similar kinds of contracts are also used in western countries, they are called pre-nuptial agreements. These are always based on financial arrangements in the eventuality of divorce. Pre-nuptial agreements are generally designed to limit the amount of money one spouse has to pay another in the event of a divorce. However, pre-nuptial agreements do not apply if there are children from such a union, in such cases the court will award maintenance or alimony to ensure both mother and children are sufficiently provided for.

Activity 6.8.2 Guidelines on written contracts (lecture) | Time: 25 minutes
1. Present a lecture from the background information on drafting written contracts.
2. The participants should be familiar with the guiding principles on safety, confidentiality, protection and consideration for ethics in principled negotiations. These should be the guiding principles to be included and reflected in written contracts. Ask participants for their ideas on what important points should be included when writing contracts.
3. At the end of your presentation – facilitate a short discussion on difficulties in writing and where to get additional support to have the contracts typed and put on computer and where the signed master copies will be stored.

Activity 6.8.3 Drafting a contract on family mediation agreements (small group discussion) | Time: 30-45 minutes in small groups and 15 minutes for feedback for each group
1. Divide the group into three groups, ensuring that the allocated note keeper on each of the above session is in separate groups.
2. The task for the groups is that each group has to draft a contract and each group is allocated the case of Selma, Zara and Latifa, preferably with the note keeper who worked on the same case.
3. The written contract does not have to be a perfectly worded agreement but should contain the main essence of a contract, as covered in the background information.
4. The written contract should be based on the agreements that were broadly agreed upon in the family mediation relating to the case.

Large group – discussion questions
1. What did the participants find difficult and helpful in writing the contracts?
2. What kind of differences and similarities emerged in the feedback of the three case studies in writing the contracts?
3. Did the guiding principles on principled negotiations and writing contracts give you sufficient support to write contracts effectively?
4. Will you use written contracts for all family mediation undertaken? If no, explain your reasons.
5. Are written contracts useful in other methods of case work (i.e. group work, admission to safe house or other residential setting)? Do you think you might develop written contract to other areas of social work?
Session 6.9 Follow up support and case monitoring

Length | 1 hour and 40 minutes
---|---
Overview | The process of family mediation and contract writing is an important step for families who have agreed to resolve problems. Families need varying degrees of support to help them to ‘stick’ to their agreements. This session considers ways that families can be supported to manage their problems and issues. It also highlights the importance of case monitoring, client safety and how to deal with problems when agreements about safety and emotional well-being of the client are disregarded.

Learning objectives
1. To understand the difference between follow-up support, case monitoring and case evaluation.
2. To continue to learn assessment skills on risks and protection issues, as well as plan interventions on cases, after the family mediation process.
3. To learn how to plan and undertake follow up support, case monitoring and evaluation through case studies.
4. To understand and become aware of prematurely closing cases.

Preparation & materials
- Familiarisation with background information.
- Flip chart papers and markers.

Session type | Lecture, group activity and discussions.

Background information
As discussed in the previous sessions family mediation is the framework agreed upon between the client and her family. The next stage is to implement those agreements into practice and actions. Agreeing to change does not ensure it will happen - or that individuals will act upon them. Here we can say that, the spirit and intentions agreed upon in the family mediation are positive steps, as they acknowledge openly the problems, concerns and issues. However, it does not necessarily mean that individuals possess the skills to manage these changes; it is very easy to step back into old patterns of behaviours and attitudes at the first sign of problems or conflicts; especially when individuals are emotionally insecure, fearing rejection and hostility. There is also the possibility that families will manipulate the family mediation session to ensure the return of the client and then will break the agreements. It is not unknown for families to move houses (or disappear) in certain types of cases, such as reintegration of women on exit from prison, due to issues of stigma.

Follow-up support is important to keep the momentum of the family mediation agreement, in the form of family work, to manage the problems and concerns of the client. It also demonstrates to the family the commitment of professionals to support them with the problems they are experiencing. Feelings and experiences in families have a history - for change to take place (as in counselling) it involves working on strengths, developing new perspectives and skills, and helping individuals to use these new perspective and skills to make change. For example, in the case of Latifa, family work might include having Fatma and Shamshad to work on the process of re-adjustment of roles and changing family structures - seeing how this impacts on them and the
wider family could result in Latifa being more included and valued by Shamshad, lessening the tensions and competition between Latifa and Fatma. Or, family work could be the catalyst in which Latifa and Shamshad are able to acknowledge that the marriage is over, (and the solution is not a divorce due to the children and finances), but that they are able to discuss a different role for Latifa in the family unit that will be respected by Shamshad and Fatma. While, this is not ideal, it moves the situation beyond concealing the real issues and works on different ways of managing living together. Latifa might continue to mourn the end of the relationship, but at the same time it frees her emotionally and this might enable her to focus on other interests and her own strengths to make changes such as attending income generating programmes or she argues for less restrictions imposed on her.

The purpose of case monitoring overall is to ensure that the agreements made in the contract are being kept in particular on issues of safety, protection and well-being (with the frequency of these visits dependent on the severity of risks and concerns). Usually, case monitoring plans involve frequent visits in the early stages and decreases over time. The professional network often assumes far too early on that things have settle down in the family and prematurely stop case monitoring. From past experience on cases, it can be seen that problems often emerge much later on – when the support systems and follow-up becomes less frequent. This is when “disappearances of women” are reported. There needs to be a continuous assessment of risks to the client – any breaches in the agreement may require re-thinking actions and new plans. Sometimes, additional support can be very helpful. However, if the violence does not stop, the client will have to re-think what she wants to do now - does she want to divorce, separate and live with her own family or other relatives or take legal actions? In these types of cases if there is not the commitment towards change by the family that can be sustained, family mediation is a short term solution that averted the crisis until the next time.

There is a tendency and desire to prematurely see the case as ‘resolved’ and ‘closed’ by those involved in working with the family. Many professionals, like the family, want to see successful outcomes, and view their interventions as useful. However, family mediators and caseworkers need to guard against such premature closures of cases, and in cases where risks and concerns were rated as high, be prepared for longer term monitoring and follow up, not just limited to one or two visits in the early stages.

Before closing the case an evaluation with the client and family is required, using the contract as a basis on which to determine what was achieved - and whether they were successful, or not, at making the agreed upon changes. It is a closure, as well as an assessment, of whether the family will be able to sustain the changes. Set backs and failures are fine so long as they are part of the learning process - a family’s willingness to acknowledge setbacks is a good indicator that they remain committed and motivated. Families that report everything is fine, well and o.k. maybe concealing problems.

Each individual case is different – while case monitoring is an important process it should also always include additional support to the client and family to manage the problems and concerns in ways that are constructive, through individual counselling and family work.

Guidance for facilitators
- The activities below are concerned with reviewing and consolidating learning.
- It highlights for participants that the family mediation process is not the end of the work with the family but involves on-going support and case monitoring to ensure the safety, well-being and protection of the client.
Activity 6.9.2 examines the processes of case monitoring and follow up support and the importance of individual tailor-made plans.

Activity 6.9.1 Follow-up support and case monitoring (brainstorm and presentation)
| Time: 25 minutes |
1. Brainstorm with participants their understanding of follow-up support, case monitoring and case evaluation on family mediation work with the different types of client’s i.e. family rehabilitation on women who exit prison and other residential establishment, girls/women who run away from home/elope and those concerning VAW cases in the community.
2. Present issues from background information covering in more details issues not brought out by participants and just briefly review the ones highlighted by participants as a review.

Activity 6.9.2 Follow-up support, case monitoring and evaluation (small working groups)
| Time: 30 minutes in small groups and 10 minutes for feedback for each group |
1. The participants are to work in the same groups (i.e. the last activity on contracts) relating to the cases of Selma, Latifa and instead of Zara the group will work on the case of Fariada (family rehabilitation on exit from prison).
2. The tasks of the groups is to plan in detail for their case they are allocated (to be specific, achievable and realistic) the following:
   - Follow up support – what will this consist of in practice, how often and with whom?
   - Case monitoring (is it just monitoring or is it combined with follow up support) – will case monitoring continue if follow up support work is completed?
   - Case evaluation and closing case – how will you assess and evaluate whether the family contract that is agreed upon, follow up work and that the concerns and risks have been sufficiently addressed to close the case?

