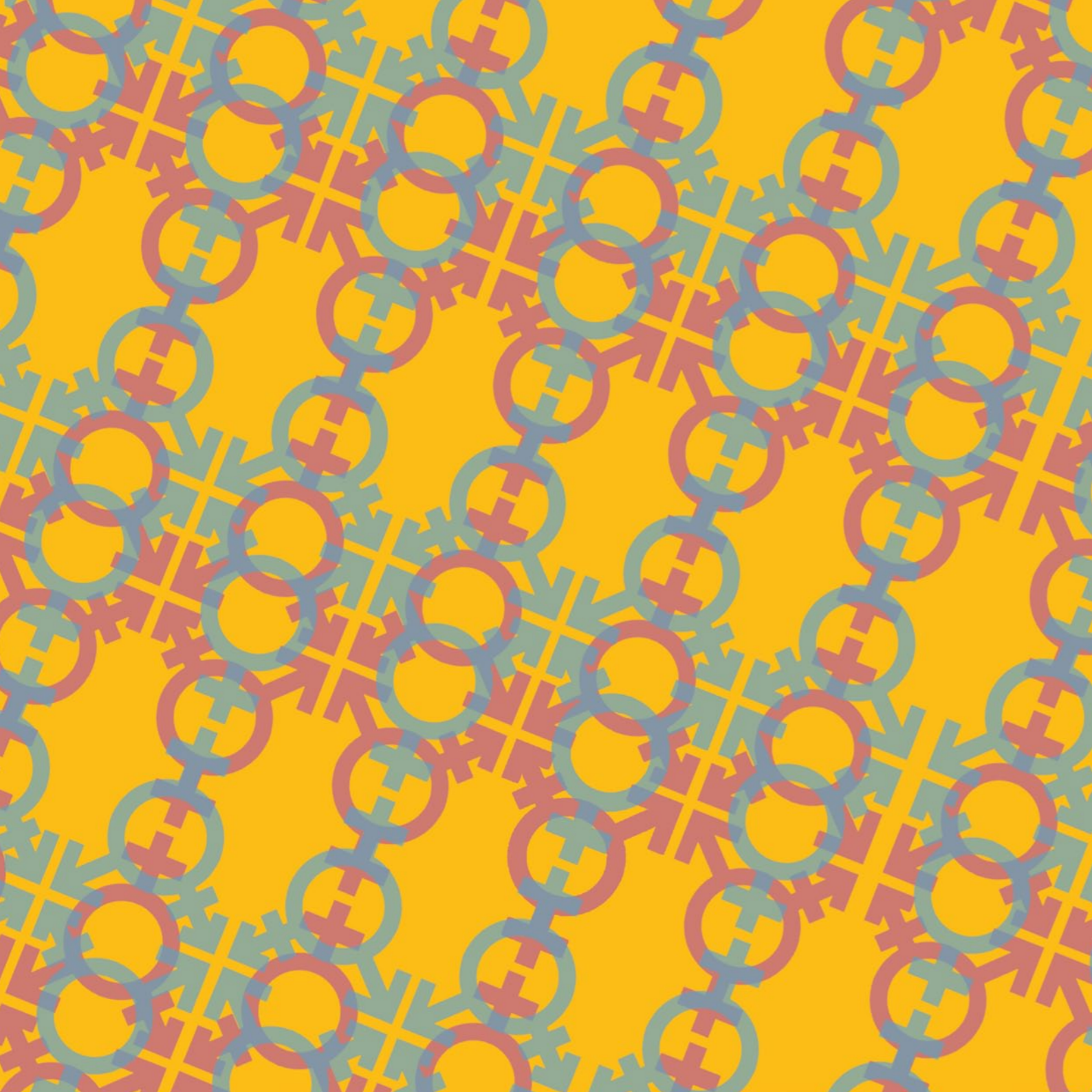




# A GENDER CONVERSATION

A TOOLKIT FOR INCLUSIVE DIALOGUES ON GENDER  
JUSTICE AND RECONCILIATION IN SOUTH AFRICA  
INSTITUTE FOR JUSTICE AND RECONCILIATION



# **A GENDER CONVERSATION:**

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JUSTICE AND RECONCILIATION IN SOUTH AFRICA**





The Institute for Justice and Reconciliation (IJR) was launched in the year 2000, after South Africa’s Truth and Reconciliation Commission. The aim was to ensure that lessons learnt from South Africa’s transition from apartheid to democracy were taken into account as the nation moved ahead. Today, the Institute helps to build fair, democratic and inclusive societies in Africa through carefully selected engagements and interventions.

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# FOREWORD

Welcome to the Institute for Justice and Reconciliations (IJR) first gender justice toolkit aimed at empowering readers with the knowledge, insights, and tools to engage in dialogue on gender relations in South Africa. While this toolkit has been written with the South African context in mind, referring mainly to South African laws, it can be adapted to fit any context.

In 2015 IJR launched its gender desk and over the period of twenty months sought to understand what gender justice and reconciliation means for South Africans. We did so by engaging in dialogue, workshops and training, piloting dialogue methodologies in different contexts and with different groups. Our purpose was to create safe and creative conversations that invited people to understand gender and sexuality, to tell their own gender stories in their own unmediated ways, to explore what gender justice means in their contexts and finally, to re-imagine gender justice and reconciliation for their own lives and communities.

Along the way, we discovered incredible tools that enabled us to facilitate difficult but important conversations on gender in safe and supported ways, but more important than the activities themselves we learnt (and continue to learn) the values, skills and awareness needed to do gender work in a context such as ours. We learnt that South Africa faces deep gender challenges and wounds that limit us from reaching the goals of a truly reconciled and healed nation. As long as there are gender wounds and continued gender based violence reconciliation cannot be achieved. We learnt that it is time we had conversations that addressed the root causes of our gender injustice and not just the symptoms, and that people need to define for themselves what their gender identity means and how gender justice needs to look in their contexts. Gender affects the most personal and often painful aspects of our lives, it is not easy creating safe spaces for gender dialogues but we believe it is vital that we do, and with the right tools it can be done.

After conducting 20 dialogues with over 312 women, men, and others who identify across the gender spectrum we want to share our lessons learnt, tools and knowledge with those seeking to do similar work in the hope that these tools prove useful in your contexts too.

This toolkit brings together the collective wisdom of all the participants who engaged in these dialogues. For example, the Siyakha Community Healing Forum, a Western Cape community based organization who IJR has worked with since 2009 assisted in drafting this toolkit, as well as activities from facilitators and colleagues within my team at the IJR, and around the world who have contributed to a gender just world by developing tools that can empower conversation and healing.

Throughout South Africa, organizations, activists, community leaders and citizens are working to rebuild the country, heal wounded communities and help create a better, more inclusive, fair and democratic country. Community healing and reconciliation comes in many forms and in different contexts.

This toolkit honours those who are working in communities and across different sectors to make a difference and to change the harmful legacies facing communities. It is our intention that this toolkit can add to tools and resources available widely throughout civil society by offering knowledge, insights, values and practical skills needed to conduct dialogues specifically on issues of gender justice and reconciliation.

**This toolkit seeks to empower readers to address some of the root causes of gender injustice and offers a road map to engage in difficult conversations on gender.**

Leila Emdon, project leader, Gender Justice and Reconciliation Project (GJR) at the Institute for Justice and Reconciliation.



# INTRODUCTION & BACKGROUND

One of the biggest challenges facing South Africans today are the high levels of gender inequality and gender based violence. South Africa faces some of the highest rates of gender based violence, and one in three women are raped in their life time. Furthermore, marginalized groups such as those who identify as lesbian, gay, bisexual, trans, intersex (LGBTI) continue to face discrimination with many falling victim to violence and even death because of their gender and sexual orientation.

Since the year 2000 the Institute for Justice and Reconciliation (IJR) has worked to help build fair, democratic and inclusive communities across South Africa and the continent at large. Its goal is to fulfil the recommendations of the Truth and Reconciliation Commission (TRC) to take forward the work of community healing after our violent apartheid past. In the early months of 2013, Anene Booysen and Reeve Steenkamp, were brutally murdered. Anene's particularly brutal murder, and the perpetrator of Reeve's killer being a South African sports celebrity resulted in high profile court cases which were widely publicised. Subsequently these trials brought national attention to the pervasive problem of gender based violence, sparking members within IJR to form a gender working group. Here members discussed how IJR could strengthen our gender work and explore the importance of gender work in the reconciliation project. In 2015 the Gender Justice and Reconciliation Project was officially born and set out to do focussed work on gender justice and reconciliation at IJR.



## THE VISION OF THE PROJECT IS TO:

- Create spaces for people to share their own stories and experience of gender justice and reconciliation in unmediated ways and on their own terms.
- Address the systemic and root causes of gender based violence and gender injustice in South Africa by providing spaces, tools and opportunities for people to reconcile gender divides and challenge gender stereotypes.
- Contribute towards the struggle for a just and equitable society through the dissemination of knowledge on gender.
- Equip people with tools and training to take forward the work of gender justice and reconciliation in their own communities and spheres of influence.

## WHY USE THIS TOOLKIT?

GJR believe that more work needs to be done to address the root causes of gender injustice. Deeper exploration into the underlying beliefs and conditioning that lead to symptoms of gender injustice need to be explored including the material and structural causes. This toolkit seeks to offer practical tools to create conversations that empower people to re-imagine a gender just society.

## WHO CAN USE THIS TOOLKIT?

Anyone who is working with people and want to change the legacy of gender relations. However, the toolkit is best used for those who have a group or groups they currently work with.

## WHO IS THE AUDIENCE?

- Women, men and all who identify along the gender spectrum.
- Best used with people over the age of 18 years old, however it can be adapted to high school learners.

## WHAT YOU WILL LEARN FROM THIS TOOLKIT:

This toolkit uses the symbolism of the head, heart and hands to discuss the different aspects of learning involved in developing the facilitation skills necessary to host gender dialogues. When the toolkit discusses the “head” we engage with the part of learning that involves the knowledge and information we need. The “heart” describes the part of learning which engages our values, empathy, emotions and wisdom. Finally our hands represent the practical tools we need to facilitate dialogue. This toolkit will engage the head, heart and hands throughout and seeks to provide a holistic learning approach. Furthermore, this toolkit will:

- Discuss some of the core values and attributes needed to facilitate what can be difficult and sensitive conversations on gender justice.
- Explain the differences between sex, gender, sexual orientation and sexual behaviour, as well as current terminology.
- Give a short introduction to national and international laws protecting gender rights.
- Equip you with some creative tools to guide dialogues on gender justice and reconciliation and gender sensitization training.

# LAYOUT OF THIS TOOLKIT

## Introduction: Ingredients for a safe space

This section explores some key values and attributes needed to run ethical and safe dialogues on gender. It also includes:

- How to set up a safe space
- Facilitator support

## Icebreakers and Energizers

- Icebreaker for groups who do not know each other
- Icebreaker for groups who know each other
- Setting intention of the group/meeting

## Three steps to guide a gender process

### Step 1: Understanding gender and sexuality

This step empowers participants with the knowledge, tools and terminology to understand their own gender and sexual orientation as well as others. It encourages participants to challenge stereotypes, beliefs and prejudice.

### Step 2: My gender story

The goal of this step is to create spaces where participants can tell their life stories on their own terms and to be and feel encouraged to acknowledge the gendered aspect of their lives. It allows participants to explore their life history and share with others which creates the potential for healing and social connection.

### Step 3: Re-imagining gender justice and reconciliation

**part 1.** In this process participants are invited to explore what avenues people have to report crime, rape, gender-based violence, locating safe spaces and sharing that information, medical care and support networks for women, men and LGBTIQ+ communities. The framing is to answer the challenge of what support communities need to achieve a gender just community. The second aspect asks participants to reflect on how they define gender justice and how it does or does not manifest in their communities. This step then explores issues of consent and how people define consent over their own and other's bodies and within their context.

**part 2.** In this part the dialogue explores creative ways in which participants can re-imagine how gender justice and reconciliation would manifest in their contexts with the purpose of sparking possibilities for personal growth and mobilization for change at a community level.

## Conclusion: Monitoring and Evaluation

This step offers some lessons learnt and insight into recording the outcomes of your dialogues and how to track change over time. This step is essential if organizations want to track the success of activities in making change in people's lives, which are essential in planning as well as in reporting back to funders, stakeholders and the public as well as applying for funding.

# INGREDIENTS FOR SAFE SPACES

This sections explores the different aspects of ourselves as facilitators that we need to develop to have successful dialogues. As mentioned in the introduction the symbolism of the head, heart and hands are invoked to represent the different aspects of learning activated in this toolkit.

Add your own notes on what values and qualities you think is missing from our list. We employ and embody a gender sensitive participatory approach within our toolkit. This approach acknowledges the numerous obstacles to women and marginalized groups such as LGBTIQ+ (lesbian, gay, bisexual, trans, intersex and queer) persons participation and sets up mechanisms for lifting those obstacles. Based on this, particular attention is given to the different experiences of different genders thus, their different opinions, concerns, needs, and priorities. It is important to note that no facilitator has ever reached the end of their learning, growth and development, as facilitation is an ongoing learning process.



## HEART: VALUES, BELIEFS & QUALITIES FOR DOING GENDER JUSTICE WORK

- Gender work is an ongoing learning process which requires us as facilitators to be honest with ourselves, be open and have self-introspection.
- Be aware of your own identity, race, class, gender, age and religion and what power relations that brings to the dynamic in the room. Suspend your own judgement and be open minded to the beliefs of others.
- Be open to sharing some personal experiences with participants. This helps build trust and empathy.
- Be good listeners whose genuine interest encourages others to speak, do not lecture participants or take too much space with your voice.
- Debrief with other facilitators afterwards and practice self-care. Be aware of how other peoples stories may trigger your own wounds and traumas. Inform the other facilitators before a workshop if there are triggers which might require you leave the room briefly to process.



## HEAD:

### KNOWLEDGE AND INFORMATION NEEDED

- Make sure as a facilitator you have had gender sensitization training, meaning you are up to date in your knowledge on the differences between sex, gender and sexual orientation (see step 1 in toolkit)
- Ensure that you have background knowledge on some of the laws protecting gender rights in South Africa (see fact sheets)
- Take some time to prepare for the workshop to adjust these activities to better suit the group you will work with. You are the expert on your local context. Use your expertise to enhance the learning experience for participants.
- Ensure you have the contact information of a trauma counsellor in your community and important facilities should someone require additional support. If you do not have adequate support in your community hold back on activities that may be triggering for people.



### PRACTICAL TOOLS FOR SETTING UP A SAFE SPACE & A GREAT DIALOGUE ATMOSPHERE

## :HANDS


- Have more than one facilitator in the dialogue, at least three if possible and preferably of different genders. Make sure you are all briefed beforehand on the aims of the dialogue, the ideal outcome and the activities you will facilitate.
- Gender work requires adequate time, a full day is best for in-depth work, or half a day.

