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Securing Your Family's Future

Transforming Peer Norms about Women's Land Rights

A COURSE FOR MEN



Kenya Legal and Ethical Issues Network



Pastoral Women's Council

Lori A. Rolleri
Frances Birungi
Ruth Kihui
Jessica Oluoch

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Uganda Community Based Association for Child Welfare



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For more information about the SYFF Community Entry Guide, or other SYFF publications, contact:

- **Frances Birungi**—Uganda Community Based Association for Child Welfare: frances.birungi@gmail.com
- **Ruth Kihui**—Pastoral Women's Council (Tanzania): pwctanzania@gmail.com
- **Jessica Oluoch**—Kenya Legal and Ethical Issues Network on HIV and AIDS: joluoch@kelinkenya.org
- **Lori A. Rolleri**—Social Norms and Intervention Design Consultant (New York, USA) lorirolleri@gmail.com

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About SYFF Project Partners

Securing Your Family's Future: Transforming Peer Norms about Women's Land Rights - A Course for Men (SYFF) was developed in partnership with Kenya Legal and Ethical Issues Network on HIV & AIDS (KELIN), Pastoral Women's Council (PWC) in Tanzania, Uganda Community Based Association for Child Welfare (UCOBAC) in Uganda, and Lori Rolleri Consulting (based in New York). The project was generously supported by an anonymous philanthropic foundation.

Kenya Legal and Ethical Issues Network on HIV and AIDS (KELIN)

Nairobi, Kenya (<http://www.kelinkenya.org>)



The Kenya Legal and Ethical Issues Network on HIV and AIDS (KELIN) was formed in 1994 and registered as a non-governmental organisation (NGO) in 2001. It was established following a workshop in Accra, Ghana, that focused on creating country-based networks that intersect law, ethics, human rights, and HIV.

While originally created to protect and promote HIV-related human rights, KELIN has expanded its scope to also include sexual and reproductive health and rights and land and property rights. KELIN's goal is to advocate for a holistic and rights-based system of health service delivery and for the right to health by all, including vulnerable, marginalised, and excluded populations.

KELIN achieves its goals by

- Advocating for the integration of constitutional and other human rights in policies, laws, and operational frameworks/regulations;
- Developing the capacities of organisations working on health and human rights issues;
- Facilitating access to justice in cases of health-related human rights violations;
- Initiating and participating in strategic partnerships at the global, national, regional, and sub-regional levels to strengthen a rights-based approach in the delivery of health services; and
- Building an organisation that operates in an effective, efficient, professional, and accountable manner.

Pastoral Women's Council (PWC)

Arusha, Tanzania (<http://www.pastoralwomenscouncil.org>)



Pastoral Women's Council (PWC), was founded in 1997 by ten Maasai women living in Loliondo Division, Ngorongoro District, Tanzania. PWC is a women-focused non-governmental organisation and movement of over 3,000 pastoralist women living in northern Tanzania. The organisation promotes the development of Maasai pastoralist women and children by facilitating their access to education, civil and land rights, social services, and economic empowerment. PWC seeks to address women's marginalisation in patriarchal Maasai culture and enhance their quality of life by encouraging them to become self-reliant and to have decision-making power over their natural resources and development. PWC addresses the root causes and effects of social injustice by empowering women to engage in social processes using a rights-based development approach based on principles of solidarity, equality, trust, and transparency.

PWC currently works in three program areas: 1) women's economic empowerment, 2) women's rights, and 3) leadership and education. The organisation works in 90 villages in three Northern Tanzania districts: Longido, Monduli, and Ngorongoro. Together, the districts cover 28,337 square kilometres, with a total population of over 456,000 people.

Uganda Community Based Association for Child Welfare (UCOBAC)

Kampala, Uganda (<http://www.ucobac.org/ucobac/default.aspx>)



Uganda Community Based Association for Child Welfare (UCOBAC) is a non-governmental organisation in Uganda whose mission is to transform the lives of women and children using community-driven initiatives. The organisation envisions empowered communities free of poverty and with the ability to exercise human rights and fundamental freedoms.