Large group – discussion questions
1. What did the participants find difficult and helpful?
2. What kind of differences and similarities emerged in the feedback from the three case studies?
3. What do they see as problematic issues on safety and protection of the client in follow-up and case monitoring work? How might they address these problems?
4. How useful were skills and methods developed in the casework and counselling modules to transfer to work on family mediation? Are there any gaps identified that participants feel they need to acquire to undertake family mediation?
# Session 6.9 Evaluation of participants and next step

<table>
<thead>
<tr>
<th>Length</th>
<th>2 hours and 30 minutes (or more depending on the type of evaluation to be done)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Overview</strong></td>
<td>This session focuses on the evaluation of participant’s development of family mediation skills and knowledge through self and peer group feedback, as well as professional development as caseworkers. This exercise is an adaptation of the Johari windows introduced in module 4 on casework and is more in-depth. Next steps focus on how participants will undertake family mediation skills on referrals received in key agencies and communities to build on response mechanisms on VAW cases.</td>
</tr>
</tbody>
</table>
| **Learning objectives** | 1. To undertake self and peers group evaluation through the adaptation of the Johari windows exercise.  
2. To use feedback from peer group evaluation to continue to develop effective skills in different methods of case work and address weakness and gaps.  
3. To use skills of family mediation to continue to build on response mechanism on VAW cases as received in communities. |
| **Preparation & materials** | 1. To revise material on the Johari windows from module 4 on casework and counselling skills.  
2. To prepare for the evaluation exercise depending on the level of where the participants are at – if they have continued to struggle with transfer of casework and counselling skills to apply to family mediation, it might be better to use the simple Johari windows evaluation exercise. If the participants have made sufficient progress, then undertake the adapted Johari windows exercise given below.  
Flip chart papers and markers. |
| **Session type** | Dyads and small group discussion, activities and large group discussions. |

## Background information

It is always useful to undertake evaluation of the participants through self-evaluation, by their peers and by group facilitators. The aim is to increase the awareness of self through self analysis and feedback by peers. In module 4, Johari exercise was introduced for this purpose; this exercise can be repeated again or adapted. An example is given below.

Alongside the self-evaluation – it would also be useful for participants to form small groups who will undertake family mediation on cases as they would come to the attention of the four main multisectoral agencies or within the communities (referrals). For professional women already working in government departments or NGOs – they will already have a mandate to work on cases; other participants might not. It is possible to negotiate with other government departments to release women to work on cases such as with DoRR, schools, DoE. They are likely to be supportive due to the lack of women counsellors and mediators available. The more systematic the organisation of participants in the group, the more effective they will be in managing referrals on VAW with skilled family mediators. Such a task can be delegated to
head of DoWA, AIHRC or VAW committee/commission if this has been established. If there is no DoWA or AIHRC, they delegate this task to government department, a CDF or NGO who has capacity to manage this kind of work.

**Guidance for facilitators**

- If you decide to do the Johari windows as shown in module 4, you should follow the guidance provided there i.e. to give this as homework and leave sufficient time in the workshop. Otherwise, you should do the evaluation exercise given below which is an adaptation of the Johari windows or you can use your own evaluation exercise that you think is suitable.
- As the participants are hopefully more confident, the evaluation should be at a deeper level than previously, and at the same time be more specific and cover a wider range of areas.
- It is the responsibility of each participant to record the feedback received from the evaluation for their own learning and development.
- The group facilitators should write down on the flip chart the four areas that are to be evaluated as written below.
- The group facilitators should remind participants on guidelines for giving feedback, alternatively ask the participants what the guidelines are for giving feedback as a review.
- Group facilitators should monitor the feedback process through observation and listening to the content of feedback.
- The participants might also want to receive feedback from the group facilitators – be prepared to do this, you should either follow same guidelines on areas for feedback to be given after the small groups - or give an overall feedback encompassing points from the guidelines given.
- A variation to the self and peer evaluation activity below proceed with points 1 - 3, but the feedback is given in a large group instead of the small group of four - start with one participant's self-evaluation, then the dyad selected gives their feedback and the group facilitators, until all participants have given and received feedback. Participants might prefer this method. This will require more time.
- It is really important that you facilitate the process of how participants will use the family mediation skills gained to work in the community. It is not training for training sake, but has to support the development of skilled women to work on VAW cases.

**Activity 6.9.1 Self and peer assessment (individual and small group exercise)**

<table>
<thead>
<tr>
<th>Time:20 minutes individually; 40-50 minutes in dyads; and 40 minutes feedback</th>
</tr>
</thead>
</table>

Each individual participant evaluates herself in the following areas on their own:

- 3 areas of strength and 3 areas of weakness in their skills in family mediation with examples of how they demonstrated this during the workshop.
- 2 areas of strength and 2 areas of weakness in how they worked as members of group in this workshop, again give examples of how they demonstrated these during the workshop.
- 3 examples of improvement in their counselling skills giving examples and 3 areas where they still consider they need to develop further.
- Two examples of how they were able to transfer learning gained from previous modules to family mediation.

**Activity 6.9.2 Next steps – undertaking family mediation in the community (large**
group discussion | Time: 30 minutes

1. Group facilitators are to reinforce the objectives of the workshop as building capacity and skills of participants to undertake family mediation work on referrals in key agencies and communities.

2. What are the participants’ ideas on how to organise the management of referrals requiring family mediation? Such as how will key agencies and communities know about trained family mediators (such as list of names and contact details with DoWA, AIHRC, the police and so on)? How will participants work jointly, will there be a support group, and/or a list with DoWA to co-ordinate referrals, and so on.

3. Time commitment from participants to undertake family mediation work, this will be more of an issue for those whose agency mandates are not working on VAW issues i.e. school teachers. It would be good if an agreement is negotiated by DoWA, or another agency, (i.e. UN agency) and the agency gives an agreement to release the participant from employment i.e. one day a week or fortnightly. A formalised written agreement from the head of agency gives legitimacy to participants.

4. What are the other practical issues or difficulties that participants think might come up? What are the possible solutions? Is there support available from the professional network?

5. At the end of the discussion, there should be a draft of an action plan on how the participants will take forward the work on family mediation on VAW issues. Specifying who will do what by when.

6. Agree a date for a recall day in about three month’s time.

7. The group facilitator should type up the draft action plans with date for a recall and circulate this to the participants as soon as possible.
Session 6.10 Ending rituals on family mediation workshop

<table>
<thead>
<tr>
<th>Length</th>
<th>2 hours (dependent on activities selected)</th>
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<tbody>
<tr>
<td>Overview</td>
<td>This session marks the ending of the workshop through rituals to appreciate the group participants as well as to symbolically inspire them to take forward what they have learned.</td>
</tr>
</tbody>
</table>
| Learning objectives | 1. To understand the importance of endings and to mark them as significant for the participants through rituals.  
2. An opportunity to appreciate and thank each participant and group facilitators. |
| Preparation & materials | • Familiarisation with background information.  
➢ Dependent on activities selected for ending rituals such as information packages.  
➢ Preparation for party to be done 1-2 days in advance.  
➢ Flipchart papers and markers. |

Background information

As discussed in module 4 on casework and counselling it is important to mark endings in workshops of a longer duration – especially those which involve the participants making ‘changes’ on a personal level through sharing of experiences. When participants get to know each other on a deeper level and when they may, or may not, continue to work with each other and attachments have been formed, it is helpful to mark the ending of the workshop with rituals.

Please refer to module 4 on casework and counselling for guidance on areas to be covered in the ending of workshops. A number of activities were suggested - it is not a good idea to repeat ending rituals that participants have already undertaken in previous modules. As much as possible the marking of endings should continue with the theme of the workshop. The following is just one activity; you might decide to do different activities.

1. **The tree of life** – a tree is a good metaphor of families to promote positive and constructive role models for individuals, as it focuses on the present and the future. A tree like a family needs to be nurtured and cared for, to have solid roots, to grow and develop and to be able to bear fruit. For each individual in the family and society should be healthy, strong, safe and have a good sense of self (i.e. creative, imaginative). The tree represents society as a whole.

   The participants are to jointly draw a tree with strong roots in the earth, the trunk, branches and fruits, each part of the tree are inter-linked but have different meanings.

   **The roots of the tree** – are the foundation of families in society if these are positive and strong it will nurture other aspects of family life such as values and norms such as principles of non-violence, gender equality, monogamous marriages, and love.

   **The trunks of the tree** – are the pillars of what holds and sustains the families in society i.e. how will positive and nurturing aspects be maintained in families i.e. education, shelter, types of marriages, laws and so on.
The branches of the tree – are different types of families in society - what messages do families receive from the roots and trunks of the tree?

The leaves of the tree – are individual members of the family, at various stages of growth and maturation – like the leaves on the tree they can be fresh, young, green, old, dried out or falling.

The fruits or flowers of the tree – is what is inherited by the next generation of children.

2. The participants are making an affirmation of changes and differences that they want to make in their own families and societies. They are to write or draw on stick it notes as many things they want to contribute to make families a positive and constructive environment for themselves, and future generations (on the five points above).