- Prepare an attendance register before hand, book a venue space and arrange refreshments if budget allows.
- Arrange dialogues at a time that is convenient for participants, be mindful of childcare responsibilities for women. Be careful not to arrange close to pay day or when grants are being paid as it can affect attendance.
- Once everyone has arrived brainstorm ground rules with the group with confidentiality and respect being key rules of engagement.
- Discuss language with participants: We recommend a general guiding principle whereby a dominant agreed language is spoken most of the time but if someone feels they can express themselves best in their mother tongue (and it's not the dominant language) they should be comfortable to do so with someone volunteering to translate.
- Don't throw people into the deep end, start with an ice breaker to make everyone comfortable (see examples of icebreakers on page 15)
- Relax participants with some stretching or movement.
- Encourage participants to think outside the box and stretch themselves mentally.
- Keep to time.
- Make the space as inviting and comfortable as possible, set chairs in a circle to create a relaxed environment, if possible have a breakaway room.
- Provide equal opportunity for all to participate in the process. For example, encourage equal participation of women and men and make sure that men don't dominate the discussions.
- Be flexible to adapt the programme as you go to fit in with participants needs. Check in with them regularly and make changes if needs be. Be mindful that some activities are emotionally draining, shorten or cut activities if participants seem drained.
- Be ready to make referrals to a social worker or counsellor for those who experience trauma in a dialogue, also follow up with individuals who might have experienced an emotional trigger.
- Participants might be compelled to leave the space if they are upset or drained, make sure one facilitator goes to check on them while the dialogue continues. Do not pressure them to return unless they are ready to do so.
- Always end the dialogue with a debrief session and a positive uplifting activity so people do not go home with a heavy heart.
- Make sure you do monitoring and evaluation after your dialogue (see how to do this on page 65)
- Write up a report reflecting on the dialogue to learn for the next one, to report to funders and to assist with fundraising for future dialogues.

ACTIVITY: SETTING UP A SAFE SPACE:  
INVITING PARTICIPANTS INTO THE STRETCH ZONE

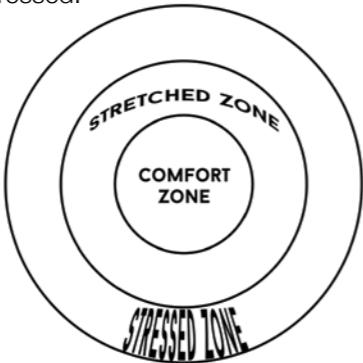
 **Time:** 5 minutes

 **Materials:** Flip chart paper, coloured pens

 **Aims:** To encourage the creation of a safe space before a dialogue. This is best done right at the start.

**Facilitator instructions:**



1. Draw a small circle in the middle of a large piece of paper and write in the centre 'comfort zone'. Explain to participants that the comfort zone is where most of us spend a lot of our time. It's a place where we feel at ease, relaxed maybe even tired or bored. Explain that during the workshop we are encouraged to try move out of our comfort zone for a short while.
2. Draw a bigger circle around the smaller one and write in the centre 'stretch zone'. Explain that this is where everyone is encouraged to go during the workshop. Ask them what a 'stretch zone' means to them and explain that it's a place where we are encouraged to think, learn and listen. That at times we might feel slightly uncomfortable but hopefully in a way that creates learning. Explain that the stretch zone is a healthy place to be and that this zone is where you should actively try be for the duration of the workshop.
3. Lastly, draw a bigger circle around the middle one and write 'stress zone'. Explain that the stress zone is a place you do not want to be in during a workshop. If you are stressed you need to notify a facilitator. This zone is when you feel triggered by something, overcome with emotion, anger, feel you do not trust the participants or the facilitator or feel confused. Explain to participants that it's important that participants take responsibility for themselves to make sure they protect themselves from this zone, and be mindful that they do not cause others to feel stressed.





ICE BREAKERS & ENERGIZERS

**Adding icebreakers, introduction and tone setting exercises to a workshop helps to:**




- Create a positive group atmosphere.
- Relax participants.
- Energise & motivate.
- Encourage participants to think beyond the norm and outside the box.
- Enable participants to get to know one another.

ACTIVITY 1: SAY IT WITH SILENCE
 <b>Time:</b> 30 minutes (For groups that have never worked together)
 <b>Aims:</b> To help participants to learn each other’s names and backgrounds
<b>Activity overview:</b> Participants are divided into pairs and must take turns informing their partner as much as possible about themselves without speaking. When participants regroup everyone takes turns introducing their partners by speaking to the group using all the information they were able to gather.
<b>Facilitator instructions:</b> <ol style="list-style-type: none"><li>1. Divide participants into pairs.</li><li>2. Let participants know that they will each have 10 minutes to inform their partner as much as possible about themselves without using any words or sounds. This can be done by using actions, like a mime or the game charades.</li><li>3. When the twenty minutes are up, ask participants to come back to the large group.</li><li>4. Give each participant a chance to introduce her partner.</li><li>5. After each introduction allow the partner who was introduced to correct or add any information about herself.</li></ol>

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ACTIVITY 2: I ONCE ...
 <b>Time:</b> 20 minutes (For groups that do know each other)
 <b>Aims:</b> To energise participants, and help them feel more comfortable with each other. To help participants get to know each other better.
<b>Activity overview:</b> Participants stand or sit in a circle and take turns saying something that they did once, such as “I once fell in love with a vegetarian”, or “I once cooked a meal for more than 20 people on my own.” All participants who have also done that must run to the middle of the circle and give each other a high five.
<b>Facilitator instructions:</b> <ol style="list-style-type: none"><li>1. Ask participants to stand in a circle and explain that they will each have a turn to say something they once did. Give an example.</li><li>2. Explain that all participants who have also done this thing must run to the middle of the circle and give each other a high five, a hug, or a pat on the back.</li><li>3. Allow each participant to have a turn to say something they have done.</li></ol>

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ACTIVITY 3: SETTING INTENTIONS	
 <b>Time:</b> 10 minutes	 <b>Materials:</b> Pens, note cards, tape
 <b>Aims:</b> When beginning a dialogue it's good for each person to have the opportunity to set their own intentions for the session. This allows people to gain clarity about what they hope to get out of the dialogue. At the same time, each person is setting the intention, rather than making a demand, or putting an expectation on you or the other facilitators. This allows responsibility to be better distributed, and allows each person the chance to make sure their intentions are met.	
<p><b>Facilitator instructions:</b></p> <p>Pass out 2-3 note cards and a pen to each person. Ask them to reflect on their intentions for the gathering. They can complete the sentence, "I intend to.." You can let them know that it might include anything from having fun, to listening to others, to making new friends, to understanding an issue, and so on.</p> <p>Give everyone a few minutes to think about and write their intentions, one on each card. If you have time, you can do a go-around in a circle, with each person sharing one intention, until all the intentions have been shared. You can then ask people to put their intentions up around the room (using tape, if needed), so that you can be surrounded by all your intentions for your time together. If you have less time, you can collect the note cards without reading them aloud.</p> <p>Before the start of the next session, you can then put them up around the room. Ask people to take the first ten minutes to look at them before sitting down for the session. It's nice to re-visit the intentions at the end of the gathering. People can see if their intentions were met and gain a sense of completion to the process.</p>	

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STEP 1: UNDERSTANDING  
GENDER & SEXUALITY

STEP 1: UNDERSTANDING GENDER AND SEXUALITY

To start off the process of having gender conversations GJR believe we need to start with the intention of creating a space that is inclusive for all. However, stereotypes, beliefs and prejudices often keep spaces from being inclusive. This step opens up dialogue on gender stereotypes, marginalized identities and beliefs to create a more inclusive space. Furthermore, participants need the right tools and language to truly explore their own gender identity in whichever way they choose. This step offers training on the differences between sex, gender, sexual orientation and sexual behaviour to equip people with the tools and language to have a an inclusive gender conversation.

STEP 1 IS STRUCTURED AS FOLLOWS:

- 1. Gender statements: a stereotyping activity
- 2. Marginalized identities: Screening and dialogue on LGBTQ+ communities
- 3. Human Sexuality – Binaries & Boxes... (or Not!)



Aims of activities:

- To challenge gender stereotyping and discrimination by exploring the root causes and deep seated beliefs.
- To foster inclusivity and empathy towards marginalized groups such as LGBTQ+ communities.
- To create a gender space that is inclusive and open to all.
- To equip participants with the knowledge and tools to understand the differences and terminology on sex, gender, sexual orientation and sexual behaviour.
- To challenge participants to think outside the box and start to look at gender and sexuality differently.

ACTIVITY 1: STEREOTYPING ACTIVITY



Time: 1 hour



**Aims:** This activity is a great way to start step 1 as it encourages participants to challenge common held gender stereotypes. It is also a good way for facilitators to gauge where participants are at in terms of their thinking around gender.



**Preparation:** Prior to the activities brainstorm a list of statements that are relevant to their community. Below are suggestions for the types of statements you can make.

**Activity overview:** Participants to need stand in a circle. The facilitator stands in the middle and reads out a statement. The more the participant agrees with the statement the closer she/he must stand to the facilitator. Once everyone has chosen their place the facilitators then asks why people chose to stand where they stand, and a conversation is started around peoples beliefs and assumptions on gender. Following this, the facilitator reads out the next one until the list is finished.

**FACILITATOR TIP:** Marginalized groups such as women and LGBTQ+ persons may not feel safe in the space if they hear participants say discriminatory things during this activity. Make the space safer by checking on them and encouraging participants to be mindful of harmful stereotypes.



**Facilitator instructions:**


1. Stand in the middle of the circle while participants form a wide circle around you.
2. Remind participants about the ground rules in particular the ones around not passing judgement. No one is permitted to laugh or judge another participant for where they choose to stand.
3. Read out a statement and give everyone a few minutes to choose their spot
4. Ask people to share why they chose to stand where they stand.
5. Open up to the floor to ask questions.
6. Read the next one.
7. End of the session with a debrief checking in on how people felt about the activity.


**List of possible statements:**


- Women are nurses, not doctors.
- Women are not as strong as men.
- Women are supposed to make less money than men.
- The best women are stay at home moms.
- Women don't need to go to college.
- Women don't play sports.
- Women are not politicians.
- Women are quieter than men and not meant to speak out.
- Women are supposed to cook and do housework.
- Women are responsible for raising children.
- Women do not have technical skills and are not good at "hands on" projects such as car repairs.
- Women are meant to be the damsel in distress; never the hero.
- Women are supposed to look pretty and be looked at.
- Women love to sing and dance.
- Women do not play video games.
- Women are flirts.
- Women are never in charge.
- Being gay or lesbian is unnatural.
- My child who is gay is still my child.
- All men enjoy working on cars.
- Men are not nurses, they are doctors.
- Men do "dirty jobs" such as construction and mechanics; they are not secretaries, teachers.
- Men do not do housework and they are not responsible for taking care of children.
- Men play video games.
- Men play sports.
- Men enjoy outdoor activities such as camping, fishing, and hiking.
- Men are in charge; they are always at the top.
- As husbands, men tell their wives what to do.
- Men are lazy and/or messy.
- Men are good at math.
- It is always men who work in science, engineering, and other technical fields.
- Men do not cook, sew, or do crafts.

**ACTIVITY 2: MARGINALIZED IDENTITIES: SCREENING & DIALOGUE ON LGBTIQ+ COMMUNITIES**

**Background:** Season Five of IJR's African Identities Series, produced by its Memory Arts and Culture Project showcases the life stories of individuals who identify as being part of the LGBTIQ+ community in the Northern Cape. Each film shows a different LGBTIQ+ identity and explores issues to do with homosexuality, transgender and cross dresser identities. The films exposes some of the terrible experiences of discrimination people face as well as moments of triumph and hope.

 **Time:** 1 - 2 hours depending on how many films are being played.

 **Aims:** This activity seeks to start the gender conversation with the goal to be inclusive of all genders and sexual orientations. By starting with these films we immediately bring often marginalized and silenced voices into the room. The power of the films is threefold. Not only does it affirm those who identify as LGBTIQ+ in the dialogue as it immediately creates an inclusive environment, it helps people to overcome prejudice and stereotyping and helps open up dialogue on other themes of gender identity such as masculinity, femininity and traditional gender roles.

 **Preparation:** These films are available for free on YouTube, you will need a laptop, projector and screen as well as speakers to play them. However, if you only have access to a TV and DVD player you can contact IJR for a DVD copy you can use. If you struggle to find access to facilities to screen the films contact your local school, library, Church or Municipality and ask if you can use their facilities.

**FACILITATOR TIP:** These films can be emotionally triggering for people who identify as LGBTIQ+ as well as those who do not. Warn viewers beforehand that emotional content will be viewed and offer debriefing and follow up with those who are emotionally affected. Watch the films beforehand and choose the most suitable one for your group.



**Facilitator instructions:**


1. Give background to films to the group before screening. Play film.
2. After the film debrief with participants. Ask them to share their initial thoughts on the film. Remind participants that they can share their honest thoughts even if they are worried they will be judged. Remind participants of the safe space that was set up at the start of the dialogue.
3. Once you have played the first film play another followed by an open dialogue on the issues raised in the film.
4. Follow this screening with the next activity – ‘Binaries and Boxes .... or Not’. It is very important that this activity follows next as it dispels many myths that can come up in this dialogue and answers many questions that can come up.

**Link to films on IJR's YouTube channel:**

A Gray Matter: <https://www.youtube.com/watch?v=e6LCBKmWoE8>  
A Girly Matrimony: <https://www.youtube.com/watch?v=NOiFpdhc-k>  
The Secret Life of Miss Tilly: <https://www.youtube.com/watch?v=nJP-USUH0vw>  
Straight up gay: <https://www.youtube.com/watch?v=hOyP9j5yTvg>

**ACTIVITY 3: UNDERSTANDING HUMAN SEXUALITY:  
BINARIES & BOXES .... OR NOT**

**Background:** This activity has been adapted from *Human Sexuality – Binaries & Boxes... (or Not!)* a tool developed by facilitator and activist Delene van Dyk in conjunction with OUT LGBT Wellbeing, Pretoria, South Africa, 2015 ©Copyright. To get more detailed information and training on this tool go to <http://www.out.org.za/index.php/what-s-hot/news/329-listen-binaries-and-boxes-webinar>

 **Time:** 1 - 1.5 hours



**Aims:**

- To ensure that participants know the difference between sex, gender, sexual orientation and sexual behaviour.
- To empower participants with the terminology and knowledge on gender identity and sexual orientation.
- To encourage participants to challenge widespread belief systems that men and women should act in certain ways, and to raise awareness for marginalized groups and gender discrimination.



**Materials:** Flipchart stand and paper and four different coloured flipchart pens.

**Activity Overview:** Facilitators explain the differences between sex, gender, sexual orientation and sexual behaviour by separating each aspect of sexuality into a different box. Each box represents a separate aspect of sexuality and gender identity. Facilitators ensure that the participants understand what the contents of each box means before moving onto the next one. Once the boxes are complete the facilitator asks participants to imagine a fictional character. Someone from the group is invited to say what the sex is of this fictional character. Following this, they are asked to choose the characters gender, all the while - the facilitator links the two identities with a line (for example, Sally is born female, but she identifies as trans gender). Lastly, the group have to say what their sexual orientation and sexual behaviour are. Meanwhile the facilitator is linking the boxes with a koki. This activity is repeated with another fictional character. Linking up each box illustrates how gender and sexuality are not fixed but can be different for everyone. The important lesson of this activity is that no one can assume another's sex, gender or sexual orientation - everyone needs to identify for themselves what and who they are.

**Facilitator Instructions:** Follow each step carefully and slowly in the instructions below.

**SECTION A: UNDERSTANDING THE DIFFERENCE BETWEEN SEX, GENDER, SEXUAL ORIENTATION & SEXUAL BEHAVIOUR**

**Step 1:**

1. 1 Divide the flip chart paper into four quadrants with a marker and number them as shown below:

1.	2.
3.	4.

**EXPLAIN TO THE GROUP:**

That human sexuality and identity can be divided into four themes or categories that will be discussed today.



**BLOCK 1: UNDERSTANDING SEX AS A BIOLOGICAL CONCEPT**

**Step 2: Sex as a biological concept**

2.1 Write the word sex in the top left hand corner and ask the participants to explain what they think that it is.

1. <b>SEX</b>	2.
3.	4.

2.2 Write down male, female and explain the difference.

1. <b>SEX</b> <b>Male</b> <b>Female</b>	2.
3.	4.