3. Give participants time to view the stick it notes and ask for clarification on symbols that are not clear as a group.

4. Participants are to individually share their thoughts of what their tree symbolises for them and what particular message they will hold onto from this family tree.

After you have finished this activity remember to do an evaluation of the workshop. The evaluation exercises are written in module 7. Some of the evaluation activities like questionnaires need to be done in advance.
List of abbreviations

Organisations/institutions

AIHRC    Afghanistan Independent Human Rights Commission
CDC      Community District Council
CDF      Community District Forum
CEDAW    Convention on the Elimination of All Forms of Discrimination against Women
MoWA     The Ministry of Women's Affairs
NGO      Non-Governmental Organization
Olakh    Feminist Documentation, Resource and Counselling Centre (India)
UNAMA    United Nations Assistance Mission in Afghanistan
UNIFEM   United Nations Development Fund for Women

Other abbreviations

VAW      Violence against Women
Module 7 | Evaluation of Training Workshops

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<td>On the job assessment</td>
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</table>

Abbreviations
Session 7.1 Introduction

7.1.1 Introduction
The purpose of evaluating training workshops is to enable participants to be actively involved in assessing what has or has not been achieved; its strengths and weaknesses, its successes and failures and come to a decision about whether the workshops has been worth the costs and effort involved. It is also a way to learn from past experiences for future work.

It enables both the group facilitators and participants to reflect upon what has happened, to review the effectiveness of the workshop, and to judge the overall value of what has been done. These are value judgments that take into account the experiences of participants and are context specific i.e. framework of local realities.

The evaluation of the training workshops is one element of a whole process of monitoring and evaluation of a project, or programme, which may or may not involve the participants from the workshop directly. For example, building the skills and capacities of women in key agencies and communities on effective response mechanisms for VAW cases, can be a main goal of a project; and the strategy is to train women on casework methods, on job training and mentoring. In this sense, the training workshops are just one part of the wider goals and objectives of a project, in this case, medica mondiale is the implementing agency with its donors.

The modules in these training workshops are part of a large project, and the main focus of the evaluation will be on evaluating the participants learning and how participants are able to use the skills learned to work on VAW issues and cases in their own agencies and/or communities. The process of evaluation should include:

- Self-evaluation of participants
- Peer group evaluation of participants
- Overall evaluation of the training workshop such as training material; objective of the training workshop; learning process; ability to transfer training to practice; content of training; training programme; venue; food; the group facilitators; the methods of trainings; exercises and activities; handouts; etc.
- Future training needs of participants to continue to personally and professionally develop and identify barriers or problems envisaged in the key agencies and communities on developing effective response mechanisms in the community such as travel costs for follow-up cases, recording cases, co-ordination of cases and so on.
- How well participants implemented into practice the training received to work on VAW cases in their agencies and communities.
- The value and cost effectiveness of the training – this involves measuring if the training has been successful or not by evaluating how many participants were able to continue work and develop response mechanisms on VAW cases in their key agencies and communities.

Training is not usually just for training sake - the increased skills, through training, should have a positive impact in improving practice on working on VAW cases.

The evaluation is always facilitated by the group facilitators, usually at the end of the workshop. In some cases the group facilitators will also follow-up through periodic recall days (i.e. checking
back with participants every 3 months periods or more) to see if and how participants are able to effectively use the skills learned in the workshop. This will usually include assessing the number of participants still actively involved, strengths and successes; weakness and failure; where the participants are concentrating on developing effective response mechanism; what problems are they encountering on case work and how are they able to problem solve; the numbers and types of cases being dealt with and so on. It is also facilitating how participants review their own personal and professional development after the training workshop.

On some projects, independent evaluators are used to evaluate the impact of the trainings based on specific criteria to assess the impact of the trainings on how effectively casework is being undertaken. These evaluations can be undertaken by national or international staff. The methods of evaluation will include individual interviews with participants, group meetings, and interviews with the clients, and interviews/meetings with key agencies and communities. At what point these evaluations are carried out is dependent on the project’s lifespan. It can be during the project or it can be a post evaluation - meaning after the project has finished to evaluate the impact and sustainability of the trainings in practice i.e. six months to a year later.

### 7.1.2 Methods of evaluation

There are many different methods of evaluations to assess the training workshops, such as questionnaires and group discussions. Because these training workshops include both professional and shura women, the methods introduced should be easily understood and suitable for literate and illiterate women. During the various modules, activities have already been introduced on self and peer group evaluation, such as Johari windows, feedback through dyads, triads and small group discussions. Various types of evaluation activities are listed below for end of workshop evaluation and for recall days.

The evaluation itself should be structured on key areas to be covered with guidelines on feedback. The key areas should be discussed with the participants, and additions and amendments can be included to ensure this is a participatory process.

In the introductory chapter various issues were discussed as to why Afghan women find it difficult to be critical when giving feedback. It is hoped the processes in the workshop would have enabled them to be sufficiently confident and competent, to analyse and give constructive feedback in the evaluation processes. Some group facilitators and evaluators think it is important to have confidentiality built into the evaluation process on issues that participants are not able to acknowledge in large group discussions. But it is important to think these issues through and to think about what purpose it will serve, the impact it will have on participants and group facilitators and the kind of ethos this generates - it can just create an environment of complaints.

As much as possible the methods of evaluation should be based on the values and principles of the training workshops – on openness, honesty, trust and transparency. Emphasising that differences and constructive criticism is healthy and promotes good communication skills as part of the learning and development process. This is also an area that participants should have worked on during the workshop and should be confident, assertive and aware that change involves critical analysis and evaluation to move a process forward.
7.1.3 Writing up the evaluation reports

After the workshop, the group facilitators should write a report and summary on the evaluation processes. The kind of evaluation reports (i.e. content) you write will to a large extend be dependent on the reporting criteria for the whole project. Usually, it is evidence of outputs to be included as part of a main report or the appendixes, such as:

- Numbers of participants trained
- Types of participants selected for training
- Registration and attendance list with signatures of participants
- Travel expenses paid with signatures of participants
- Numbers of training days
- Type of training workshop
- Number of referrals
- Number of clients supported on VAW cases
- Costs of training

In addition to facts and statistics, evaluation reports also summarise the processes of the workshop, this includes self and peer group evaluation, end of workshop evaluation and any recall days held. It also includes the group facilitator’s analysis and experiences of the workshop such as lessons learned, weakness and strengths, relevance of the workshop materials, selection of the participants, what the group facilitators found difficult and so on. The objective here is incorporating the learning and lessons learned to future trainings, and to improve in those areas.

These evaluation reports can also be used for various other purposes such for donors to monitor and evaluate the projects, parts of these reports can be used for advocacy, or as internal review of the project either to consolidate their work on trainings, to expand trainings or as a learning tool to change directions and meet needs in different ways than were originally planned for.

For example, in the mm-UNHCR project “Women at Risk” community mobilisation and community-based approaches was developed as a strategy from lessons which had been learned as a way forward. It was learned that there was value in utilising and building on structures and human resources already available in provinces and districts, rather than creating structures that would not be sustainable long term, without funding. It recognised the need to train and empower both professional women and shura women to manage referrals on VAW cases and find solutions in the communities by promoting solidarity amongst women. However, in the initial stages, community mobilisation and community based approaches, were not necessarily understood, or valued overall, by mm and donors.

It is also a good idea to ensure that you have prepared lists (in excel) for the registration of participants for each day of the training as evidence of training conducted for your main reports, with their contact details and the agencies/community they are based with. Registration should be taken each day of the training workshop, with participants signing each day this avoids problems relating to travel costs at a later stage. A list recording payment to participants for travel costs (this should also be done on an excel list) should also be kept for all participants for the whole duration of the workshop (ensure you have the separate list of attendance with you). Each participant can sign to indicate payment has been received.

Samples of excel sheets developed for evaluation purposes are in the resource CD, you can use these for summarising all trainings workshops and related topics such as: training done by our
partners and communities, case work, campaigns, activities, multipliers training and so on. It is useful to have one list which gives an overview and summary with numbers of participants and beneficiaries to include in your reports to donors and others.
Session 7.2 Review of the content of the workshop

<table>
<thead>
<tr>
<th>Length</th>
<th>30 minutes at the most.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overview</td>
<td>A review of the subject matter and contents of the training workshop towards evaluating the training.</td>
</tr>
<tr>
<td>Learning objectives</td>
<td>To remember and summarise briefly details of all topics and contents of the training workshop.</td>
</tr>
</tbody>
</table>
| Preparation & materials | • Familiarisation with background information and guidance for facilitators.  
• At hand a copy of the training programme and/or training manual.  
• Flip chart papers and markers. |
| Session type | Explanation and brainstorm. |

**Background information**

It is advised before undertaking the evaluation, (especially for training workshop of over four days or more), that the group facilitators review the content and subject matter of the workshop with the participants. By reviewing the areas covered in the workshop, the participants are reminded of areas covered in order to then evaluate the training course fully rather than the group facilitator prompting issues. Remember memory loss and forgetting is common for participants.

**Guidance for facilitators**

- Ensure you have a training programme, the training manual and/or list of all the subjects, activities and exercises in front of you.
- Prompt issues that are forgotten by participants. It is not good enough for participants to state small group exercises or a brainstorm – it has to be specific such as brainstorm on safety issues, small group discussions on consequences and impact of VAW on women and children and the button exercise for assessments.
- Do not allow participants to get into discussing the subjects at this stage.
- You should aim to get a full list of topics and subjects covered and this should be displayed for participants to see throughout the other evaluation exercises.

**Activity 7.2.1 Review of the content of the workshop (brainstorm)**

1. Brainstorm with the participants all areas covered in the training workshop lectures, topics, activities, exercises, role plays, feedback exercises, self and peer group evaluation and so on, until all have been exhausted by the participants.
2. To write down all the subject area/issues on a flip chart – so the participants can visually see what has been covered and achieved in the training workshop.
3. Ensure the flip charts are displayed so that participants can refer to this lists as they undertake the rest of the evaluation exercises.
Module 7 | Evaluation

Session 7.3  Evaluation activity: Stop, continue, start and next steps

<table>
<thead>
<tr>
<th>Length</th>
<th>45 minutes to an 1 hour</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overview</td>
<td>Evaluation exercise suitable for all levels of literacy and non literacy.</td>
</tr>
<tr>
<td>Learning objectives</td>
<td>To give constructive and useful feedback on the evaluation on the workshop.</td>
</tr>
</tbody>
</table>
| Preparation & materials | • Be familiar with background information and guidance for facilitators.  
                         • At hand a copy of the training programme and/or training manual.  
                         • Flip chart papers and markers. |
| Session type | Explanation and large group activity. |

**Background information**

This evaluation exercise is a good one because it is easy to remember and has very simple sequences. It is also good as it does not require any preparation or writing on behalf of the participants. The group facilitators just lead the exercise at each step and allow the participants to feedback.

The exercise is based on the metaphor of traffic light colours: “stop” is red; “continue” is amber; and “start” is green for “go.” You can do different variations on the main sequences of this exercise as in the examples given below. Each sequence should cover only main area (to keep it simple and focused) but it covers evaluation of the whole training course.

- **STOP:** What I did not like in the course and you should not do in future trainings.
- **CONTINUE:** What I liked and think you should continue to do in future trainings.
- **START:** What was not covered in this training but should be covered in future trainings.
- **NEXT STEPS:** What I will take with me from this course and use in the future such as actions to implement in the community or own agency, teach others, and so on.

Or, a different adaptation of the same exercise:

- **STOP:** Weakness of the course
- **CONTINUE:** Strengths of the course
- **START:** Gaps in the course to be addressed in the future trainings
- **NEXT STEPS:** practical steps participants will take to disseminate the training widely, or steps to be taken to establish and further develop, effective response mechanism in their agencies and communities.

As shown above it is simple and easily adapted to the needs and abilities of the participants. It is a free flowing exercise and you should not prompt participants – it is what they want to give feedback on. However, be aware of using loaded words such as ‘love’ and “hate” in the areas of evaluation, it just skews the issues.
Guidance for facilitator

- It is a good idea not to include feedback to group facilitators at this stage, as the evaluation is likely to be deflected away from the workshop contents.
- You need to ensure you either take notes or write the feedback on the flip chart as you will need these comments to write in reports later on.
- Take each sequence separately before starting on the next one. Ensure you give sufficient time for each sequence and ensure everyone has an opportunity to contribute.
- You can either go around the room and each participant gives feedback individually on each sequence; or just allow anyone in the group to contribute to each stage; or do combinations of both, go around and around, so that everyone has a chance to contribute and participants can add more issues.

Activity 7.3.1 Stop, start, continue and next steps evaluation (large group discussion)  
Time: 45 minutes to 1 hour

1. Use separate flipchart paper for each stage of the evaluation, first stop, then start and so on.
2. Write the points and issues arising. Clarify issues, if these are not clear.
3. Ensure the participants have exhausted each sequence before proceeding to the next one.
Session 7.4 Structured evaluation

<table>
<thead>
<tr>
<th>Length</th>
<th>2 hours (less or more dependent on number of small groups)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overview</td>
<td>Overall evaluation of the training workshop using structured questions.</td>
</tr>
</tbody>
</table>
| Learning objectives | 1. To give constructive and useful feedback on the evaluation on the workshop through structured questions.  
|               | 2. To learn skills of critical analysis in the evaluation process. |
| Preparation & materials | • Be familiar with background information and guidance for facilitators.  
|               | • Prepare questions for the evaluation which are tailor-made for the workshop.  
|               | ‡ Photocopy of handout with questions for the evaluation or written up on flip chart.  
|               | ‡ Flip chart papers and markers. |
| Session type | Explanation and small group discussions. |

Background information

A structured evaluation requires planning. The group facilitators should be clear whether they wanted a detailed evaluation, or a summary of the overall evaluation of the workshop. A very in-depth evaluation should have a purpose, as to its usefulness (towards what goal) such as to support the development of group facilitators. This kind of evaluation should also be of value to the participants and not just a ‘thing’ done at the end of a workshop. For example, an evaluation is valuable if the participants’ contributions and ideas will support the development of future training courses and other developments. An in-depth and structured evaluation is useful for training workshop which last longer than 4 days.

Questions for a structured evaluation in small groups are listed below - these are examples you can change, amend or add new questions. If, as group facilitators, you would like to do an in-depth evaluation it would be useful to divide the questions for small group discussions. Otherwise, it is recommended that all groups are given the same questions as points of comparison for differences and similarities.

1. Did the workshop meet the objectives as set out? If no, explain why?
2. Did the workshop meet your expectations as discussed at the beginning of the workshop? If no, explain why?
3. Sessions that were the most useful and why?
4. Sessions that were least useful and why?
5. What new knowledge have you gained during this workshop?
6. What kind of skills did you acquire and will they help you with working on VAW cases?
7. What was missing (or gaps) this training did not cover?
8. Which methods/techniques of teaching did you find useful and why?
9. Which methods/techniques of learning did you find least useful and why?
10. How do you think your training has enabled you to be competent in counselling skills (family mediation)? Tell us why you do or don’t feel confident in certain areas?

11. Were the handouts and training materials useful and appropriate?

12. Did you find the workshop was taught at levels that were appropriate for the participants i.e. difficult, easy or appropriate? Any particularly difficult areas?

13. What kind of factors/issues facilitated the group’s learning process (i.e. support from participants, working together, environment) and which ones disrupted the learning process (punctuality, mobiles ringing)?

14. Evaluation of the group facilitators and interpreters (management of group dynamics and process, presentation skills, communication skills, passion, motivation, patience, and so on).

15. Future training needs – be specific?

16. Any other issues or ideas? These can relate to the venue, lunches, travel costs, etc.

Guidance for facilitators

- There are different ways you can manage this evaluation process. You need to decide if you want all participants to do the same evaluation in smaller groups, in which case you need to focus on 6-7 questions only. Too many questions are likely to get the same answers or very brief generalised comments.

- If you want a more detailed evaluation, then you will have to allocate 5-6 questions per group (depending on the number of participants you have.)

- If you want a more detailed evaluation then the evaluation questions relating to the group facilitators should be given to each group (these are the only shared questions the participants will have) – remember that individual participants will want to give you their feedback. And, as group facilitators you will hopefully also want to receive feedback, for your own learning, about your areas of strengths and weakness.

- After feedback of the small group, you might want to give other participants an opportunity to add points.

- If you have a mixed group of literate and illiterate participants, ensure you mix the participants so there is someone who can take notes.

- Remember to keep your own individual notes for report writing.

Activity 7.4.1 Structured evaluation (small group discussion) | Time: 30 - 40 minutes for small group discussion and 15 minutes feedback for each group

1. Divide the participants into small groups of 3-4; ask each group to give their group a name. If you have a group of young participants i.e. 16-22 years old and single, they might want to form one such small group (they usually have different experiences than the older women) and they might want to comment on that experience.

2. Allocate the questions to each small group equally.

3. Explain the purpose of the evaluation and importance of their contribution - so that group facilitators can learn and improve future trainings.

4. Explain that the evaluation should be specific, constructive, critical and honest and not generalised comments or everything is ‘fine and positive’.