**EXPLAIN TO THE GROUP ABOUT SEXUALITY:**

To understand sexuality better the term 'sex' is used here as a biological concept or description of 'male' or 'female'. In most cases, a male body has a penis, and a female body has a vagina. Biological sex is about 'what's in the pants', as well as the hormonal and genetic makeup which indicates a body is biologically male or female.



2.3 Write the word intersex and explain

1. <b>SEX</b> Male Female <b>Intersex</b>	2.
3.	4.

**EXPLAIN THE MEANING OF INTERSEX:**

Not all people are born with either a penis or a vagina. Intersex people are born with genitals and reproductive organs that are ambiguous or not clear. It could be internal, external or both. There are many very different ways that the intersex phenomenon can manifest. Intersex individuals do not have two fully functioning sets of genitalia.



*In South Africa, it is believed that 1 in 500 babies are born intersex (Intersex SA).*

BLOCK 2: UNDERSTANDING GENDER IDENTITY

Step 3: Gender


3.1 Next, write the word 'GENDER' in the top right box.

1. SEX Male Female Intersex	2. GENDER
3.	4.

**UNDERSTANDING GENDER:** If 'sex' is male, female and intersex, what is gender? Most people express confusion between the terms 'sex' and 'gender'.

**Explain the difference between sex and gender:** Sex is a biological concept, whilst gender is a social construct.

**What is meant by the word 'construct'?** A construct is an idea, philosophy, belief that is developed by people in a specific social context: it is built or 'constructed' through social interaction and communication, for specific purposes.




3.2 Write the words masculine and feminine and explain the meaning of gender identity.

1. SEX Male Female Intersex	2. GENDER <b>Masculine</b> <b>Feminine</b>
3.	4.

**EXPLAIN MASCULINE & FEMININE GENDERS:** The construct 'gender' is about the societal expectations based on the sex of the person. For example a baby is born male and society expects that this male-bodied person should act and behave in a certain way. This is also called gender expectations. He is expected to behave in this way, just as a female-bodied person is expected to behave in certain ways. These 'constructed' ideas become 'normal' and difficult to challenge.

**Now ask the group to give some examples from society.**




3.3 Write down the words transgender and underneath transsexual and transvestite

1. SEX Male Female Intersex	2. GENDER Masculine Feminine <b>Transgender</b> <b>- Transsexual</b> <b>- Transvestite</b>
3.	4.

**EXPLAIN TRANSGENDER:** Transgender is an umbrella term which is often used to describe a wide range of identities and experiences, including transsexuals.


**Transsexuals:** People whose gender does not match their sex. E.g. a person who is biologically male but feels like a female. They often explain being “trapped in the wrong body” / “my inside don’t match my outside”.

**Transvestites (cross dressers):** The term refers mostly to men, usually heterosexuals, who enjoy wearing female clothes & adopt traditionally female character traits for personal satisfaction.



**FACILITATOR TIPS:**

- Explain to participants that Gender identity refers to how someone feels about themselves in the world as a woman or a man. While most people’s gender matches their biological sex, this is not always the case, and for instance, someone may be born biologically male, yet have a female gender identity.
- Make sure that everyone understands the difference between sex and gender identity before moving to the next block



BLOCK 3


Step 4:

4.1. Write down the words sexual orientation in the bottom left hand block

1. SEX Male Female Intersex	2. GENDER Masculine Feminine Transgender - Transsexual - Transvestite
3. SEXUAL ORIENTATION	4.

**EXPLAIN SEXUAL ORIENTATION:**  
*Emotional & sexual expression towards others (Whom you will build a life with, if allowed to)*

**Sexual orientation:** A person's sexual orientation is also an identity. A sexual orientation is about both attraction and feelings. Attraction has many levels – sexual, physical, intellectual, emotional and spiritual. Thus, it is not only about sex, although many people wrongly believe it is.



4.2. Write down three types of sexual orientation as shown below:


1. SEX Male Female Intersex	2. GENDER Masculine Feminine Transgender - Transsexual - Transvestite
3. SEXUAL ORIENTATION <b>Heterosexual</b> <b>Homosexual</b> - Gay - Lesbian <b>Bisexual</b>	4.


**EXPLAIN THE DIFFERENT CATEGORIES OF SEXUAL ORIENTATION:**

**Heterosexual:** *hetero* means opposite, therefore attraction to the opposite sex e.g. a man attracted to a woman (or women), or a woman attracted to a man (or men).

**Homosexual:** *homo* means the same, therefore attraction to the same sex e.g. a man who is attracted to another man (or men) (gay), a woman who is attracted to a woman (lesbian)

**Bisexual:** *bi* means two, therefore attraction to both sexes i.e. a person attracted to people of both sexes on all or most levels of attraction, not just sexual (as mentioned above). These attractions are of romantic nature, not platonic.





**FACILITATOR TIP:** Many people think that sexual orientation is the same as gender, make sure you explain thoroughly that a person's sexual orientation does not determine their gender.

BLOCK 4

Step 5:

5.1 Write down the words sexual practices / sexual play in the bottom right hand block.

1. SEX Male Female Intersex	2. GENDER Masculine Feminine Transgender - Transsexual - Transvestite
3. SEXUAL ORIENTATION	4. SEXUAL PRACTICES / PLAY

**EXPLAIN TO PARTICIPANTS:** Sexual behaviour is not always connected to sexual orientation or gender.

All people, no matter their sexual orientation, use various body parts to experience sexual pleasure, on their own or with others. Sexual play includes actual sexual practices as well as desire and fantasies.




5.2 Ask participants to shout out all the different body parts used for sexual play.

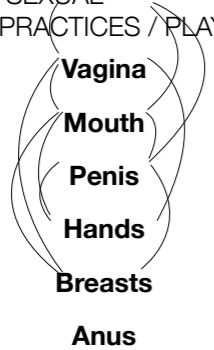
1. SEX Male Female Intersex	2. GENDER Masculine Feminine Transgender - Transsexual - Transvestite
3. SEXUAL ORIENTATION Heterosexual Homosexual - Gay - Lesbian Bisexual	4. SEXUAL PRACTICES / PLAY <b>Vagina</b> <b>Mouth</b> <b>Penis</b> <b>Hands</b> <b>Breasts</b> <b>Anus</b>

**This part really gets people talking and laughing:** Ask the group to identify body parts which people use to perform sexual acts of any kind.

Write down the words vagina, mouth, penis, hands and anus, in whatever order the group identifies them.



5.3 Ask participants to link up the different body parts that connect during sexual play.

1. SEX Male Female Intersex	2. GENDER Masculine Feminine Transgender - <i>Transsexual</i> - <i>Transvestite</i>
3. SEXUAL ORIENTATION Heterosexual Homosexual - Gay - Lesbian Bisexual	4. SEXUAL PRACTICES / PLAY 


ASK THE GROUP THE FOLLOWING:  
(while actually connecting the lines)

- “Can a vagina and mouth go together?”
- “Can a vagina and penis go together?”
- “Can a vagina and hand / finger go together?”
- “Can a mouth and a penis go together?”
- “Can a mouth and a hand go together?”
- “Can a mouth and an anus go together?”
- “Can hands and breasts go together?”
- “Can a penis and a hand go together?”
- “Can a penis and breasts go together?”
- “Can a penis and an anus go together?”
- “Can an anus and a hand go together?”

Discussion: Raise the following points:

- Notice that we did not once mention the gender or sexual orientation of anyone when speaking about sexual play. Anyone regardless of their sexual orientation or gender can engage in these acts.
- We know that there is also a risk of contracting an STI (including HIV). But many people still think that where there is no vagina in the sex act, e.g. in anal sex, there is no chance of contracting an infection, because they link risk, consciously or unconsciously, with pregnancy.
- In prisons, but also in the world in general, some people may have sex with others of the same sex for a variety of reasons other than as an expression of their sexual orientation or identity, or without seeing themselves as gay or lesbian. It might be just temporarily. People have sex for different reasons.
- Men have sex with men for different reasons, but they could still identify as heterosexual. They can have any sexual orientation.
- Women have sex with women for different reasons, but they could still identify as heterosexual.
- A person’s sexual fantasies are not necessarily in line with their identity.
- Because of the guilt and shame associated with some sexual practices, especially anal sex, some people indulge in hidden and risky sex behaviour. For example a heterosexual man might engage in risky anal sex with another man or men for various reasons, often putting himself and his sexual partner/s at risk.
- We should never make assumptions about the sex lives of people we know or work with.

SECTION B: CHALLENGING GENDER DISCRIMINATION

 **Aim:** The aim of this section is to encourage participants to challenge gender discrimination: Play a game with participants called ‘Society Says’, where you draw lines between what is expected of someone born female or male.

**Step 1:** Use different coloured pens to draw lines connecting the different parts of identity

1. SEX  Male  Female  Intersex	2. GENDER  Masculine  Feminine  Transgender - Transsexual - Transvestite
3. SEXUAL ORIENTATION  Heterosexual  Homosexual - Gay - Lesbian  Bisexual	4. SEXUAL PRACTICES / PLAY  Vagina  Mouth  Penis  Hands  Breasts  Anus

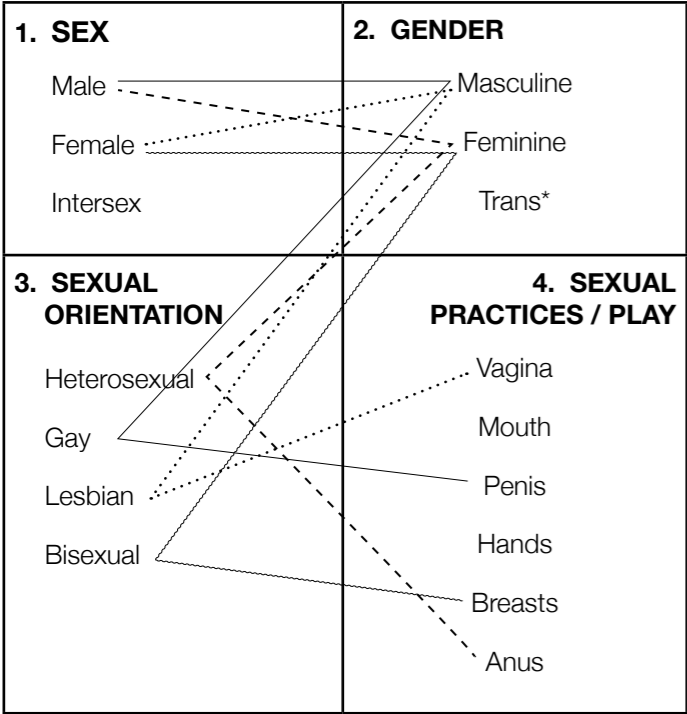
PLAY A GAME CALLED  
'SOCIETY SAYS':

- Explain to participants that you are going to invent an imaginary person and imagine what their sex, gender, sexual orientation and sexual behaviour might be. Explain that no one is required to self identify their own or their friends gender and sexual identity.
- Ask participants to explain when a baby is born female or male, what would the expectation/assumption from society would be?
- Draw lines indicating what they say they should say:
- Society says.... Male – masculine – heterosexual – sex with a vagina or
- Society says.... Female – feminine – heterosexual – sex with penis.

**BUT**

- Knowing what you know now, do you seriously think that the above two examples, although ‘approved’ by society, are the only types of engagement between human beings?

**Step 2:** Ask participants to repeat the exercise, this time considering the new knowledge they have that someone may be born male but may not identify as masculine. Or whose sexual orientation may not have anything to do with gender identity. Use coloured pens to show the different options of identity.



**Starting with the top right hand corner ask participants to think of an imaginary person born as male or female.**

- Ask them to decide this imaginary persons gender.
- Ask them to decide their sexual orientation and draw a line from gender to sexual orientation.
- Ask them what sexual activity they can engage in and draw a line from sexual orientation to sexual play.
- Make the point that it doesn't matter what sex they are born into they can be any gender they identify as and any sexual orientation.
- They can also engage in any sexual play they consent to.



STEP 2:  
MY GENDER STORY

**End with concluding comments such as:**

- People may or may not express their sexual orientation in their behaviours, sexually or otherwise. **YOU CAN NEVER ASSUME ANOTHER PERSON'S SEXUAL ORIENTATION.**
- Gender presentation has got nothing to do with being lesbian or gay. Most lesbian women consider themselves as women and similarly, most gay men consider themselves to be men.
- Being transsexual has nothing to do with being lesbian or gay. Transsexual people can be heterosexual, lesbian, gay or bisexual.

**FACILITATOR TIP:** At the end of binaries and boxes play one more film from the African Identities Season Five, we recommend 'Gray Matter', dialogue with the group after and ask them in the tool helped them to understand the films better.

## STEP 2: MY GENDER STORY

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### STORYTELLING AS A TOOL FOR CHANGE

Storytelling can help address the disconnection between people and their environment. Stories create empathy. They allow people to intimately and emotionally understand the situation of a person living hundreds of miles away. Inspiring stories offer an alternative to mainstream narratives often focused on problems. They show that solutions exist.

Storytelling brings vast topics like gender-based violence and abuse down to their human dimensions. It shows the individual rather than the collective. It shares universal emotions instead of theoretical figures. Inspiring stories can convey emotions that move people to take action. Have you ever noticed that you felt more prompted to act when feeling angry or excited than sad or satisfied?

Once participants have an understanding of gender identity they should be able to explore their own life story with the tools and language to understand how their lives and identities are affected by their gender. Below are some activities for exploring life stories. They are creative activities which mean participants only have to share as much as they feel comfortable. There is great potential in documenting ones story to reflect on the past and envision a new future, also to think deeply about the patterns in our lives which cause us not to reach our full potential. The following section offers a variety of creative story telling activities for facilitators to utilize in a dialogue space.

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### STEP 2 IS STRUCTURED AS FOLLOWS:

1. **Free Writing activity: this is to warm people up and get people comfortable with writing and reflecting.**
  2. **River of Life: to reflect on one's own personal story.**
  3. **Gender self portraits: to explore how gender affects our personal stories.**
  4. **Fish bowl: for women and men to listen to how they are perceived by the opposite gender.**
  5. **Our assets.**
  6. **Appreciation circle.**
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**FACILITATOR TIP:** Utilizing artistic approaches allows people to bring what they want to the process, whether that was the expression of traumatic events or a desire to have a break from the stressors of their daily lives. Given the well-documented risks of re-traumatisation through storytelling and truth telling, it is recommended that one should never ask the participants about challenges or traumas in their own lives, but rather people should share only if and what they choose to.



### Aims of activities:

- Participants are given the space to tell their personal life story in creative and unmediated ways.
  - Participants reflect on the past and present and envision the future.
  - Participants are encouraged to see how their life is affected by their gender and their personal experience of being their gender identity.
  - Participants will be given a chance to share among their own gender to create a wider community gender story.
  - Different genders are given an opportunity to share experiences and stories with each other to start understanding each other as well as the community as a whole.
  - Develop empathy for others; understand and accept a wide range of differences within and across genders.
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### Desired Outcomes:


- Personal growth and development as a result of reflecting on personal stories.
  - Healing potential of having story shared and heard in a safe space.
  - Opportunity for participants to reflect on their lives to foster forgiveness and new dreams for the future.
  - Critical exploration of how life stories are affected by gender identity.
  - Stronger empathy and understanding of other peoples story.
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# ACTIVITY 1: FREE WRITING


**FACILITATOR TIP:** You can use free writing as a debrief exercise after difficult conversations and activities. These can be guided where participants can be encouraged to reflect on the activity that just took place.