5. The small groups should allocate a note taker and someone to give feedback on the
evaluation.

6. If the small groups all had different questions – make sure there is an opportunity for the large group to add any comments or issues after the small groups have finished their evaluation.
Session 7.5 Evaluation questionnaires

<table>
<thead>
<tr>
<th>Length</th>
<th>45 minutes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overview</td>
<td>Overall evaluation of the training workshop using questionnaires.</td>
</tr>
</tbody>
</table>
| Learning objectives | 1. To learn about use of questionnaires in evaluation of trainings.  
2. To give feedback using different methods of evaluation. |
| Preparation & materials | ▪ Be familiar with background information and guidance for facilitators.  
▪ Design and development of questionnaires to be tailor made for the workshop.  
▪ Sufficient copies of questionnaires for filling up. |
| Session type | Explanation and filling in questionnaire. |

**Background information**

Questionnaires are usually part of quantitative research i.e. concerned with facts and numbers. Some questionnaires are also used for qualitative research, to gauge views and opinions, or they can be a combination of both. Questionnaires are thought to be more scientific and objective. While, questionnaires are useful to gather individual opinions and views, in a confidential manner their explanatory power is limited. The limitations are that usually you cannot explore issues in depth, questionnaires can be spoiled if they were not filled in properly or incomplete, and you cannot go back to the participants to clarify issues or ask them to re-do the questions.

Questionnaires are usually designed to reflect the main areas of the workshop. They are usually standardised questions and questions are structured differently i.e. choice of answers, scoring and brief comments, or the questions can also be a combination of all three. In Afghanistan, questionnaires are used less frequently due to problems of literacy and the difficulties participants usually have completing such forms. It is recommended that they be kept simple with tick boxes giving a choice of answers or scores.

An example of a questionnaire is given below. This can be used as model to design your own, depending on the workshop focus.

Questionnaires have to be evaluated once they are returned which involves the group facilitators noting how many questionnaires were received from the total number of participants in the group and the number of uncompleted questionnaires. The group facilitators then have to evaluate the questionnaires as a whole – the easiest methods is to make a chart. On the right side of the paper is all the numbers of the questions, then from each questionnaire you write the scores and answers along side each question, until you have gone through all the questionnaires. Giving a total score at the end is not likely to reveal anything significant. For example:

Q1: 3, 4, 2, 4, 4, 4, 5, 5, 2, 4, 5, 5, 2, 3, – this is a very mixed response indicating more positives than weakness.

Q2: 5, 5, 4, 5, 4, 5, 5, 5, 4, 5, 5, 2, 2, 4 – this is overall a positive response with 1-2 participants who disagree.
Q3: 1, 2, 3, 2, 1, 2, 2, 1, 2, 1, 2, 1, 1, 3, – this is overall a negative response, indicating problems or difficulties.

As group facilitators you need to analyse the scores/comments and give each question a value judgment and meaning - two or three low scores or high scores can skew the evaluation on a question, and you might want to highlight this in your evaluation. You need to evaluate areas of strengths and weakness on each question, as well as give an overall analysis on your interpretation of the evaluation received. Consistently low scores or comments on problems/weakness need to be highlighted, as well as consistently high scores and positive comments as to their meanings, with reference to your own assessment of what happened in the workshop. Comments that are neutral or consistently ‘fine, o.k. everything is good’ can be a reflection that participants do not feel able to give critical feedback. Consistently low scores on questions is a reflection of problems and issues in the workshop, and while consistently high scores is positive, group facilitators need to guard against an overly optimistic sense of participants own achievements, or their efforts to please the group facilitators – you need to measure these comments against the processes of your own evaluation of the workshop.

If your questionnaire included comments and written feedback, you might also want to use these comments as quotes in your report, to illustrate both the positive and negative points about the workshop.

It is recommended if you want to use a questionnaire, that you also do the “stop, continue, start and next step” evaluation as points of comparison.

<table>
<thead>
<tr>
<th>Handout 7.5.a Model of an evaluation questionnaire</th>
</tr>
</thead>
<tbody>
<tr>
<td>Name of participant</td>
</tr>
<tr>
<td>Group Facilitators</td>
</tr>
</tbody>
</table>

The answers of participants are confidential to the group facilitators and are for internal use only. Information from these questionnaire will be de-identified for use in research, monitoring and in reports. No participants will be identified by name.

Participants should circle the score that best represents their answer. The scoring is as follows:

1. Very Poor
2. Poor
3. Good
4. Very Good
5. Excellent

<table>
<thead>
<tr>
<th>No.</th>
<th>Evaluation questions</th>
<th>Scores</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Did the training meet the course objectives set out?</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>2.</td>
<td>Did the training sessions meet the objectives set out?</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>3.</td>
<td>Did the training meet your expectations?</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>4.</td>
<td>Was the course context appropriate?</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>5.</td>
<td>Use of activities and exercises?</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>6.</td>
<td>Use of drawings for learning?</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>7.</td>
<td>Use of physical, visualisation and relaxation exercise?</td>
<td>1 2 3 4 5</td>
</tr>
</tbody>
</table>
### Guidance for facilitators

- You need to explain and illustrate how to complete the questionnaire, in particular about the scoring and comments. You need to explain the use of scoring and what the scores reflect.

- If the group has problems with literacy or you think they would struggle with the questionnaires, you might want to go through the questionnaire, question by question and wait for them to enter their score before moving on. But be firm there is no discussion on the questions or scoring amongst the participants. Emphasise that it is an individual exercise.

#### Activity 7.5.1 Completing the evaluation questionnaire (individual activity)

1. Explain the purpose of the questionnaire, confidentiality issues, and how the questionnaire evaluation will be used.

2. Hand out the questionnaires, if they are completing them on their own. Give them a time limitation. As a group facilitators read each question and clarify points as you go along, make sure that you are also strict about time. Either way make sure you collect all questionnaires.

3. If it is possible, it is useful to share the evaluation of the questionnaires with the participants – if this is the case, inform participants a copy of the evaluation will be circulated later on. This is a good participatory practice.
Session 7.6 Evaluation of group facilitators

<table>
<thead>
<tr>
<th>Length</th>
<th>45 minutes to 1 hour</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overview</td>
<td>Overview on the purpose, planning and receiving feedback for group facilitators.</td>
</tr>
</tbody>
</table>
| Learning objectives | 1. To understand the purpose of evaluating group facilitators.  
                        2. To learn how to plan evaluation for group facilitators and activities to promote open, honest and constructive feedback. |
| Preparation & materials | 1. Familiarise background information and guidance for facilitators.  
                            2. Flip chart papers and markers. |
| Session type | Explanation and group discussion. |

**Background information**

It is good idea if you devote a specific activity to enable the participants to give you feedback as group facilitators. The participants do recognise the amount of time and work that goes into preparing and facilitating a training workshop, and they would want to express their appreciation and thanks to the group facilitators. This is the nice aspects of receiving feedback as group facilitators. Be careful not to mix up thanks and appreciation with the evaluation of you as group facilitators.

As discussed above, even if the questionnaire included evaluation on the group facilitators it would still be a good idea to have a separate activity dedicated to group facilitators. You do not have to do this session if your structured evaluation included detailed feedback for the group facilitators.

Generally, the purpose of evaluation for group facilitators is:

1. To evaluate the skills and competency of group facilitators
2. Lessons learned on what worked well and what did not
3. Changes/adjustment to future trainings courses from lessons learned

A structured evaluation will help towards your personal and professional development as a group facilitator, as well as lessons learned for future trainings. Remember, that this evaluation is part of the overall evaluation of the training course, you would have already got some idea of what kind of exercises, sessions and activities the participants found useful or not. The evaluation of group facilitators focuses on your skills, capabilities and competencies in defined areas. These will generally include:

- Presentation skills: confidence, clarity of expression, variety of teaching methods and style of speaking, style of presenting (i.e. heavy, dry and light).
- Communication skills: both verbal and non-verbal (i.e. tone, pitch, voice levels, body language), clarity, and positive attitude (non-judgmental, non-discrimination).
- Management of group dynamics: manage conflict constructively, encourage participation of members, and maintain control/order in the group.
• Competency and knowledge of teaching material: good knowledge of subject matter on different levels, did not struggle with material and in-depth knowledge.

You can include more areas for evaluation if those were part of the training workshop and you think it is important to have feedback on those areas, or you can emphasis aspects of the four main areas. There are a number of ways you can do this evaluation as variation from the ones listed above:

1. Stop, start, continue and thanks/appreciation.
2. Strengths, weakness and thanks/appreciation.

It is also a good idea you reinforce the message on constructive criticism that it is good to have both positive and weakness as a way of learning not as way of ‘putting down’ the group facilitators. It would be a good idea if you started the session by giving a self-evaluation of yourself as a way to show that you are open to receiving constructive feedback.