**Background:** Free writing is a great quick and easy activity to get the creative juices flowing and is wonderful to do in between activities to allow thoughts and ideas to flow. Many people feel as though they are not creative and cannot write, but this activity helps bring confidence to people and stimulate ideas and thoughts. It is a great way for participants in a workshop to reflect and debrief in a private way.

 **Time:** 20 minutes




 **Materials:** Note pads and pens (1 for each person)

 **Aim:** To create a space for storytelling, debriefing and/or to prepare for a more focussed creative activity. The aim is to stimulate the creative process and to encourage participants to engage in writing as a tool for storytelling.

**Activity overview:** The first step is to set a limit of time for the free write. It is recommended that facilitators start with three minutes but can increase it as the workshop goes and in how people respond. At first people might be a little intimidated by the activity but soon they warm up with many enjoying the process. Explain to the group what the activity is about and that what they are writing is completely private. Everyone sits in their own space a little bit apart and writes without stopping, or hesitating for three minutes. Facilitators encourage participants to write whatever is the first thing that comes into their head without judgement or too much analysis. Spelling errors, poor grammar and messy handwriting does not matter as no one is judging. Facilitators can also do a guided free writing exercise where participants can focus their free writing on a specific theme, topic or a reflection on a workshop activity that came prior. Free writing can then be turned into another activity like poetry or essay writing. Once participants have engaged in a free writing activity they can choose their favourite words to turn into a poem. This activity is most effective when done repeatedly.


## Facilitator instructions:

1. Ask participants to sit in a comfortable position a distance apart from the others in the group.
2. (optional) Take them through a breathing exercise to focus the group and calm everyone down.
3. Explain what free writing is and the thinking behind it.
4. Explain that they will write nonstop for 3 minutes and are encouraged to write whatever pops into their heads
5. When the time starts make sure everyone writes in silence, you can put on soothing music if you have.
6. When they stop ask participants to go back and read what they wrote.
7. Start the free writing again, this time centred on a writing prompt. Examples are “if you were a colour what would you be and why - free write on that question” or “if you were an animal what would you be?”
8. Ask the group to debrief afterwards, how was that experience? Did anyone dislike it? Who liked it and why? How do you feel now?


ACTIVITY 2: RIVER OF LIFE
<p><i>“A river, constantly flowing and changing, is an image which people can use to map their own life experiences, or other ongoing processes”</i></p>
<p><b>Background:</b> This activity offers people an opportunity to reflect on their life path, such as the key events in their life story that brought them to where they are now. It combines artistic expression with self-reflection. Drawings are then shared in pairs or small groups, to enable trust, connection, vulnerability and experience-exchange through storytelling and active listening.</p> <p>A river is a powerful symbol for many people and visualising any process in the form of a river can produce creative insights. The characteristics of a river: its changing width, current and direction as well as features such as whirlpools, islands, rapids, waterfalls and forks, can represent changes and events in our own histories.</p>
<p> <b>Time:</b> 1.5 - 2 hours depending on group size.</p>
<p> <b>Materials:</b> A large piece of paper for each participant , some coloured pens or crayons. If you have time and budget include some more art supplies like markers, old magazines for collage, coloured paper, glue, glitter.</p>
<p> <b>Aims:</b> To create a space where people can tell their story in creative and unmediated ways. To foster healing and reconciliation between genders and groups through the act of listening to the others story. The aim is not just to hear stories, but to find a link between our personal experiences and attitudes and the ways in which we are influenced by the environment that we have grown up and live in.</p>
<p><b>Activity overview:</b> It is important to clarify that each person does not have to share with the group everything that is on their river of life, they only need to share what they are comfortable to. A useful way for people to focus is to sit quietly together with eyes closed while the facilitator prompts them to think silently about different moments during their lives, from birth to the present moment, with suggestions or open questions. Then each person draws the journey of his or her life in the form of a river on larger sheets of paper. When everyone has completed their river, they can discuss them in small groups with a facilitator.</p>


<p>Each person chooses the level of detail they wish to relate: they may wish to focus on either a memory or the present or, or take people briefly through the whole journey. At the end of each person’s story, other participants can ask questions if they wish, always respecting the privacy of the other person. The aim is not just to hear stories, but to find a link between our personal experiences and attitudes and the ways in which we are influenced by the environment that we have grown up and live in.</p>
<p><b>Facilitator instructions:</b></p> <ol style="list-style-type: none"> <li>1. Explain to participants the river of life activity, what they should expect and the metaphor of a river.</li> <li>2. If you feel comfortable draw your own river of life up on piece of flip chart paper stuck on a wall or stand and share some of your own story with the group.</li> <li>3. Ask participants to sit comfortably in a seated position or lying down, ask them to close their eyes and take a few deep breaths. Take them through a guided visualization thinking about their own lives, what have the ups and downs and the turning points been. Guide them through the early stages, then childhood, teenage years, adulthood and present.</li> <li>4. Once the visualization is over give each person a sheet of paper and a few art materials and ask them to find a quiet spot to draw their own river of life. Give people at least 30 minutes to work on their rivers.</li> <li>5. Once everyone has a river of life break people up into groups of four and ask that each person shares aspects of their river while the small group listens in silence and without judgement or giving advice. Give each person five minutes to share their rivers.</li> <li>6. Once each person has shared their story bring everyone back into a circle and ask people to debrief. Some questions can be:             <ol style="list-style-type: none"> <li>a) How was that experience for you?</li> <li>b) What was it like to draw your own river?</li> <li>c) What did it feel like to share?</li> <li>d) What did it feel like to listen to other peoples rivers?</li> <li>e) Did you learn anything new about your life?</li> </ol> </li> </ol>


**FACILITATOR TIP:** For many people telling their story or listening to the story of another can be very triggering emotionally. Make sure there is follow up support, proper debriefing and offer of counselling information if needed. Do not do another intense activity after this but rather something light and uplifting is best.




ACTIVITY 3: GENDER SELF PORTRAITS

 **Time:** 2 - 4 hours

 **Aims:** Objectives of a personal gender story or gender self-portrait is for participants to reflect on their own gender and how it has influenced their lives. This is an opportunity for participants to think about their own experiences with the gender expectations, pressures, roles and opportunities they encounter in their families, cultures, peer group and society. For example, as a mother or a father, what is expected of you? As a teenage girl what expectations are put on you? As a teenage boy what is expected of you? What is perceived as the right way to be a father by community or society around you?

 **Preparation:** Before beginning this activity, decide on the form you will have participants use to create their gender stories or self-portraits—for example, poetry, narrative writing, drawing, collage, spoken word. You may choose to have everyone use the same form or provide a few different options. Either way, please spend some time thinking through and clarifying instructions for the form(s) you will present.

 **Materials:** Depending on your format, if it is a writing activity then paper and pens for all participants, if you include art and collage then crayons, coloured markers, paper, coloured paper, magazines to make collage, glue and any art materials you can find.

**FACILITATOR TIP:** These activities offers a lot of variety and many questions for reflections. Choose only one or two formats for the gender stories and a few questions for reflection to make it simple and easy to manage.



**Activity overview:** This activity has three parts. The first part is the visualization and brainstorming activity where participants are encouraged to think through their ideas. The second part is the creation of peoples gender stories and the final part is the demonstration of activities followed by a final debrief.

Facilitator instructions:

1. Introduce the idea of a personal gender story or gender self-portrait. This is an opportunity for participants to think about their own experiences with the gender expectations, pressures, roles and opportunities they encounter in their families, cultures, peer group and society. What are some of the most important messages they're hearing and how do they interact with those? What questions, tensions or conflicts are they struggling with? What opportunities do they feel they have? What constraints do they face? What are their hopes? Their fears? Their images for who they want to be? What do they want other people to know about their gender-related journeys?
2. Introduce an example of a gender portrait, it can be in the form of a poem or a video or any other format you prefer.
3. Using 4–5 questions selected from the list below (and/or additional questions of your own), guide participants through an initial pre-writing or pre-drawing brainstorm. This may be done as a silent visualization (so everyone sits quietly with their eyes closed) with a follow up free write or in the form of an individual questionnaire. If you free write you can use a question as a writing prompt. **The goal here is to generate images, themes and other “seeds” for students’ gender stories or portraits—not to generate the actual stories or portraits themselves.**
4. **Sample Questions:**
  - a) What are some of your earliest memories of knowing what gender you were?
  - b) Have you ever had any conflicts with your parents, your peers, or even within yourself about gender roles, “rules” or expectations? How did these conflicts play out? If they were resolved, how did that happen? If they weren't, what is still left hanging?
  - c) How has your sense of gender changed over time?
  - d) Who do you think has had the biggest impact on your sense of gender? Your family? Friends? The media? culture? religion?
  - e) How have any of the following influenced your gender experience:
    - Your racial identity
    - Your religion
    - Your culture
    - Your neighborhood
    - How rich or poor your family is
    - The country you or your parents were born in (example of other countries)
    - How have attitudes toward gay and lesbian people affected your gender story?

- f) What are some of the things you like most about being your gender?
  - g) What are some of the things you like least?
  - h) Have you ever felt like you didn't fit in the traditional gender boxes or been told you weren't being the "right" kind of girl or guy?
  - i) How is your experience of gender different from the experience of your parents' or grandparents' generation? What would you like people older than you to understand?
  - j) If you could "do gender" any way you wanted, what would you do?
5. Drawing on the above brainstorm, move into the specific project you have chosen (for example, narrative or poetry writing, creation of a gender self-portrait collage, spoken word assignment, etc.). Explain the format(s) you would like students to use in crafting their own gender pieces.
  6. Encourage participants to think about this project as something that does not need to present a perfect, clear picture of gender. Everything they feel about gender will not necessarily fit neatly into a single package. It's fine for there to be tensions, contradictions, many faces to their experience.
  7. As this project can be very personal, you may want to put on some peaceful music or, in whatever way your context allows, let students move to different parts of the room or building to create some private space for them to work.
  8. Once all the projects are complete, hold a session where students can share their final creations.
    - a) You can invite this individually if you have time or in small groups.
    - b) They can present in at whatever level of depth they feel comfortable with.
    - c) Participants can choose not to participate.
    - d) Keep record of the stories somehow so that you are able to track what their stories look like at a later stage – if they have changed or not.

#### **Possible Writing Formats:**

1. Open-Ended Narrative, Poem or Spoken Word Piece: An answer to the question, what is your gender story?
2. Key-Moment Memoir: The story of a time when participants experienced, saw or learned something important about gender in their own life.
3. Gender Messages: A poem or narrative looking at the messages participants have been told about who or how they are supposed to be.
4. Contrast Poem: A poem that explores some of the tensions or contradictions in young people's gender stories.

For example:

- a) "On the outside... On the inside..."
- b) "I'm supposed to be... But I really am..."
- c) "In my family... With my friends..."
- d) The Many Faces of Me: A poem or narrative exploring the different dimensions of a student's gender experiences as they shift from context to context, situation to situation, or over time.

#### **Possible Self-portrait formats:**

A symbolic portrait, using a realistic drawing or photograph of the student as a base and incorporating additional images, symbols and elements that represent attributes, feelings or experiences related to the student's gender, sexual and/or racial/cultural identities.

1. Inside/Outside: A folded drawing or collage exploring the idea that sometimes our outward selves do not reflect our innermost identities. As seen in the diagram below, images on two folded front flaps represent students' external gender experiences. These flaps open to an inside section showing their internal experiences. The outside and inside may represent:
  2. How others see me (outside) / How I see myself (inside).
  3. Who I'm supposed to be (outside) / Who I want to be (inside).
  4. What I show to the world (outside) / What I keep to myself (inside).
5. Gender Messages Collage: A collage exploring what participants have been told about what it means to be the gender they are. Images and messages can be artistically created and/or taken from print media, personal or family artefacts, everyday objects, photographs, etc.


#### **Conclusion:**

Invite the participants to ask questions, share feelings or any lingering thoughts at the end of the activity.

*[Adapted from: Straightlaced Curriculum and Resource Guide for Schools and Communities: Gender Stories / Gender Self-Portraits]*

# ACTIVITY 4: FISH BOWL ACTIVITY

 **Time:** 4 hours

 **Aims:** This activity can assist in fostering empathy and healing between women and men. It enables participants to hear how the opposite gender experiences his or her gender and helps to overcome stereotyping and gender discrimination.

**FACILITATOR TIP:** As this activity is done with separate women and men groups it can reinforce the gender binary and therefore be harmful to those who do not identify as either male or female. It can also be dangerous in a group whereby trans individuals do not feel accepted in the gender group they identify as. If this is the case avoid this activity altogether.



 **Preparation:** At least two facilitators, preferably one male and one female.

**Activity overview:** Women and men split up into two gender group and sit in separate rooms. In their separate groups participants dialogue how they feel they are perceived by the opposite gender. Following this the groups are brought back together and two circles are formed with chairs. One inner circle and one outer circle. Women are invited to sit in the middle of the circle and discuss again how they feel they are perceived by men in their community. Men are invited to sit on the outside and listen silently. Afterwards the groups swap. Following this the group debriefs together.

## Facilitator instructions:

1. Explain the fishbowl activity to participants so that they know what to expect from the activity.
2. Ask women and men to split and find a space apart in different rooms, each facilitator sits with a group and dialogues on how they feel the opposite gender sees them in the community. Explain that this dialogue is private and stress the ground rules of confidentiality. **(30 minutes)**
3. We call this configuration a ‘fishbowl’, one group holding and looking in at the other. Later, the roles will be reversed, men on the inside, women on the outside. We usually start with the women in the centre, speaking with each other first, because, in general, women are more comfortable talking about their feelings with these issues. Typically, this openness and compassion widens the safe space for the men as well, who feel

more comfortable sharing after listening to the women.

4. As you are explaining their two roles, you might say something such as, “The listeners around the outside have a crucial role to play. Although you do not speak, you hold a space within which the sharing will occur. As such, your loving, respectful support is extremely significant. By listening quietly, bearing witness, and holding each speaker in your heart, you help create a feeling of safety and connection in the room. Some people need, more than anything else, to be heard, and just listening is a profound service. It may difficult sometimes, but I ask you to refrain from making any comments or fidgeting. Try your best to stay focused and listen, and you will likely end up learning a lot in the process.”
5. For the females in the centre, I want you to know that when you’re sharing, some of you may have painful feelings come up. People in this very room have experienced tremendous abuse. It is important to speak at such times very much from your own experience and to avoid making generalizations that extend too much beyond it. For example, it is fine to express anger or resentment at someone in your life, but it would be counterproductive to say, ‘All women are bitches,’. By sharing your own specific experiences, you can help everyone else here to better support you, without feeling the need to become defensive for something they never did. Does all that make sense? And, I really want to emphasize to everyone that your listening is profoundly needed. Please don’t get caught up in thinking that, just because you aren’t talking, your presence doesn’t matter. See how much you can be there for people in your heart. I promise you your attention will make a huge and transformational difference.”
6. Women in the centre are then invited to reflect on some of the things they said in the private groups on how they feel men perceive them. Remind participants that it is about how they feel men perceive them as women. After the women have spoken let the circles reverse and the men have a turn.
7. Once both groups have gone bring the circle back together for debrief. Here are suggestions for some questions for the group.
  - How was that for you?
  - How did it feel to speak while the other gender was listening?
  - How did it feel to listen and know you could not respond?
  - Do you feel differently about women/men hearing what they shared?
  - What would you do differently going forward after hearing what you heard today?



**FACILITATOR TIP:** This activity is triggering for some people and can be a violent space for women in particular to hear how men perceive women. Make sure you only do this activity with a group who have developed significant trust and if they are a group who can meet regularly to engage in other activities. Make sure there is proper follow up and debriefing.



Adapted from I am Somebody (an NGO based in Cape Town) Asset Based Development Workshop (ABCD).

ACTIVITY 5: OUR ASSETS
 <b>Time:</b> 30 minutes
 <b>Aims:</b> To take participants through an uplifting activity that ensures that participants leave the workshop feeling relaxed & in a good space having acknowledged their own strengths as well as the strengths of others.
 <b>Materials:</b> Sticky notes or small pieces of paper (ideally in colour), prestik or sticky tape.
 <b>Preparation:</b> Stick up sheets of paper on the walls in the room a large space apart and keep them blank. Place chairs in a circle with materials such as sticky notes and pens in the middle of the floor.
<b>Activity overview:</b> Facilitators invite participants to reflect on their own individual assets as well as community assets that we bring to the world and are invited to write these assets on sticky notes to stick up on the walls. After a few minutes of sticking assets, everyone present is invited to walk around to go on a tour of the assets.
<b>Facilitator instructions:</b> <ol style="list-style-type: none"> <li>1. Explain to participants that they have reflected on our personal stories, our life stories, our gender stories and how others perceive them. In closing we are going to reflect on our personal assets, being the unique gifts we bring to this world.</li> <li>2. Ask participants to brainstorm what the various types of assets individuals and communities can have. These assets can include the following: gender assets, cultural assets, physical assets and natural assets.</li> <li>3. Ask someone to volunteer writing these assets on the blank pages on the walls.</li> <li>4. Ask participants to think of the various assets that could go under each heading. For example, when they see the sign 'cultural assets' what cultural assets do they have in their community and family? Write down some examples on sticky notes and stick on the wall under the heading. Soon each heading will have a collage of sticky notes showing the different assets.</li> <li>5. Once the activity is complete invite the participants to take the facilitators on a walking tour of the wall of assets, ask questions of clarity as to why certain assets were chosen.</li> </ol>

Adapted from I am Somebody (an NGO based in Cape Town) Asset Based Development Workshop (ABCD).

ACTIVITY 6: APPRECIATION CIRCLE
 <b>Time:</b> 30 minutes
 <b>Aims:</b> The aims of this activity is for participants to end on a high note through being acknowledged by their peers for the difficult work they have done and for having courage to share.
<b>Activity overview:</b> Everyone sits in a circle. One person is appreciated at a time, going around the circle. Depending on the time available, the facilitator can call on 2-4 people who raise their hands to appreciate each person (it should be the same number of appreciations for each person). The facilitator can call on different people, to ensure that everyone has a chance to give an appreciation. To appreciate someone, address him or her by name and say one or two specific things you appreciate about them. For example: "Fred, I appreciate your honesty in the last discussion and your ability to make me laugh just when I needed it most." Facilitators must make sure that everyone uses first person when appreciating someone, i.e., "I appreciate you, Cindy ...", not "I appreciate her," or "I appreciate Cindy".
<b>Variation:</b> Each person has two minutes for anyone in the group to appreciate them. The person to the left keeps time, and the watch is passed around the circle. The benefit of this approach is that more people can get a chance to state their appreciation. The drawback is the time stress, which encourages people to jump in fast.

Adapted from: [http://www2.peacefirst.org/digitalactivitycenter/files/appreciation\\_circle\\_0.pdf](http://www2.peacefirst.org/digitalactivitycenter/files/appreciation_circle_0.pdf)

# 3

## STEP 3: RE-IMAGINING GENDER JUSTICE & RECONCILIATION

### RE-IMAGINING GENDER JUSTICE PART 1.

After exploring personal gender stories in the previous step, Step 3 moves into dialogue around gender justice and how it manifests in peoples personal and community lives. Re-imagining gender justice seeks to create spaces where people can define for themselves what justice means, both in terms of having agency over your physical body and agency over your physical space. This step focuses on two parts: first it explores how gender justice exists for individuals and the community at large and secondly, how people can re-imagine gender justice and reconciliation.

The session starts with personal gender justice by focusing dialogue on consent and sexual and reproductive rights. Following this, an activity on gender justice at community level seeks to explore what avenues people have to report crime, rape, gender-based violence, locating safe spaces and sharing that information, medical care and support networks for women, men and LGBTIQ+ communities. The framing is to answer the challenge of what support communities need in order to achieve a gender just community? Part 1 of Step 3 is structured as follows:

- Activity 1: Good sex vs Harmful sex - conversations on consent
- Activity 2: Mapping gender just spaces

### RE-IMAGINING GENDER JUSTICE PART 2.

In this step, the dialogue explores creative ways in which participants can re-imagine how gender justice and reconciliation would manifest in their particular contexts with the purpose of sparking possibilities for personal growth and community change. Part 2 of Step 3 is structured as follows:

- Activity 3: Re-imagining our Maps
- Activity 4 : How do we create a gender just community? Open Space dialogue



### Aims of activities:

- Participants are given a safe space to unpack how they define consent and what gender justice means in their personal lives.
- Participants explore safe and unsafe spaces in their communities to dialogue what gender justice means at community level.
- Participants collectively re-imagine their maps and communities.
- Participants come up with solutions and steps towards how they can create gender just communities.

### Desired Outcomes:

- Awareness and education on consent, sexual rights and gender justice.
- Shared knowledge on safe and unsafe spaces within communities.
- Collective development of a shared vision for gender just communities.
- Activating desire and action to make personal and community change.
- Strengthening and harnessing of community intelligence and celebration of community assets.
- Strengthening of awareness on communities collective needs.
- Opportunity for participants to reflect on their lives to foster forgiveness and new dreams for the future.
- Critical exploration of how life stories are affected by gender identity.
- Stronger empathy and understanding of other peoples story.

## PART 1: GENDER JUSTICE

### ACTIVITY 1: GOOD SEX VS HARMFUL SEX - CONVERSATIONS ON CONSENT

**Background:** Consent is a mutual agreement between two people involved in a sexual engagement with each other. Consent means saying yes to sexual acts before and during the sexual act until the sexual engagement is over. This activity seeks to allow participants to be the creators of their own knowledge around consent and to unpack for themselves what consent, good vs harmful sex means in their contexts.

#### Definitions:

**Consent:** When a person agrees, gives permission, or says “yes” to sexual activity with another person. Consent is always freely given and all people in a sexual situation must feel that they can say “yes” or “no” or stop the sexual activity at any point. Consent cannot be assumed by: body language and appearance, dating relationships or previous sexual activity, marriage, silence or non-response, inability to respond because of consumption of drugs or alcohol.

**Mutual consent:** When partners both have the right to decide when, where and how they want, and if they want, to have sexual contact.



**Time:** 1 - 2 hours



**Materials:** Flip chart paper to write up peoples comments, coloured pens for writing comments.



**Aims:** To equip participants with knowledge on sexual rights and consent. To create a safe space where participants feel they can speak freely on how they view consent with the purpose of fostering social change.



**Preparation:** Make sure you are equipped with knowledge & laws around rape and consent in South Africa.

**Activity overview:** During this activity guide the discussion with some leading questions but allow your questions to follow on and respond to what is shared by the participants. You can mix within the discussion some information around sex, consent and law and the law in South Africa.

**FACILITATOR TIP:** This activity can be triggering for people who are survivors of rape and gender based violence. Ensure you offer post workshop follow up and support if needed.



**Facilitator instructions:**


You will lead a dialogue based on the following questions below. Use one page of the flip chart to note the answers you get from individuals in the group, then facilitate a group discussion and encourage participants to agree or disagree with statements made. Be careful not to make the discussion about the individual person speaking but keep it focussed on the issue being discussed.

**1. Questions for group:**

- a) What are the benefits of sex?
- b) What is harmful about sex?
- c) When they teach you in school about harmful sex do you ever get an idea of good sex?
- d) What is good sex?
- e) What can turn good sex into harmful sex?
- f) When does good sex turn into bad sex? (or gender based violence)
- g) Facilitator: Give a short explanation about gender based violence – rape, harassment, sexual assault
- h) Does marriage take away your choice to say yes or no?
- i) What would you like to change your the way in which your community and or family view consent?
- j) Facilitator: Debrief at the end.

**ACTIVITY 2: MAPPING GENDER JUST SPACES**

**Background:** This activity helps participants identify safe and unsafe spaces for women and men in their communities, and encourages participants to think about what gender justice means for them and how accessible or in accessible it is in their community.

 **Time:** 1.5 - 2 hours



**Aims:**

- To encourage participants to think deeper about how they define gender justice and safe spaces in their contexts.
- To explore how access to safe spaces and justice can differ between women, men and LGBTIQ+ persons.
- To share knowledge and community intelligence on safe and unsafe spaces.
- To inspire dialogue on how individuals and groups can contribute to the creation and development of existing safe spaces.
- To encourage participants to lobby or advocate for more accessibility and inclusivity of gender justice in their communities.



**Materials:** For this activity facilitators need to prepare community maps ahead of time. Find out the exact names of participants communities. There may be a few communities represented in which participants can work together grouped according to shared areas. See below the options for preparing maps:

- Option 1: Printed out the maps (recommended option if want accurate depiction of maps)  
Option 2: Ask participants to draw their own maps (add extra 30 minutes to activity if using option 2)

**Preparing community maps**

Option 1:

- Visit a local library, internet cafe, tourism office or hotel to find map of the area. If there is no computer/ internet access and printing available approach a local NGO and ask if you are able to print maps.
- Go into Google maps and search for the name of the area. Once you see a clear picture click on the screenshot button on your keyboard.
- Copy and paste onto a word document and save.
- Make black and white print outs on A3 paper if possible, otherwise A4 is fine.

- Collect 5 different coloured stickers or 5 different coloured markers. Make sure you have enough for four groups.
- Collect plain paper for participants to make notes.

**Option 2:** Prepare large pieces of paper, pens, coloured markers and crayon's for participants to sketch their maps. Depending on time, facilitators can make this very creative and add as many art materials available.

**Activity Overview:** Participants start by brainstorming what a safe space means to them and their communities. After the brainstorm session, participants form groups of four according to community (if different communities are present). Facilitators hand out maps, stationary and stickers. Once everyone has their maps and groups the facilitator will call out questions related to the maps and participants need to mark the relevant places on their maps. Finally, groups will present their maps and the activity concludes with a group debrief.

**FACILITATOR TIP:** To prevent misunderstandings or chaos in the group, make sure that you do not move onto to the next step unless everyone is finished their step on their maps. If there are other facilitators present, request that they check on groups to make sure they are all up to speed.



#### Facilitator instructions:




*For this activity estimate timings are broken down for each aspect of the activity:*

1. Elicit responses from the group on how they define safe spaces. Jot down their responses on flip chart paper. **(15 minutes)**
2. Explain to the group that they will be mapping safe spaces in their communities and divide up everyone into groups of four or five.
3. If everyone is from the same communities groups can be organized at random, however if different communities are represented ensure sure people who live near each other are in the same group.
4. If drawing maps by hand give groups 30 minutes to draw their communities, ask them to remember from memory or Google maps on their phones the basic layout and landmarks.
5. If you have printed maps hand out maps to each group, stickers/coloured markers and pens.
6. Instruct participants to write their group names behind the map.
7. Ask participants to place a sticker or mark on their map being sure to label correctly where the following groups live or work: **(20 minutes)**
  - leaders
  - wealthy people

- White, coloured, black, Indian, others
- Immigrants
- Sex workers
- The poor

8. Ask participants to write down significant buildings or institutions: schools, municipality, police stations, parks, churches etc **(15 minutes)**
9. Request that participants use the colour markers or sticker corresponding to the question you are going to ask. For example, if you read out a question and ask participants to use a red stick or marker they should follow. Lastly, they need to mark if it applies to women or men or both by writing a W or M next to it.
10. Begin with the following statements asking participants to mark where these groups/spaces are in their communities: **(45 minutes)**
  - Dangerous spaces for women / dangerous spaces for men
  - Spaces of help for women / spaces for help for men (like the clinic)
  - Spaces of action or change (NGOS as an example)
  - Spaces of belonging for women / spaces of belonging for men (i.e. church, home)
  - Women work / men work
  - Women socialise / men socialise
11. Encourage participants to think about the original activity where they had to brainstorm safe spaces. Can they think of informal safe spaces such as someone's home?
12. Once groups have completed their maps give each group a chance to present to the rest of the group the main points that were important to them.
13. Debrief: Facilitate a discussion around the following questions: (Add your own based on your community).
  - Where are the main areas that women and children feel vulnerable or at risk?
  - What kind of violence/dangers take place in the areas you marked as dangerous?
  - Are there services available to women that address domestic violence or sexual assault/rape? Where are they?
  - Who do community members trust to help them deal with domestic violence or sexual assault/rape?
  - Where are the health services located?
  - Are mental health services available? Where?
  - Are there any women's groups or resource centres in the area? For example, these can be informal groups, or formal church groups.
  - Where do people go to address security concerns or issues?
  - Are there places in the community that are regarded as safe places for women to go?
14. Close the activity asking participants: How was the process of creating these maps? What does this activity spark in you? Does it make you feel anything? Does it make you want to do anything differently?

# PART 2: RE-IMAGINING GENDER JUSTICE

ACTIVITY 3: RE-IMAGINING OUR MAPS	
<b>Background:</b> The purpose of this activity is to inspire participants to take action both in identifying their communities needs as well as what they as a community or communities are capable of doing to meet those needs. This is the re-imagining of gender justice in tangible and material ways, and the start of trying to forge a new path for communities, or creating a space where existing avenues for change can be strengthened.	
 <b>Time:</b> 1 hour	 <b>Materials:</b> Paper and pens, maps that were worked on in mapping activity.
 <b>Aims:</b> This activity aims to empower participants to envision what it is they would like for their community, what they are able to do to bring about change, and what they need from the outside. The goal of the activity is to create a space for participants to come up with concrete and practical goals for bringing about change.	
<b>Activity overview:</b> Participants work in groups to brainstorm their dreams for their community and actions that can be taken.	
<b>Facilitator instructions:</b> <ol style="list-style-type: none"><li>1. Ask participants to go back to the same groups they were in when they worked on their maps.</li><li>2. Explain that this activity is about re-imagining their maps, coming up with dreams for their communities and practical ways those dreams can be achieved.</li><li>3. In their small groups, ask participants to brainstorm dreams they have for their community or group they work with, and then explore what is practically possible to achieve. For example, can they create women support groups? Food gardens? Community policing forums?</li><li>4. Ask participants to explore what they need from others in order to achieve these goals. Can they lobby local government around a specific issue? Meet with police?</li><li>5. Invite participants to think about their own personal commitment to change. What can they do to make a difference? Ask participants to discuss among their small groups and note down suggestions.</li></ol>	


6. Offer guidance to participants to assist in bringing focus to their discussions. For example a SWOT analysis can be included to the discussion to assist in ensuring that a plan is thorough and practical.

7. **Instructions for a SWOT analysis:** Write down the letters SWOT up on flip chart. Underneath, write down and explain that SWOT stands for a series of questions an individual or group can ask when planning. These questions are as follows:
  - **Strengths:** what are the strengths of your objectives?
  - **Weaknesses:** what are the weak points in your plan?
  - **Opportunities:** what opportunities do you have for success?
  - **Threats:** what will threaten your success?

8. Invite participants to apply a SMART analysis to their project or plan. Explain to participants that SMART stands for the different elements a group needs to consider when planning an activity or project.
  - **Specific:** Be specific in your planning, put as much detail as possible into your plan.
  - **Measurable:** how will you know its successful?
  - **Achievable:** be realistic with your goals.
  - **Relevant:** it needs to be important to the needs of the community.
  - **Time-Oriented:** give a timeline of events and activities. The success of your intervention, is it Measurable? can you quantify or at least suggest an indicator of progress? These tools assist in organizational development and strategic planning.