Guidance for facilitators

➢ You can choose to do one of the exercises listed above or one you know and prefer.
➢ It is really a good idea if you have a separate section on the thanks/appreciation; the participants really like to do this. Or, you can ask them to hold on to this until later when you say good-byes.
➢ Ensure that you provide some structure on areas they should give you feedback and some space for them to feedback on areas not listed.
➢ Do not be defensive on the weakness or criticism given, take it in good spirit and thank them for being brave to say difficult things – this will encourage a culture on being open and honest instead of generalities on ‘everything is fine’. This is sometimes hard, but refrain from defending yourself, just listen and accept the feedback.
➢ Ensure that you write notes on the flipchart (remember to take this with you) or on a notebook.

Activity 7.6.1 Evaluating group facilitators (group activity) Time: 45 minutes

1. Explain the purpose of evaluating the group facilitators as listed above.
2. Decide on the type of activity for the evaluation from above or your know one. Before starting the activity – list the areas for feedback on a flipchart and ask the participants to add to this list.
3. Start the activity by giving a self evaluation of yourself as group facilitators this gives permission for the participants to also be open and honest.
4. Remind participants the purpose of feedback is to be helpful and constructive.
5. Take one section at a time and allow participants to give their feedback, before moving onto the next section.
6. At the end of the activity, invite participants to make comments on themes emerging.
7. As group facilitators, thank the participants for their feedback and also make any comments or observations you have on issues or themes emerging. It is also a good idea to briefly state some learning lessons you personally will take with you and / or what you also valued and appreciated about the participants.
Session 7.7  Post training evaluation through recall days

| **Length** | 1 day |
| **Overview** | To evaluate the impact of the knowledge and skills gained on the workshop being used in practice by the participants in their own agency and/or communities to build skills and capacity of VAW issues and casework. |
| **Learning objectives** | 1. To evaluate the impact of the training workshop on participants own personal and professional development.  
2. To evaluate the strengths, weakness and gaps in what participants have been able to implement in practice from the knowledge and skills gained from the training workshops.  
3. To continue to develop effective response mechanisms through additional training or other kinds of support. |
| **Preparation & materials** | ▪ Be familiar with background information and guidance for facilitators.  
❖ Preparation of a programme for the recall day and related invites, registration list, travel costs, etc.  
❖ Flip chart papers, markers and any other materials dependent on types of activities planned. |
| **Session type** | Mixed - lecture, presentation, individual and group discussion. |

Background information

A recall day is a post training evaluation which looks at the impact of the training on the participants and how they have been able to implement the knowledge and skills gained in their agencies and communities, to build skills and capacity on VAW issues. The purpose of the recall day is dependent upon the workshop aims and objective and what was agreed upon in terms of follow-up activities. As each module is focused on a continuous process of developing effective response mechanisms for VAW from raising awareness to casework methods, the recall days should reflect a continuum of progressive work on VAW issues. The focus is on the individual development of participants, as well as how participants jointly, or in small groups, have been able to develop work in their own agencies and communities. It should also include problem solving techniques on issues, as well as other forms of support required, both practical and financial, such as finding solutions for *shura* women who cannot follow-up on cases due to lack of finances for travel expenses and mobile top cards, or practical support to hold one day workshops on coordination and management of VAW cases.

The dates of the recall days, if possible should be agreed upon, at the end of the workshop, along with a tentative venue. This also enables you to know who is likely to attend or not attend. Invitations will need to be sent out and participants will need to be reminded of the recall day a copy of this letter should also be sent to the participants head of agency to ensure they can be released from normal duties at work.

The importance of the recall day, as on-going evaluation and support, needs to be stressed to the participants. How many participants turn up on the recall day is important - an absence or drop out rate of 1-3 participants if fine, if there is a large drop out rate, you need to review the selection process. This is why pre-selection of the participants is so important – the trainings are
financially and human resource intensive. The dropping out of participants besides being disappoin
ting to group facilitators and participants, also impacts on the future workshop and its con
tinuation. If only half of the original group is left – you cannot select new participants as partici-
pants need to have completed previous modules, and you may not be able to continue with the
modules with only half the group as many of the activities rely on having at least 8-12 partici-
pants. Too small of a group is not cost effective.

In such situations you have two options, continue with a small group as they are motivated and
committed to become effective caseworkers on VAW. At the same time select new participants
and simultaneously start the training from module 1. When the new cohort of participants has
completed all the modules to the level of the original group participants, join them together for
remaining modules.

As group facilitators you need to plan the recall day, with a tentative programme drafted, which
can be negotiated and agreed upon with the participants on the day of the meeting. The exam-
ple of the recall day programme below is a based on a recall day by Gurcharan Virdee, which
followed a six days training on raising awareness on VAW and activities to be undertaken by
participants in their agencies and communities. This was circulated in advance to the partici-
pants and the programme was finalised on the recall day, with contributions from the partici-
pants. It is useful to note that the participants really wanted to share their experiences with each
other, and found the recall day uplifting and positive. You may adapt this programme as relevant
to your recall day.

You also need to ensure you take detailed notes to include in your reports.

Handout 7.7.a Example of recall day - programme

Date: 
Time: 
Venue: 

Programme
1. Introduction and Welcome.
2. Objective of the recall day.
3. Feedback from participants on impact of training on a personal level in the area of asserting
women’s rights and challenging abuse/violence/exploitation for girls/women.
   ▪ What changed for you personally?
   ▪ Do you feel like a women’s rights activist? Explain your reasons?
   ▪ What changes did you make within your family/community?
   ▪ What was easy to change?
   ▪ What was difficult to change?
   ▪ Where you able to sustain the change (or not)? Identify both opposing and supporting
     factors?
4. Small group discussion on trainings held on raising awareness within communities:
   ▪ What kind of trainings did you conduct – specify type, number of participants who at-
     tended, where held, women only or mixed gender groups and how many days?
   ▪ Did you work with participants from the training group or worked with others?
Module 7 | Evaluation

- How was your training received by the community? State what was positive, negative and any barriers encountered?
- Did you experience any problems with your training i.e. training skills, lack of material, knowledge?
- What future training needs did your training group identify?
- What future trainings need did you identify for yourself?

5. Activities or projects commenced on VAW in the communities? (Divide into two groups of those who managed to kick start activities and those who did not?)
   - If yes, what type of activities, what has worked well, what has not worked well, and are these activities still continuing?
   - If no, what difficulties did you have in starting activities, barriers in the community, lack of skills, little interest or you did not have time/lack of support?

6. What are the issues on VAW in your communities:
   - Types of abuses/exploitation/violence against girls/women?
   - Barriers for girls/women to seek support/help?
   - How the jirga/shura deal with VAW issues in the community (do they support or discriminate against girls/women).

7. SWOT analysis on existing systems (and development of other mechanisms) for dealing with VAW on individual cases.

8. Future training needs in the communities and agencies on VAW issues, both personal and community based.

9. Eradicating child marriages – strategies for advocacy and campaign in the 10 Community Districts Forums (CDFs).

10. Sharing information of forthcoming events on women - training program and activities organised by medica mondiale in Mazar-i-Sharif for the next nine months.

11. Any other issues.

12. Thank participants and close.

Handout 7.7.b Example of evaluation report/Recall training day on VAW

The following is an example of the evaluation report on the above recall day. This report was included in the six monthly interim reports to UNHCR as mm donors for this project, and quotes from this report were used for lobby and advocacy purposes.

1. Introduction
The recall day was for the six days of training on VAW held in December 2004. The basic aim was to evaluate the impact of training on personal development, evaluation of trainings held in the community, issues, barriers, successes and problems encountered in working on VAW and future planning.

This evaluation was attended by all the 5 CDFs, NGOs and the Community Forum District Office (CFDO) but not by some of the INGOs who had other commitments. Generally, the group was very pleased to meet again and keen to continue to work on VAW issues.
2. Date and venue of training held
CFDO very kindly allowed us to use their training room for this recall day. One of their staff members also participated in this recall day as she wanted to gain experience in this area, but was not a participant in the training.

Date: 22nd May 2005  
Time: 8.30 a.m. – 3.30 p.m.  
Venue: CDFO 1

3. Personal development
It was very heartening and inspiring to listen to the stories of personal change the participants made due to the trainings which were held. Not only had most of the participants really made significant changes in their own lives, but were intervening and supporting other girls/women in their own communities. Below are examples of some of them.

- “As a widow I was really controlled by my brother-in-laws and family who were really restrictive when I went out and came home from the work I was doing. After the training I decided not to allow them to control me so much as I was not doing anything wrong and fight for my rights. I really talked to my brother-in-laws and told them I would no longer accept such restrictions and why. Now I am free to go out without always being fearful of what they will say. The training gave me the courage to fight for my rights.”