9. Invite each group to share with the larger group some of what was shared in the groups.


**FACILITATOR TIP:** If you meet with this group regularly check in with everyone’s progress on the plans made in this workshop and use your regular meetings as an opportunity for everyone to support each other’s initiatives along the way.





# ACTIVITY 4 : HOW DO WE CREATE A GENDER JUST COMMUNITY? OPEN SPACE DIALOGUE


**Background:** Open Space Technology is used to create time and space for people to engage deeply and creatively around issues that are of concern to them. It is a highly efficient way of harnessing the passions and responsibilities of participants. Participants set the agenda and take full responsibility for seeing it through. It is a simple and powerful way to catalyze effective working conversation. It is an effective process for organizations and communities to identify critical issues, give voice to their passions and concerns, learn from each other, and, when appropriate, take collective responsibility for finding solutions. Built into the design is the attempt at trying to be open to surprises and new ways of meeting each other.

In terms of democratic feminist practice it has many benefits. It offers an extremely powerful method for facilitating multi-actor and multi-sector dialogue; for structuring conversational space in a way that maximises inclusivity; for giving participants an opportunity to claim their power within and to take personal responsibility for what they are most concerned about. Moreover, it subverts control and authority and thus minimises participants' experience of power and authoritarian forms of control and domination.

 **Time:** At least half a day depending on the size of the group and number of participants.

 **Materials:** Large poster paper or flip chart paper, coloured markers for drawing and writing, coloured paper, masking tape, prestik.

 **Aims:** This activity aims to create a space that is inclusive of all voices and viewpoints. It aims to foster agency and leadership amongst participants by encouraging participants to generate their own solutions to a shared challenge. It aims to generate community led solutions to the building of more gender just communities.

 **Preparation:** There is quite a bit of preparation for this, so make sure you give enough time to prepare.

- Find a large hall or a meeting space which has at least 3 or 4 breakaway meeting spaces or if you are in a large hall divide the space into 3 or 4 sections/areas.
- Prepare large posters of the boxes below. These can be hand drawn or printed.



Butterflies might never get into any meeting. They hover around, or sometimes sit by themselves or hang out at the tea table. They are sometimes very significant catalysts – creating centres of non-action where silence may be enjoyed or some new unexplored topic of conversation engaged.



Bumblebees move between groups – constantly flitting from meeting to meeting. They pollinate and cross-pollinate and lend richness to the discussions.

1. Prepare individual posters with the following written on top of each page:
  - i. Whoever comes are the right people
  - ii. Whatever happens is the only thing that could have happened
  - iii. When it starts is the right time
  - iv. When it's over, it's over
2. Make sure you have paper, coloured markers/markers and prestik to stick up on the wall.
3. Make sure each breakaway space has a number. Write on paper numbers for the different break away spaces. For example, if they are separate rooms stick up number on door, or floor in large space or hall.

**Activity overview:** Open Space is a process whereby a group gathers around one central question. For this activity we are choosing the question 'How do we create a gender just community?' but any question can be asked. The facilitator starts by asking the central core question of the day and invite participants to come up with questions they want to discuss under this central theme. The participants are tasked with coming up with questions related to their core question, and to set up breakaway sessions for these questions to be answered.

In the centre of the room are sheets of paper and pens, if someone thinks of a question they write it down and stick it up on the wall. If other people think of similar questions it gets grouped with that one, however if a new question is asked it becomes a new topic and is stuck next to it.

Eventually you will have a wall with a selection of topics and questions generated from the group. These are separate breakaway topics. Each topic is assigned a space where it can be discussed and participants then choose which session they would like to attend. If there are many questions you can have two rounds.

Once everyone has chosen their topics everyone splits up and attends these breakaway sessions, writing notes to capture the essence of what was said. Notes from the breakaway sessions are then stuck up in the central space where everyone has an opportunity to find out what was said in the different breakaway rooms. Afterwards a plenary is held where everyone debriefs on the experience.

**Facilitator instructions:**

**Before the meeting starts, the facilitators needs to:**

1. Set up an open circle with enough chairs to accommodate the participants.
2. Set up a wall with numbers stuck up on the wall. These numbers will correspond with the breakaway rooms. All topics discussed under topic 1 for example, will be discussed in room 1. This wall will be used to create the agenda.
3. Facilitators need to prepare relevant number of rooms/discussion spaces with chairs and numbers.
4. Flipcharts with all the principles written up need to be pasted around the room.
5. Blank pieces of paper and pens prepared and ready to be used in the centre of the circle.

**Facilitators welcome and create the space:**

1. Invite the group to take a deep breath, and think about a time, a moment, an experience when they felt they were experiencing a gender just community? Or had hope for gender equality. Remember what was happening? Who was involved? What made it so powerful? How has it affected the way you relate to the gender justice today?
2. Ask people to open their eyes, look around the circle as you begin walking the circle.
3. Look around and silently acknowledge that there are many powerful stories about gender in this room. Also recognise the skills, ability, knowledge and caring that are in the room to truly make a difference.

**Facilitators state the theme using the following guidelines:**

1. State it clearly, succinctly, and provocatively.
2. Expectations for outcome (e.g., get as specific as you can so that you can leave here and act).
3. Constraints and commitments (e.g. What the sponsoring group can and can't offer).

**Facilitators explain how the process will work:**

1. Point to the blank wall and explain that the blank wall is participant's agenda for the day. They will be the ones setting the agenda.
2. Share some good examples of how working in small groups around topics generated from the group has the potential for magic, for example a good connection within the group can produce surprising result.
3. At the core of Open Space is the belief that organizations/ communities work better when people take responsibility for what they care about, on behalf of themselves and the whole.

4. Invite participants to come to the centre of the circle one at a time, write down a question related to the theme, announce it to the group and post it under a number stuck on the wall. When the next person comes to the front encourage them to add their topic to a new number unless it is very similar to another topic. This wall of topics is called a 'space matrix'.



Here is a space matrix: participants have come up with topics and added them to a block on the matrix which represents the breakaway room it will be held in, similar topics were added to the same block.

5. Once enough topics have been generated invite participants to sign up for sessions they are interested in. To do so they need to look at the wall of topics, choose one they like and take a note of the number - the number will be the name of the room the topic will be discussed in.
6. Explain that this is not the same thing as brainstorming a list. Here you take responsibility for making sure the topics you feel most passionate about are put up on the agenda and you are responsible for making sure that discussion takes place.
7. Participants have the responsibility: to convene the group and document the session.

**Principles for Open Space:**

Explain to participants that when people take responsibility for what they care about, these four principles naturally emerge.

1. Whoever comes are the right people (people who care and want to explore the topic, even if it's just you, thinking deeply)
2. Whatever happens is the only thing that could have happened (no predetermined agenda; being prepared to be surprised)
3. When it starts is the right time
4. When it's over, it's over (you're free to attend any other conversations, sit and think, or whatever you want)

**Things to remember:**

Explain to participants what they need to remember when attending sessions:

1. The law of mobility (if you don't like what's happening in a group, you are free to move)
2. Participants can be viewed as either butterflies, who hover around and sometimes sit by themselves, or bumblebees who are respectful and helpful cross-pollinators.
3. Be prepared to be surprised.
4. What counts is that people are truly listening to people who are truly speaking.

**Taking Action**

Some useful things for facilitators to mention while people are writing down:

1. Encourage participants to keep sessions separate even if similar; if there are a lot of people, everyone gets more air time if the groups are smaller.
2. Handling conflicts and combinations: negotiation is fine; the final decision is owned by the convenor(s).
3. Write your names on the sessions you want to attend; you're not locked in and it gives the convenors a feel for how many are interested in coming.
4. Identify a scribe (you may do it yourself or ask for a volunteer).
5. Record the name of the session and the convenor's name below.
6. Start the discussion.
7. List participants below.
8. Capture the discussion from your session.

**Gallery walk**

- After the sessions stick all the notes on the walls and invite participants to walk around and read the notes.

**Plenary:**

- Bring everyone back into the circle and invite participants to reflect and debrief on the session itself as well as highlight some key themes that evolved from the small groups.

*[This version has been adapted and is presented with permission from Michel Friedman's Open Space methodology]*



# MEASURING SUCCESS: MONITORING & EVALUATION

Monitoring and evaluation is a process organizations and groups need to follow to measure the success of any intervention, document impact and change and learn for the next time to improve activities. IJR recommends evaluating your success after each step in the toolkit.

## WHAT IS MONITORING?

Monitoring is the systematic collection of information on all aspects of the project while it is being implemented. It can be divided into internal monitoring (staff performance, planned expenditure for each activity versus actual expenses, procurement procedures etc.) and external monitoring (planned versus actual activities, timely implementation of activities, targeted beneficiaries versus true beneficiaries, unintended effects on the community and unexpected problems etc.). Both are important and both need to be monitored.

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## WHY DO WE DO MONITORING?

We do monitoring to analyze the current situation, identify problems and find solutions, discover trends and patterns, keep project activities on schedule, measure progress towards objectives, formulate/revise future goals and objectives, make decisions about human, financial, and material resources. It is a very useful tool for management and provides necessary information for evaluation. In other words, monitoring means checking how things are going on and comparing actual progress to what is planned.

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## WHAT IS EVALUATION?

Evaluation is a systematic and objective assessment of ongoing or completed project. It makes comparison of the outcomes of the project with planned ones.

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## WHY DO WE DO EVALUATION?

The primary objective of evaluation is to ascertain whether the project has achieved its intended objectives. By drawing conclusions, evaluation intends to provide recommendations for the improvement on the future course of the project as well as lessons learned for other projects. Some big organizations use specific criteria when they do evaluation.

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## MONITORING AND EVALUATION CAN:

- Help you identify problems and their causes.
- Suggest possible solutions to problems.
- Raise questions about assumptions and strategy.
- Push you to reflect on where you are going and how you are getting there.
- Provide you with information and insight.
- Encourage you to act on the information and insight.
- Increase the likelihood that you will make a positive development difference.

The first step in setting up an M&E plan is to develop indicators that indicate when your project is a success: “Indicators are Units of measurement that tell us about IMPACT, EFFECT and OUTPUT to judge the effectiveness of the Project” in order to do so think about your project and:

1. Identify the problem situation you are trying to address.
  2. Develop the vision (impact) of the project you want to achieve.
  3. Develop a process vision for how you want things to be achieved. This will give you process indicators.
  4. Develop indicators for effectiveness.
- 

## QUESTIONS FOR PARTICIPANTS TO MEASURE SUCCESS:

1. We have found that open ended questions that avoid yes or no answers is best to collect great M&E data.
  2. Make sure you allocate at least 30 minutes to an hour at the end for M&E.
  3. Hand out questions or write up on flip chart.
  4. Keep questions to a minimum 4 or 5 max.
  5. Good questions involved asking participants if they learnt anything new, or had any personal shifts, encourage participants to reflect on the process.
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## SELF REFLECTION

Meet with facilitators to debrief and write down notes on the experience.

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## REPORT:

- Using the M&E forms and your own notes write up a brief report that outlines the objectives of the workshop, the outcomes, themes that emerged, lessons learnt and next steps.
- Incorporate direct quotes from participants but be sure to keep them anonymous.
- Keep the report to help develop your next project and workshop as well as to use for funding applications and to report to funders you may have.



**FACILITATOR TIP:** Check out [www.lrcmyanmar.org/en/system/files/book/7.a\\_me\\_english.pdf](http://www.lrcmyanmar.org/en/system/files/book/7.a_me_english.pdf) for some great tips on M&E.



# APPENDIXES

## HUMAN SEXUALITY – BINARIES AND BOXES... (OR NOT!)

### SEX – BIOLOGICAL CONCEPT

- **Biologically Female?** E.g. Vulva (vagina, labia, clitoris), ovaries, womb, estrogen, progesterone, testosterone (little bit) , XX chromosomes = female bodied person
- **Biologically Male?** E.g. Penis, testicles, testosterone, estrogen (little bit), XY chromosomes, prostate (“lekker plekkie”) = male bodied person
- Or simply - What’s in your pants?
- **Intersex** is a set of medical diagnoses that feature “congenital anomaly of the reproductive and sexual system.” Intersex people are born with chromosomes, external genitalia, and/or internal reproductive systems that are not considered “standard” for either male (penis, testes, and XY chromosomes) or female (ovaries, vagina, uterus, and XX chromosomes).
- Intersex is a fairly common occurrence. It is estimated that 1 in 1500 babies are born intersex worldwide. That number does not include the large number of people who are diagnosed as intersex later in life
- Intersex people’s bodies have historically been, and continue to be, viewed as “social emergencies” by doctors. When discovered at birth in most Western countries, unnecessary cosmetic surgery is performed on the majority of intersex babies to force them to conform to either male or female aesthetic binary standards. These surgeries often require multiple follow-up repair surgeries and are ridden with complications. Obviously, an infant can not consent to having surgery, and adult intersex people are often haunted by a lifetime of these unnecessary procedures that rob them of their sexual sensations and have long term affects on their ability to feel present and safe in their bodies.
- **Intersex challenges the binary notion of only two sexes.**

### GENDER – SOCIAL CONSTRUCT

- What is **feminine** or **masculine**?
- Learned behavior, culturally and socially determined, sometimes subtle, often not challenged
- Certain tasks and behaviors are considered appropriate for a person’s biological sex
- **Gender identity:** This refers to how someone feels about themselves in the world as a woman or a man. While most people’s gender matches their biological sex, this is not always the case, and for instance, someone may be born biologically male, yet have a female gender identity
- In many societies, including most in Africa, men are considered superior to women and their roles dominant. In these so-called **patriarchal, heteronormative, heterosexist** societies, males, ‘masculine’ characteristics [such as rationality and competitiveness] and roles assigned to men are considered superior and valued above females, those characteristics considered ‘feminine’ [such as emotionality and nurturing] and roles assigned to women. Gender & gender roles are, however, not fixed as society & culture are forever changing.
- **Transgender (Trans\*)** – umbrella term for transsexuals, transvestites, & gender non-conforming individuals
- **Cisgender** – self perception of individual’s gender match their sex assigned at birth
- **Gender presentation:** Most biological males (sex) identify as men (gender) and females identify as women. However, there are people whose gender identity differs from the general pattern.
- **Transsexuals:** People whose gender does not match their sex. E.g., a person who is biologically male but feels like a female. They often explain being “trapped in the wrong body” / “my inside don’t match my outside”.
- **MTF** (male to female) or **FTM** (female to male) - with or without gender reassignment surgery
- **Transvestites** (cross dressers): The term refers mostly to men, usually heterosexuals, who enjoy wearing female clothes & adopt traditionally female character traits for personal satisfaction. This satisfaction may take the form of sexual arousal and/or gratification, but may just as easily be of a non-sexual nature. Transvestites generally self-identify as male and have no interest in being female.
- **Transgender challenges the binary notions of masculinity (men only) and femininity (women only)**

SEXUAL ORIENTATION – EMOTIONAL & SEXUAL EXPRESSION TOWARDS OTHERS  
(WHOM YOU WILL BUILD A LIFE WITH, IF ALLOWED TO)

- Feelings, attraction and self concept (identity)
- How a person expresses themselves in relation to others, i.e. the lasting (more than 2 weeks) emotional, romantic, intellectual, sexual or intimate feelings (all levels, psychologically, physically, intellectually, spiritually) they have for individuals of a specific sex and or gender
- 3 sexual orientations:** homosexual, bisexual and heterosexual (straight)
- Homosexuality – 2 identities – lesbian or gay
- A **gay man** is a man who has romantic, sexual, intellectual and intimate feelings for or a love relationship with another man [or men] and **identifies as gay**;
- A **lesbian woman** is a woman who has romantic, sexual, intellectual and intimate feelings for or a love relationship with another woman [or women] and **identifies as lesbian**.
- Bisexual:** The ability to have romantic, sexual, intimate feelings for or a love relationship with someone of the same sex and/or with someone of the opposite sex. *Note, feelings experienced not necessarily at the same time or with an equal amount of attraction to both sexes.*
- Heteronormative model:** *Daddy, mommy, 2, 4 kids, dog, cat & picket fence.* Everyone, no matter their sexual orientation, look at life through heteronormative eyes.
- Internalised homophobia:** The link between heteronormativity, patriarchy (even matriarchy), heterosexism and LGBT’s internalised hatred, shame etc.
- Asexuality** – having no sexual desire for another. **Single at heart** – no desire for a relationship
- Bisexuality challenges the binary notion of only two sexual orientations.**

SEXUAL PLAY – BEHAVIOR & MEANING

- Possible body parts used during sexual play:

Mouth  
Hands  
Vagina  
Penis  
Anus

< Who do these body parts belong to?

- MSM** (men having sex with men) or **WSW** (women having sex with women) - These people may have sex with others of the same sex for a variety of reasons other than as an expression of their sexual orientation. Some people may regularly have sex with others of the same sex, without seeing themselves as lesbian or gay (whether due to cultural, religious or personal reasons). Others may temporarily do so due to circumstances, such as being confined to a facility (i.e. a prison) or a period of separation from the opposite sex (i.e. during military training, prison).
- What is sex? What is the definition of “having sex”? Not all people have the same understanding of what “having sex” means. Never assume that individuals are aware that their sexual practice is actually “sex” – e.g. anal sex
- Sexual fantasies and practices – not necessarily in line with sexual identity
- Remember!** People have sex for VARIOUS reasons
- Anal sex challenges the binary notion of the “apparent norm – penile-vaginal sex only”**

[Designed & updated by Delene van Dyk in conjunction with OUT LGBT Wellbeing, Pretoria, South Africa, Jan 2015

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FACT SHEET 1: LAWS THAT PROTECT GENDER EQUALITY, GENDER RIGHTS, AND LGBTIQ+ RIGHTS

- South Africa’s Constitution is the first in the world to prohibit unfair discrimination on the grounds of sexual orientation. It thereby guarantees equality for gay and lesbian people.
- Section 9 - Sexual orientation.** Unlike children, gays and lesbians do not have a special section in the Bill of Rights devoted to their rights. Rather, the relevant part of section 9 of the Constitution, entitled “Equality”, states that: “(3) The state may not unfairly discriminate directly or indirectly against anyone on one or more grounds, including race, gender, sex, pregnancy, marital status, ethnic or social origin, colour, sexual orientation, age, disability, religion, conscience, belief, culture, language and birth.”
- This question of “horizontal discrimination”, committed by ordinary people (or even organisations and companies), is tackled by section 9(4) of the Constitution. It says: (4) “No person may unfairly discriminate directly or indirectly against anyone on one or more grounds in terms of subsection (3).”
- The Constitution prohibits all unfair discrimination on the basis of sex, gender or sexual orientation, whether committed by the government or by a private party. In 2000, Parliament enacted the Promotion of Equality and Prevention of Unfair Discrimination Act (PEPUDA), which restates the constitutional prohibition and establishes special Equality Courts to address discrimination by private parties. The Employment Equity Act and the Rental Housing Act specifically forbid discrimination in employment and housing, respectively.

FACT SHEET 2: LAWS PROTECTING SOUTH AFRICANS FROM GENDER VIOLENCE

- The Criminal Law (Sexual Offences and Related Matters) Amendment Act 32 of 2007 came into operation at the end of 2007 (“The Act”). The Act recognises the fact that the occurrence of sexual violence in South Africa is very high and that women and children are particularly vulnerable to sexual violence. The purpose of this Act is to provide survivors of sexual violence with better legal rights and protection than the rights and protection that was afforded to them prior to the coming into operation of the Act. Ultimately, the Act aims to do away with sexual violence in South Africa.
- The Domestic Violence Act of 1998 provides South Africa with its first legal definition of domestic violence. The Act creates a protection order that prohibits the abuser (or respondent) and anyone acting on their behalf from engaging in acts of physical, sexual, emotional, psychological, and economic abuse.

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SOME FACTS ON GENDER BASED VIOLENCE IN SOUTH AFRICA

- South Africa has amongst the highest rates of sexual and domestic violence of any country in the world.
- Every six hours, a woman is killed by her intimate partner.
- Arrest and conviction rates for perpetrators are amongst the worst in the world. In South Africa, it is estimated that only 10% of rapes are reported. Even more shocking is that only 4.1% of reported rapes lead to conviction.
- 1 in 4 men have admitted to rape. Since South Africa became a democratic state in 1994, South Africa’s Constitution has made achieving equality, including gender equality, a priority. South Africa has among the world’s most progressive constitutions and its laws on gender based violence are considered some of the best in the world.
- A survey undertaken by Gender Links (2014) of 750 women and 742 men from a diverse demographic and socio-economic group in the Western Cape generated the following statistics:
  - a) 39% of women have experienced some form of violence in their lifetime, and that the same proportion of men admit to perpetrating violence (Gender Links, 2014)
  - b) Intimate partner violence (IPV) is the predominant form of violence experienced by women and perpetrated by men, with 44% of women experiencing and 37% perpetrating IPV
  - c) IPV encompass physical, economic, emotional and sexual. Emotional abuse is the most prevalent form of abuse, which is defined as being insulted or made to feel bad. With 35% of women experiencing emotional abuse and with 19% of men admitting to having perpetrated such abuse
- During the reporting period of 2014/15, the Western Cape accounted for 13.7% (7 369) of the total sexual offences (53 617) reported in the country (Western Cape Government, 2015).
- Rape is extensively under-reported in South Africa. One study found that only one in nine women who had been raped with physical force used against them, had subsequently reported the attack to the police.
- Research conducted at ten magistrates courts in the provinces of Mpumalanga, Gauteng and the Western Cape found that between 12% - 79% of protection orders in terms of the Domestic Violence Act were made final. However, at seven out of ten courts, fewer than 50% of protection orders were made final.

SADC Gender Protocol Survey of 15 SADC countries to gauge perceptions and attitudes regarding gender equality found the following:

- A high proportion of participants, 54% of men and 42% of women believe that “a woman should obey her husband”. While 42% of women and 54% of men believe that “a man should have the final say in family matters”.
- On question of same sex attraction, 59% of men and 57% of women say that people who are attracted to the same sex should be outlawed.
- Overall, Mauritius (88% women and 86% men) and Zimbabwe (86% women and 81% men) scored highest on the equal treatment of women and men. Countries associated with progressive views, South Africa, Seychelles and Angola, scored the lowest surprisingly.
- In response to the statement “if a woman does something wrong her husband has the right to punish her”, 45% of males and 36% of females agreed with this statement.
- 42% of men and 36% of women agreed that if a woman wears a short skirt she is asking to be raped.

- 70% of women and 66% of men believe that a woman has a right to insist on a man using a condom. However, less than half of both women and men believe that a woman should be able to choose to terminate a pregnancy in the first three months. A high proportion of women (67%) and men (60%) agree that men should share the work around the house equally with the women such as doing dishes, cleaning and cooking.
- Yet 56% of men and 46% of women say that a woman needs to ask her husband’s permission to do paid work. Furthermore, despite women having made headway into financial independence, 44% men and 33% women say that “if a woman works, she should give her money to her husband”.

Prevalence of GBV in schools:

- The 2012 National School Violence Study found that 4.7 percent of learners recounted an experience of sexual assault in schools and 90.9% of these attacks were perpetrated by other learners. Furthermore, female learners experience far higher levels of GBV (sexual harassment, sexual assault and rape).
- One in seven girls (15.1%) experienced other forms of victimisation (sexual harassment, verbal insults and bullying in particular) with 90% of the perpetrators being male.

## TABLE INDICATING DIFFERENT FORMS OF ABUSE

Physical Abuse	Psychological/ Emotional Abuse	Sexual Coercion/ Harassment	Controlling behaviour
Physical assaults and threats used to control another person	Mistreatment which undermines the self-confidence and independence of a person	Physical force or non-physical coercion to compel someone to have sex against the person's will/ Sexual pestering	Exercise of power to assert one's own will
<b>For example:</b> <ul style="list-style-type: none"> <li>• Punching</li> <li>• Hitting</li> <li>• Choking</li> <li>• Beating</li> <li>• Throwing objects</li> <li>• Burns</li> <li>• Kicking and pushing</li> <li>• Use of weapons, such as knife, sickle and rod to hurt</li> </ul>	<b>For example:</b> <ul style="list-style-type: none"> <li>• Threats</li> <li>• Criticism</li> <li>• Insults</li> <li>• Passing</li> <li>• Belittling</li> <li>• Inciting</li> </ul>	<b>For example:</b> <ul style="list-style-type: none"> <li>• Forced penetration</li> <li>• Rape</li> <li>• Sexual assault</li> <li>• Forced sexual contact</li> <li>• Sexual molestation</li> <li>• Intimidation to force a woman / man for a sexual act</li> <li>• Forced marriage</li> </ul>	<b>For example:</b> <ul style="list-style-type: none"> <li>• Refusing</li> <li>• Someone to do the things he / she wants to do</li> <li>• Financial control</li> <li>• Isolating the person</li> <li>• Monitoring their movements</li> <li>• Restricting access to information</li> </ul>

## REFERRAL LIST: LGBTI ORGANIZATIONS AND SUPPORT

### GAUTENG

- **African Men for Sexual Health and Rights (AMShER)**, Johannesburg, 011 482 4630, [www.amsher.org](http://www.amsher.org)
- **Forum for the Empowerment of Women (FEW)**, Braamfontein, 011 403 1906/1907/1035
- **GALA**, Braamfontein, 011 717 4239, [www.gala.co.za](http://www.gala.co.za)
- **New Living Way Ministry**, Kempton Park, 071 326 8034, [www.learnlove.co.za](http://www.learnlove.co.za)
- **OUT Pretoria**, 012 430 3272, [www.out.org.za](http://www.out.org.za)
- **National LGBTI Health Campaign**, 011 027 1912
- **IHAWU**, Ekurhuleni, Kathlehong, 078 936 7725
- **Transgender Intersex and Intersex Africa**, Pretoria, Soshanguve, [www.transgenderintersexafrica.org.za](http://www.transgenderintersexafrica.org.za)
- **Vutha LGBTI**, Ekurhuleni, Etwatwa, 079 993 5609
- **1 in 9**, Johannesburg, 011 024 5185, [www.oneinnine.org.za](http://www.oneinnine.org.za)

### KWA-ZULU NATAL

- **Pietermaritzburg Gay and Lesbian Network**, Pietermaritzburg, Midlands, 033 342 6165/033 342 6500, [www.gaylesbiankzn.org](http://www.gaylesbiankzn.org)
- **Durban Lesbian and Gay Community Health Centre**, Durban, 031 312 7402, [outreach3@gaycentre.org.za](mailto:outreach3@gaycentre.org.za)
- **Deo Gloria Family Church**, Durban, 082 698 5332, [info@deogloriakzn.org.za](mailto:info@deogloriakzn.org.za)

### WESTERN CAPE

- **Free Gender**, Khayelitsha, Cape Town, 021 362 9491/321 0276, [www.freegender.wordpress.com](http://www.freegender.wordpress.com)
- **Gay and Lesbian Christian Outreach**, Cape Town, 021 975 1636
- **Gender Dynamix**, Athlone, Cape Town, 021 633 5287, [www.genderdynamix.org.za](http://www.genderdynamix.org.za)
- **The Inner Circle**, Wynberg, Cape Town, 021 761 3862/0037/4434, [www.theinnercircle.org.za](http://www.theinnercircle.org.za)
- **Pride Shelter**, Oranjezicht, Cape Town, 021 423 2871, [www.pridesheltertrust.com](http://www.pridesheltertrust.com)
- **Triangle Project**, Mowbray, Cape Town, 021 686 1475, [community@triangle.co.za](mailto:community@triangle.co.za)

<p><b>EASTERN CAPE</b></p> <ul style="list-style-type: none"> <li>• <b>Gay and Lesbian Association (ECGLA)</b>, Port Elizabeth, 041 582 1111, <a href="http://www.ecgla.org.za">www.ecgla.org.za</a></li> <li>• <b>Eastern Cape LGBTI</b>, East London, 083 354 8091</li> <li>• <b>I Am Gay</b>, Eastern Cape, 086 7227014, <a href="http://www.iamgay.co.za">www.iamgay.co.za</a></li> </ul>
<p><b>NORTHERN CAPE</b></p> <ul style="list-style-type: none"> <li>• <b>LEGBO</b>, Kimberly, 073 626 3346</li> <li>• <b>Diamond Gay and Lesbian Organisation</b>, Kimberly, 053 871 4527</li> </ul>
<p><b>NORTH-WEST</b></p> <ul style="list-style-type: none"> <li>• <b>Gays and Lesbians of Rustenburg</b>, Rustenburg, 014 592 3158</li> <li>• <b>Gay Umbrella</b>, Mafikeng, 060 383 8470</li> </ul>
<p><b>LIMPOPO</b></p> <ul style="list-style-type: none"> <li>• <b>Vhembe Forum of LGBTI</b>, Musina, Vhembe, 079 724 9948</li> <li>• <b>Limpopo OUT Pride</b>, Sekhukhune, 078 108 7717</li> </ul>
<p><b>MPUMALANGA</b></p> <ul style="list-style-type: none"> <li>• <b>Boithato Project</b>, Ermelo, Gert Sibande, 017 811 5661</li> <li>• <b>Highveld Heroines Forum</b>, Ermelo, 076 843 9284</li> </ul>

<p><b>REFERRAL LIST: GBV &amp; GENDER-RIGHTS ORGANISATIONS</b></p>
<p><b>NATIONAL</b></p> <p><b>Psycho-Social Services</b></p> <ul style="list-style-type: none"> <li>• Child Victims of Sexual, Emotional and Physical Abuse - 0800 035 553</li> <li>• Childline - 0800 123 321</li> <li>• Lifeline Southern Africa - 0800 555 555</li> <li>• National Gender-Based Violence hotline - toll free number - 0800 428 428 or dial *120*7867# to receive a call back from a trained social worker.</li> <li>• People Opposing Women Abuse (POWA) - 011 642 4345/6</li> <li>• Stop Gender Violence Helpline - 0800 150 150</li> <li>• Suicide Helpline - 0800 567 567</li> <li>• Trafficking Helpline - 0800 555 999</li> </ul> <p><b>South African Police Services</b></p> <ul style="list-style-type: none"> <li>• South African Police Services - 08600 10111</li> <li>• South African Police Services Emergency Number - 10111</li> </ul>
<p><b>NORTHERN CAPE</b></p> <p><b>Thuthuzela Care Centres</b></p> <ul style="list-style-type: none"> <li>• De Aar - 053 631 7093</li> <li>• Kimberley - 053 830 8900</li> <li>• Kuruman - 053 712 9133</li> <li>• Springbok - 027 712 1551</li> </ul> <p><b>Government Departments</b></p> <ul style="list-style-type: none"> <li>• Department of Social Development - 053 807 5600</li> <li>• Department of Community Safety - 053 839 1702</li> <li>• National Prosecuting Authority - 053 839 2840</li> </ul> <p><b>Complaints Bodies</b></p> <ul style="list-style-type: none"> <li>• South African Human Rights Commission - 054 332 3993/4</li> <li>• Commission for Gender Equality - 053 832 0477</li> <li>• Commission for Conciliation, Mediation and Arbitration [CCMA], Kimberley - 053 836 7300</li> <li>• Independent Complaints Directorate - 053 807 5100</li> </ul>