- “My family felt that girls should only be allowed to be educated up to 9th grade and no further. They did not see the need for girls to be so educated. And, they said I could not continue with higher education. During the training I shared all my materials with my mother and family on VAW and women’s rights and how important it was for women to be educated and fight for their rights. They had already refused to allow me to continue with my education. Two months after the training, my mother said why you are not preparing for the entrance exams for higher education. They understood finally through all these discussions and I am so happy now.”

- “I have no problems in staying out late nights working or such restrictions. However, the young girls in my family are not allowed to go to school, so I decided to educate the parents on the importance of girls’ education, offering to pay for their books. This has also brought some positive changes for the girls.”

- “I am a housewife but the course made an impact on me that when girls and women are abused in the community, it is my duty to intervene and support them. So I have now been working with a few girls/women and their families, even on difficult cases to offer them support.”

All the women commented on how they felt empowered during the training to challenge the restrictions in their own families. The most significant change for all of them was how their families have become less restrictive on their movements and in the time they devote to women’s issues in the community. All of them commented that they had shared the training materials with their mothers and females members of their family, less with agencies and communities, and all of them want to attend such trainings and learn more about VAW in the future.

4. Evaluation of trainings held by participants
The majority of trainings were held on raising awareness of VAW, the majority of them were held in CDFs and in schools. The participants were mainly women except those held with school teachers, which were mixed gender groups. The following training sessions were held:

- 2 half days training for 60 participants.
4 half days training held weekly for 80 participants.
3 half days training held in schools (with teachers joining).
Half day for teachers in the education department – mixed groups.

Generally, they all evaluated the training as very positively received, that it was effective and useful. Participants identified many issues and problems relating to VAW, such as child/forced marriages and sexual abuse were of particular concern to the participants. Half day trainings were organised because there is no money for lunches. Travel costs are also an issue.

The training was effective and useful and there are requests for more, especially from schools. This NGO felt overwhelmed with the demands of training in schools. Also, the Education Department wanted their teachers to be trained in this area, directed at both male and female teachers.

In terms of the delivery of training, the participants felt they were experienced in training at the grass root levels. However, most of the training they undertook was in the form of lectures - with very little use of interactive methods.

The participants identified some of the problems and lack of skills in undertaking future training as:
- Support to plan the training, how to plan an agenda, how to plan individual sessions, schedule, time keeping, etc.
- How to use the training material more effectively.
- The need to really understand issues – sometimes they felt “stuck” with questions they did not know answers to.

Other barriers are lack of resources to provide lunches in order to undertake whole day trainings and travel costs.

The women were also open about the fact that training skills are not that easy, and they had a lot more to learn and wanted more specific training on training for trainers.

5. Establishing activities on VAW in the communities
On an individual level all the participants had intervened and supported girls/women experiencing family violence and abuse. However, they were unable to establish any activities such as self help groups within the communities. Here they felt they lacked the skills and capacity to initiate such activities.

The participants felt it was possible to set up mechanisms and support structures on VAW cases, in the office of the CDF, and even set aside a room for such purposes, but they are unclear on how to establish such structures. The CDF offices are trusted and known by the communities. However, they identified that there is a problem of access for women to reach the community district offices from the outskirts of each district. Through problem-solving exercises such as mapping and SWOT analysis, they came up with a number of solutions to address such barriers:
- Use of elder’s room in the outskirts, on a regular weekly basis, for a counselling and advice room. These are trusted places and safe.
- Use of volunteers and experts in the community to establish activities on VAW in the CDF offices such as legal advice, counselling, and co-ordination mechanisms on complex cases.
The need for further training such as ToT, case management, establishing referral systems in CDF offices, etc.

6. Future actions
- Feedback on future training events i.e. training for trainers and counselling workshops.
- Selection of participants for these training from CDFs who could also train other trainers in the community.
- CFDO to organise a meeting in 25 days from 10 CDFs (mixed groups) in preparation for campaign on child marriages.

7. List of participants of recall day
(See attached list)

Gurcharan Virdee
Program Manager
Shelter Network - mm
Session 7.8  On the job assessment

**Background information**

Evaluations that include ‘on the job assessment’ are very useful as it allows the evaluators to observe how the skills and knowledge are used in practice by participants. This is important for evaluating that casework methods and practice are safe for clients as they have been implemented by the participants. On professional social work courses in the U.K., part of the assessment to become a qualified professional requires an element of observing the trainees with their client group, such as a counselling session or family work session. This is used both to assess whether the professional is competent in their practice (i.e. safe), and to make a decision on whether they can continue with the course, and as part of their professional development (to assess strengths and weakness and how the areas of weakness can be further addressed).

Before commencing on the job assessment you need to be clear about why this is part of the evaluation, and its benefit to the participants, and ultimately, the clients. Is the purpose to evaluate the effectiveness of the training workshop on skills and knowledge, to assess the participants practice as safe and competent, how skills and knowledge are being implemented in the community and agencies on case work, and what kind of cases participants are dealing with? It will probably include elements of all of the above – but be clear if the main purpose is for the training of skills, or as a way to help participants develop response mechanisms in their communities.

On the job assessment is time intensive for planning, organisation and the time required to observe individual participants with their clients. This is easier where the client group is fixed, such as a women’s prison or other residential environment. Otherwise, it requires time to organise both participants and clients to be available at the same time.

On the job assessment will require evaluators - there are advantages and disadvantages of using the group facilitators as evaluators, or bringing in outside evaluators for this type of evaluation. For example, the advantages of using group facilitators are that they are familiar with the participants and the level of development of the participants, and on the job-training will enable them to use this evaluation to adjust their trainings to work on areas of weakness from the participants. Disadvantages can be that they are not independent enough to be critical of the weakness of the participants, as they might see this as a reflection they are not competent enough as trainers.

1. **Planning and preparation of on the job assessment will require thinking about the following issues**

On the job assessment is time intensive – the actual observation can take anywhere from 1 - 3 days, which does not including your report writing time and preparation.

- The group facilitators will need to decide if all the participants will be evaluated through the job-assessment or if it will just be a selection of the participants. It is advisable to go for a small select group as assessing 15 participants will be very time consuming, as each will require at least an hour to observe- not forgetting the time to organise. Selection criteria for participants might mean including those with a varying range of strengths and weakness, a mix of participants working in an agency context and community, and locations (city and villages).
You will also need to prepare with the participants what the on the job evaluation will involve and seek their consent.

You will also need to ask participants to ask their clients if they are prepared to be part of this evaluation and seek their informed consent.

If it is a family mediation session, you will need to know if you can be an observer and if the family agrees to this.

You also need to think in advance if you will interview or a de-brief with the clients after observing the counselling session.

Will you have a letter to introduce yourself and explain the purpose of on the job training?

Sufficient time to give feedback on your observations with the participant.

Dates, times and venues are planned in advance.

2. On the job assessment – the actual observation

The introduction and explanation – you will need to explain the purpose of your role in observing the counselling/family mediation session such as your name, organisation, confidentiality issues, informed consent, use of de-identified information in reports, and so on.

You should also make very clear that you will not intervene or interrupt the process, your role is solely as observer, nor should the participant ask for your advice or support.

You should sit where you can easily observe both the client and participants, but not be intrusive i.e. sit some distance away.

You should stay throughout the whole session – leaving will disrupt the session to say good bye to you, or it might give the wrong messages to the participants and clients (that she/they were doing something wrong).

You need to make detailed notes of the process/how the knowledge and skills are applied by the participant – areas of strengths, weakness, gaps and difficulties as related to counselling and family mediation.

It is a good idea after the participants have finished – for de-briefing with both the participants and client (or family) and answering any queries or questions arising from them. Such as asking how the process felt and to thank them.

In private, after the client or family has left, you should give feedback of your observations to the participant and also ask the participant on her reflections of how she would evaluate herself on the job assessment. Be honest in your feedback referring to the constructive feedback guidelines.

Shortly, after the observation of the on the job assessment – write draft notes on each observations while the issues are still fresh in your memory.

3. Writing up observations of the on the job assessment

Your report should be an evaluation of all the participants and the salient key issues on how the participants where effectively able to implement into practice the knowledge and skills learned through the training workshop to date. For example, if you were evaluating 1-1 counselling skills it should include the whole range of learning from attitudes, values, core skills and stages in counselling. Again, you are looking at patterns and themes for strengths, weakness, gaps and difficulties.

At the end of the report you should make recommendations for future trainings, lessons learned, areas to focus on to continue to develop effective response mechanisms, any key issues for par-
ticular government departments, international agencies and civil society to address or take actions on i.e. MoE (Ministry of Education) to include in school curriculum awareness raising on family violence.