**Legal Services**

- Lawyers for Human Rights, Upington - 054 331 2200
- Law Society, Cape Town (representing Northern Cape) - 021 443 6700

**Non-Profit Organisations**

- NICRO (prisoner support), Kimberley - 053 831 1715

**WESTERN CAPE**

**Thuthuzela Care Centres**

- George - 044 873 4858
- Bellville - 021 948 0861
- Khayelitsha - 021 360 4570
- Mannenberg - 021 699 0474
- Worcester - 023 348 1294
- Atlantis - 021 571 8043

**Government Departments**

- Department of Social Development - 021 483 5045
- Department of Community Safety - 021 483 6949
- National Prosecuting Authority - 021 417 7100

**Complaints Bodies**

- South African Human Rights Commission - 021 426 2277
- Commission for Gender Equality - 021 426 4080
- Independent Complaints Directorate - 021 941 4800
- Commission for Conciliation, Mediation and Arbitration [CCMA], Cape Town - 021 469 0111
- CCMA, George - 044 805 7700

**Legal Services**

- Legal Resources Centre, Cape Town - 021 481 3000
- Women’s Legal Centre, Cape Town - 021 424 5660
- Lawyers for Human Rights, Cape Town - 021 424 8561
- Law Society, Cape Town - 021 443 6700

**Non-Profit Organisations**

- Treatment Action Campaign (TAC) (rights to access TB and HIV/AIDS treatment), Khayelitsha - 021 364 5489
- TAC, Cape Town - 021 422 1700
- Embrace Dignity (sex worker support), Cape Town - 021 461 3139/2634
- Simelela Care Centre (24-hour services for abuse survivors), Khayelitsha - 021 361 0543
- Sex Worker Education & Advocacy Taskforce (sex worker support), Cape Town - 021 448 7875

**Rape Crisis (support recovery of survivors; seek justice)**

- Athlone 021 684 1180
- Khayelitsha 021 361 9228
- Observatory 021 447 1467
- Somerset West 021 850 4761
- George 044 874 5122
- Sonke Gender Justice (Wellness Centre), Gugulethu 021 633 3140
- Sonke Gender Justice (gender justice; human rights; HIV/AIDS; community education), Cape Town 021 423 7088
- Nonceba Family Counselling Centre (victim support; abuse prevention programmes), Khayelitsha 021 364 0135

**EASTERN CAPE**

**Thuthuzela Care Centres**

- Nyandeni - 047 568 6247
- East London - 043 761 2023
- Bizana - 039 251 0236
- Butterworth - 047 491 2506
- Port Elizabeth - 041 406 4112
- Lusikisiki - 039 253 5000
- Mthatha - 047 502 4000
- Matatiele - 039 737 3186
- King William’s Town - 043 643 3300

**Government Departments**

- Department of Social Development - 043 605 5000
- Department of Community Safety - 040 608 2126
- National Prosecuting Authority - 040 608 8413

**Complaints Bodies**

- Independent Complaints Directorate - 043 706 6500
- South African Human Rights Commission - 043 722 7828/21/25
- Commission for Gender Equality - 043 722 3489
- Commission for Conciliation, Mediation and Arbitration (CCMA), East London - 043 711 5400
- CCMA, Port Elizabeth - 041 509 1000

**Legal Services**

- The Legal Resources Centre, Grahamstown - 046 622 9230
- Law Society, Cape Town (responsible for Eastern Cape) - 021 443 6700

**Non-Profit Organisations**

- Treatment Action Campaign (TAC) (rightsto access TB and HIV/AIDS treatment), East London - 043 760 0050
- TAC, Lusikisiki - 039 253 1951
- Rape Crisis Centre (support recovery of survivors; seek justice), Port Elizabeth - 041 484 3804
- Masimanyane Women’s Support Centre (women’s sexual, reproductive and human rights; gendered nature of HIV/ AIDS), East London - 043 743 9169
- NICRO (prisoner support), Port Elizabeth - 041 582 2555
- NICRO, East London - 043 722 4123
- Sex Workers Education & Advocacy Taskforce (sex worker support), East London - 074 124 0547

**KWA-ZULU NATAL**  
**Thuthuzela Care Centres**

- Pietermartizburg - 033 395 4325
- Newcastle - 034 328 8508
- Empangeni - 035 794 1471
- Port Shepstone - 039 688 6021
- Westcliffe - 031 401 0394
- Stanger - 032 551 6632
- Phoenix - 031 502 2338
- Umlazi - 031 907 8496

**Government Departments**

- Department of Social Development - 033 341 9600
- Department of Community Safety - 033 341 9309
- National Prosecuting Authority - 031 325 4825

**Complaints Bodies**

- South African Human Rights Commission - 031 304 7323/4/5
- Commission for Gender Equality - 031 305 2105
- Independent Complaints Directorate - 031 310 1300
- Commission for Conciliation, Mediation and Arbitration (CCMA), Durban - 031 362 2300

**CCMA**

- Pietermaritzburg - 033 328 5000
- Port Shepstone - 039 688 3700/3702
- Newcastle - 034 328 2400
- Richards Bay - 035 799 3300

**Legal Services**

- The Legal Resources Centre, Durban 031 301 7572
- Lawyers for Human Rights, Durban 031 301 0531
- Law Society, Pietermaritzburg 033 345 1304

**Non-Profit Organisations**

- Treatment Action Campaign (rights to access TB and HIV/AIDS treatment), Pietermaritzburg - 033 394 0845
- Rape Crisis Centre (support recovery of survivors; seek justice), Pietermaritzburg - 033 394 444
- Justice and Women (gender justice community education), Pietermaritzburg - 033 394 9949

**NICRO (prisoner support)**

- Durban - 031 309 8333/6/9
- Empangeni - 035 772 1574
- Pietermaritzburg - 033 345 4425
- Greater Rape Intervention Project (GRIP) –Nelspruit - 013 752 4404 / 013 752 5993

**GAUTENG PROVINCE**  
**Thuthuzela Care Centres**

- Diepkloof - 011 933 1140
- Vereeniging - 016 428 5959
- Laudium - 012 374 3710
- Johannesburg - 011 211 0632
- Mamelodi - 012 841 8413
- Tembisa - 011 923 2180
- Alrode - 011 909 5832

**Government Departments**

- Department of Social Development - 012 312 7014
- Department of Community Safety - 011 242 3000
- National Prosecuting Authority - 011 274 7859

**Complaints Bodies**

- South African Human Rights Commission - 011 484 8300
- Commission for Gender Equality - 011 403 7182
- Independent Complaints Directorate - 012 399 0000
- Commission for Conciliation, Mediation and Arbitration (CCMA), National Office - 011 377 6650/6600

<p><b>CCMA</b></p> <ul style="list-style-type: none"> <li>• Ekurhuleni - 011 845 9000</li> <li>• Johannesburg - 011 220 5000</li> <li>• Pretoria - 012 317 7800</li> </ul> <p><b>Legal Services</b></p> <ul style="list-style-type: none"> <li>• Just Detention International, Norwood - 011 483 0989</li> <li>• Lawyers Against Abuse, Braamfontein - 011 717 8622</li> <li>• Legal Resources Centre, Marshalltown - 011 836 9831</li> <li>• SECTION27, Braamfontein - 011 356 4100</li> <li>• Lawyers for Human Rights, Braamfontein - 011 339 1960</li> <li>• Lawyers for Human Rights, Pretoria - 012 320 2943</li> <li>• Tshwaranang Legal Advocacy Centre, Braamfontein - 011 403 4267</li> <li>• Women's Legal Centre, Braamfontein - 011 339 1099</li> <li>• Southern Africa Litigation Centre, Rosebank - 010 596 8538</li> <li>• Law Society, Pretoria - 012 338 5800</li> </ul> <p><b>Non-Profit Organisations</b></p> <ul style="list-style-type: none"> <li>• Treatment Action Campaign (rights to access TB and HIV/AIDS treatment), Braamfontein - 011 872 1405</li> <li>• Sonke Gender Justice (gender justice; human rights; HIV/AIDS; community education), Braamfontein - 011 339 3589</li> <li>• Sex Workers Education &amp; Advocacy Taskforce (sex worker support), Braamfontein - 074 124 4313</li> <li>• People Opposing Women Abuse (POWA) (shelters; counselling; legal advice), Berea - 011 642 4345/6</li> </ul> <p><b>POWA</b></p> <ul style="list-style-type: none"> <li>• Evaton - 081 383 7698</li> <li>• Soweto - 011 933 2333/2310</li> <li>• Katlehong - 011 860 2858</li> <li>• Vosloorus - 011 906 4259/1792</li> </ul> <p><b>NICRO (prisoner support)</b></p> <ul style="list-style-type: none"> <li>• Vaal - 016 422 2233</li> <li>• Germiston - 011 873 6877</li> <li>• Pretoria - 012 326 8115/6</li> <li>• Soweto - 011 986 1021/7al 016 422 1862</li> </ul>
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<p><b>FREE STATE</b></p> <p><b>Thuthuzela Care Centres</b></p> <ul style="list-style-type: none"> <li>• Welkom - 057 355 4106</li> <li>• Sasolburg - 016 973 3997</li> <li>• Bethlehem - 058 304 3023</li> <li>• Bloemfontein - 051 448 6023</li> </ul> <p><b>Government Departments</b></p> <ul style="list-style-type: none"> <li>• Department of Social Development - 051 400 0302/0304/0307</li> <li>• National Prosecuting Authority - 051 507 6561</li> </ul> <p><b>Complaints Bodies</b></p> <ul style="list-style-type: none"> <li>• South African Human Rights Commission - 051 447 1130</li> <li>• Commission for Gender Equality - 051 430 9348</li> <li>• Independent Complaints Directorate - 051 406 6800</li> <li>• Commission for Conciliation, Mediation and Arbitration (CCMA), Bloemfontein- 051 411 1700</li> <li>• CCMA, Welkom - 057 910 8300</li> </ul> <p><b>Legal Services</b></p> <ul style="list-style-type: none"> <li>• Law Society, Bloemfontein 051 447 3237</li> </ul> <p><b>Non-Profit Organisations</b></p> <ul style="list-style-type: none"> <li>• Treatment Action Campaign (rights to access TB and HIV/AIDS treatment), Bloemfontein - 078 217 0667</li> <li>• NICRO (prisoner support), Bloemfontein - 051 435 5193</li> </ul>
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<p><b>LIMPOPO</b></p> <p><b>Thuthuzela Care Centres</b></p> <ul style="list-style-type: none"> <li>• Mangkweng - 015 286 1000</li> <li>• Mokopane - 015 482 4000</li> <li>• Musina - 015 534 0446</li> <li>• Giyani - 015 812 0227</li> <li>• Seshego - 015 223 0483</li> <li>• Thohoyandou - 015 964 3257</li> <li>• Groblersdal - 013 262 3024</li> </ul> <p><b>Government Departments</b></p> <ul style="list-style-type: none"> <li>• Department of Social Development - 015 293 6004/6054/6011/6053</li> <li>• National Prosecuting Authority - 015 290 6227</li> <li>• Department of Community Safety - 015 290 2900</li> </ul>
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<p><b>Complaints Bodies</b></p> <ul style="list-style-type: none"> <li>• South African Human Rights Commission - 015 291 3500</li> <li>• Commission for Gender Equality - 015 291 3070</li> <li>• Independent Complaints Directorate - 015 291 9800</li> <li>• Commission for Conciliation, Mediation and Arbitration [CCMA], Polokwane - 015 287 7400</li> </ul> <p><b>Legal Services</b></p> <ul style="list-style-type: none"> <li>• Lawyers for Human Rights, Musina - 015 534 2003</li> <li>• Law Society, Pretoria (representing Limpopo) - 012 338 5800</li> </ul> <p><b>Non-Profit Organisations</b></p> <ul style="list-style-type: none"> <li>• Thohoyondau Victim Empowerment Programme (counselling, empowerment, justice support for victims), Thohoyangau - 015 963 1222</li> <li>• Sex Workers Education &amp; Advocacy Taskforce (sex worker support), Polokwane - 021 448 7875</li> <li>• Treatment Action Campaign (rights to access TB and HIV/AIDS treatment), Tzaneen - 015 307 3381</li> </ul> <p><b>NICRO (prisoner support)</b></p> <ul style="list-style-type: none"> <li>• Polokwane - 015 297 7538</li> <li>• Thohoyandou - 015 962 6357</li> </ul>
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<p><b>MPUMALANGA</b></p> <p><b>Thuthuzela Care Centres</b></p> <ul style="list-style-type: none"> <li>• Ermelo - 017 811 2031</li> <li>• Kabokweni - 013 796 9623</li> <li>• Nkomazi - 013 780 9231</li> <li>• Witbank - 013 653 2208</li> </ul> <p><b>Government Departments</b></p> <ul style="list-style-type: none"> <li>• Department of Social Development - 013 766 3098/3253/303</li> <li>• Department of Community Safety - 013 756 6406</li> <li>• National Prosecuting Authority - 013 762 4838</li> </ul> <p><b>Complaints Bodies</b></p> <ul style="list-style-type: none"> <li>• South African Human Rights Commission - 013 752 8292</li> <li>• Commission for Gender Equality - 013 755 2428</li> <li>• Independent Complaints Directorate - 013 754 1000</li> <li>• Commission for Conciliation, Mediation and Arbitration [CCMA] - 013 655 2600/1/2</li> </ul>
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<p><b>Legal Services</b></p> <ul style="list-style-type: none"> <li>• Law Society, Pretoria (representing Mpumalanga) - 012 338 5800</li> </ul> <p><b>Non-Profit Organisations</b></p> <ul style="list-style-type: none"> <li>• Sonke Gender Justice (gender justice; human rights; HIV/AIDS; community education), Bushbuckridge - 013 795 5076</li> <li>• Treatment Action Campaign (rights to access TB and HIV/AIDS treatment), Ermelo - 017 811 5085</li> <li>• NICRO (prisoner support), Nelspruit - 013 755 3540</li> </ul>
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<p><b>NORTH-WEST PROVINCE</b></p> <p><b>Thuthuzela Care Centres</b></p> <ul style="list-style-type: none"> <li>• Mafikeng - 018 383 7000</li> <li>• Rustenburg - 014 590 5474</li> <li>• Klerksdorp - 018 465 2828</li> <li>• Potchefstroom - 018 293 4659</li> <li>• Taung - 053 994 1206</li> </ul> <p><b>Government Departments</b></p> <ul style="list-style-type: none"> <li>• Department of Social Development - 018 387 3434/0255/3497/0281</li> <li>• Department of Community Safety - 018 381 9100</li> <li>• National Prosecuting Authority - 018 299 7001</li> </ul> <p><b>Complaints Bodies</b></p> <ul style="list-style-type: none"> <li>• South African Human Rights Commission - 014 592 0694</li> <li>• Commission for Gender Equality - 018 381 1505</li> <li>• Commission for Conciliation, Mediation and Arbitration [CCMA], Klerksdorp - 018 487 4600</li> <li>• CCMA, Rustenburg - 014 591 6400</li> <li>• Independent Complaints Directorate - 018 397 2500</li> </ul> <p><b>Legal Services</b></p> <ul style="list-style-type: none"> <li>• Law Society, Pretoria (representing North-West) - 012 338 5800</li> </ul> <p><b>Non-Profit Organisations</b></p> <ul style="list-style-type: none"> <li>• Catholic Justice and Peace Commission (crime prevention; public safety), Phokeng - 014 733 3703</li> <li>• Sex Workers Education &amp; Advocacy Taskforce (sex worker support), Klerksdorp - 021 448 7875</li> </ul>
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*[Referral lists have been compiled by Sonke Gender Justice]*