It is always a good idea to use case studies, or examples of practice, to illustrate your points. Examples of good and bad practice are also useful to illustrate areas of strength and weakness. There is also an ethical dilemma that can sometimes arise when undertaking on the job assessment – that is what to do when a participant is clearly not able to practice casework methods competently and there are issues on whether her practice is safe. This means that the participant is causing more harm to the client than support, such as the participant is not able to listen, be empathic and is judgmental and is imposing rather than facilitating the client to deal with her problems. Difficult as this might be, it is better not to allow a participant to continue with the training or receive the certificate. In many cases, as group facilitators, you would have picked up on these contra-indications or signs during the training workshop, and on the job assessment confirms your concerns.

The report again will usually be used for evaluations for the interim and final reports or for internal evaluation of an agency, in this area, for future programmes/projects.
List of abbreviations

Organisations/institutions
CDF Community Districts
CFDO Community Forum District Office
mm medica mondiale
MoE Ministry of Education
NGO Non-Governmental Organisations
UNHCR United Nations High Commissioner for Refugees

Other abbreviations
SWOT Strength-Weakness-Opportunities-Threat
ToT Training of Trainers
VAW Violence Against Women
Glossary

Badal (or bad)
This term means back-pay or revenge. It is a custom practised by many Afghan ethnicities particular by Pashtun groups. It means that a murderer's family sends an unmarried young daughter to the victim's family to end the process of blood revenge or vendetta.

Burka
It is an enveloping outer garment worn by women in some Islamic societies with the purpose of cloaking the woman's entire body. It is worn over the usual daily clothing and removed when the woman returns to the sanctuary of the household. The full Afghan burka covers the wearer's entire face except for a small part in front of her eyes. This part is covered by other, netted, material that allows the woman to see through.

Hazaras
Is the term for an ethnic group who reside mainly in the central region of Afghanistan, called Hazarajat or Hazaristan. They are predominantly Shia Muslims and speak the Hazaragi dialect of the Persian language.

Jinn
Is an Arabic term, meaning being obsessed. Jinns are creatures who lived on earth before men. They were made of 'smokeless fire' whereas men were made from earth. Jinns can take on the form of humans or animals. They can also be summoned by humans who attempt to perform black magic. Such efforts to put spells on other humans through black magic (to influence a marriage to end in divorce, etc.) can only be undertaken by dark jinns in exchange for money. Thus, someone who wants to put a spell on another person pays a magician, who then with the help of a dark jinn will perform the magic. However, these activities are considered forbidden in Islam.

Jirga
Means council, assembly, circle or a group of elders or representatives who take decisions by consensus. The term is used in Afghanistan, Turkmenistan, Uzbekistan and Mongolia.

Loya Jirga
This term means grand assembly. In Afghanistan, the loya jirga was originally a device of Pashtun groups to solve internal tribal problems or disputes with other tribes. It was institutionalised by King Amanullah Khan (1919 - 1926 Emir and 1926 - 1929 King of Afghanistan). In the recent past four loya jirgas took place: in 2001 to discuss the end of the Taliban regime, in 2002 to establish the transitional government, in 2003 to discuss the new national constitution and in 2004 to pass it.

Madressa
An Arabic term meaning school. In Afghanistan this word is used for religious schools only (Quran schools) whereas secular schools are called maktab.

Mahram
Adapted from the Arabic word haram meaning forbidden. For example, it is forbidden to have sexual intercourse with one's kin and considered incestuous. A violation of this taboo is punishable.
In some Islamic societies women of the family embody the collective honour of the family, extended family and lineage, and, hence, it is essential to protect the reputation of women. Ideally, women and men are not permitted to interact freely with those of the opposite sex.
they are not related to. Therefore, a woman has to be accompanied by a mahram when travelling or often even when leaving the house. Mahrams are all male blood-relatives of a woman’s birth family, in-law-family or from a family that a woman or girl is related to because she was breastfed by a woman from that family. Any boy older than seven years of age may be a mahram.

Marastoon
Is a government-funded institution created on the outskirts of Kabul. It is a shelter to house and train homeless people of all ages.

Mullah
From the Arabic word “Maula” (or Mawla) meaning vicar, guardian. Islamic scholar, teacher, preacher. and it is an honorary title for Islamic scholars. It is used as a form of addressing a male religious teacher or leader.

Panchayats
Means a specific political structure used in South Asia. Panchayat literally means assembly (yat) of five (panch) wise and respected elders chosen and accepted by the village community. Traditionally, these assemblies settled disputes between individuals and villages. Modern Indian government has used this term to describe decentralised administration on the village level, thus empowering elected gram panchayats.

Pashtun (or Pashtoon, Pushtoon)
Is a term to describe an eastern Iranian ethno-linguistic group with populations living primarily in eastern and southern Afghanistan and in the North-West Frontier provinces, federally administered tribal areas and Balochistan provinces of western Pakistan. The Pashtuns are typically characterized by their usage of the Pashto language, their adherence to Islam and the practice of Pashtunwali, which is viewed as a specific way of life.

Purdah (or Pardah)
This term means screen or veil. Purdah takes two forms: The physical segregation of women and girls from males older than seven years of age and those who are not their relatives and the requirement for women to cover and conceal their bodies. This term is used to describe high-walled enclosures, screens and curtains in homes to keep women separate from public view. It is said that the practice of purdah originated in Persian culture and was taken over by other Muslim societies. Later it was adopted by various Hindu societies, especially in northern India.

Saranwali
Is the term to describe the office of the Attorney General. The Attorney General’s Office is an independent government institution headed by the Attorney General.

Sharia
Means in Arabic way or „path to the source and is often used to mean Islamic Law. In the narrower sense Sharia law presents the overall fundamental law of the divine world order, through which Muslims are guided to live on earth.
Sharia law defines the duties of Islamic individuals and communities. Sharia law includes the dogma of faith, the liturgical practice, social law (inheritance law, marriage law, prohibition of particular food) and public law (criminal law, administrative law, finance and law of war)
There is no one universally known document that is called Shariah law but the law has developed through discussion and reflection of cases and by Islamic legal scholars and these have been written down.
The Quran and the Hadith are the main sources for the development of Sharia. The Hadith is the collection of oral histories of Muhammad’s – the Islamic prophet’s - life and deeds that are regarded as ideal.
Glossary

In many countries, for example in Afghanistan, several systems of law exist parallel. In general, criminal and civil law – defined under the constitution and with consideration of Sharia law – are relevant, but in reality traditional interpretations of the law are used. According to Sharia law a marriage is acceptable only when the bride and groom have a certain age and both have agreed to this union, but forced marriage is used by applying interpretations grounded in traditional law.

Shura
This term means in Arabic consultation. The term shura describes basically a decision-making process and was common even in pre-islamic Arabic societies. For example, shuras took place to select a leader or to derive at majority decisions. It is mentioned in the Quran and some Muslims believe that Islam requires all decisions to be made by shuras through the Muslim community. They believe this to be the basis for implementing representative democracy. In Afghanistan, the term shura refers also to both male and female elected representatives who take part in local informal mediation processes, such as the Council of Elders and the Loya Jirga. Shuras may be also selected individuals who are part of national government programs such as the National Solidarity Project. They can also be approached by international NGOs for specific tasks to deal with problems in a community. In this case, shuras are respected individuals in the community who deal with various problems in their own locality.

Tajiks
Is the term for an ethnic group that speaks the east-Iranian language of Dari. Tajiks live in Afghanistan, Tajikistan, Uzbekistan and China.

Ulema
This term refers to the educated class of Muslim legal scholars engaged in several fields of Islamic studies. They are best known as the arbiters of Sharia law. The ulema are well versed in legal jurisprudence as Islamic lawyers, but some of them go on to specialize in other sciences, such as philosophy, dialectical theology or Quranic hermeneutics or explanations.

The selection of fields studied, and the importance given to them will vary from tradition to tradition, or even from seminary to seminary. In a broader sense, the term ulema is used to describe the body of Muslim clergy whose members have completed several years of training and study of Islamic sciences. They may be called mufti, qadi, faqih or muhaddith. Some Muslims describe with this term the village mullahs, imams and maulvis who have attained only a limited knowledge of Islamic scholarship. Other Muslims would say that these individuals have not met - the higher standards of scholarship to be considered an ulema.

Vizier
From the Arabic word wazir is used to describe the highest dignitary of the sultans in the Ottoman Empire. Nowadays it is used for ministers in Islamic countries.

Zina
Means in Arabic extramarital sex – refers to any sexual relationship which occurs outside of the permitted boundaries of marriage – this is the same for single muslim men and women. Dependent on the patriarchal norms and regulations of a specific Islamic culture it may mean also a look, touch, desire or speech regarding morally unlawful behaviours and thoughts.