UCOBAC operates within four main program areas: 1) orphans and vulnerable children (OVC), 2) health, 3) governance and human rights, and 4) climate change and community resilience.

Under its Governance and Human Rights program, UCOBAC is implementing a Women's Land Rights (WLR) initiative. The WLR initiative aims at empowering women and girls to exercise their land rights. This is achieved through: a) developing and strengthening community support structures to sustainably promote and protect women's land rights, b) creating awareness and building knowledge among women and communities on women's land rights, c) increasing women's access to community land justice, and d) undertaking advocacy to influence both pro-poor and gender-responsive land legislation and its implementation.

Lori Rolleri Consulting

New York, USA (lorirolleri@gmail.com)

In 2012, Lori Rolleri, MSW, MPH, established an independent consulting practice aimed at supporting national and international non-profit organisations, government entities, universities, and donor agencies in a variety of capacities, including program planning, intervention/curriculum development and evaluation, capacity building/training, technical writing, and business development. Her works focuses largely on gender equality, sexual and reproductive health, and the prevention of intimate partner violence. Previously, she served as the Director of the Center of Reproductive and Sexual Health Promotion at ETR Associates and Team Lead and Senior Technical Advisor for Gender at EngenderHealth.

Over the past 25 years, Ms. Rolleri has authored or co-authored over two dozen behaviour-change programs. She is also the co-author of multiple books and journal articles related to health behaviour change and gender equality.

Women's Land Rights in East Africa

In East Africa (and other parts of the globe), land is a vital economic resource for women. Use of land for agriculture, housing, and its natural resources provides women with a means to advance the health and well-being of their families.

When women have secure access to land, their family's education, nutrition, and health improves.¹ However, women's land and property rights in East Africa have a range of forces that work against them, including conflicting

statutory and customary laws, weak enforcement of the laws that do exist, and discriminatory beliefs and practices within households and communities. Many of these threats come from within the community. Wives and daughters are denied their right to inheritance, and relatives or neighbours often grab property when women are widowed or divorced. In Uganda, for instance, 75% of land is either held under customary tenure or governed by traditional and local institutions and laws, which the country's constitution recognizes as legally equivalent to formal tenure systems.²



Photo credit: <http://bit.ly/2CCRJJI>

¹ USAID. (2016). Fact Sheet: Land tenure and women's empowerment. Retrieved on 28 July 2017 from <http://bit.ly/2ggqv3H>

² Food and Agriculture Organization of the United Nations. Uganda: Prevailing systems of land tenure. Gender and Land

Rural women seeking remedies for land-rights violations are most likely to seek assistance from customary institutions either because they are the appropriate venue or because of the high social and financial costs and the administrative burden of using the formal legal system. Yet customary law and traditional decision-making structures are often reinterpreted by family members and traditional leaders in ways that reflect both gender discrimination and increasing competition for land due to commercial and population pressures.

Women are also particularly vulnerable to external land acquisitions where land is sold or leased to foreign and national investors well connected to corrupt governmental officials. These kinds of deals are growing in importance in East Africa: currently, over seven million acres of land have been leased across Kenya, Tanzania, and Uganda.³ While these forms of land acquisition and land grabs affect the entire community, the impact on women is particularly devastating. Women, because of their traditional role as smallholder farmers, rely disproportionately on land for subsistence. And, as women are the primary caretakers of children, the loss of land for women farmers has exponential costs.

Recent advocacy has brought women's land and property rights into global and regional policy arenas. Most notably, the UN Secretary-General's final report on the post-2015 framework includes language on women's right to own land and other assets. In Africa, activists successfully advocated for the adoption of a regional resolution on land rights for women by the African Commission on Human and Peoples' Rights. These policy successes have increased the visibility of women's land and property rights, yet how to respond to the most pressing challenges to those rights remains poorly understood. For example, there has been very limited investigation into what kinds of interventions work to protect women's land tenure from the encroachments of family members, neighbours, and other more powerful actors. A better understanding of the multiple threats to women's land rights is urgently needed, both by organisations already committed to the issue and by the wider land, resource, and human rights fields, where gender analyses are too frequently absent.

Rights Database. Retrieved on 14 September 2017 from <http://bit.ly/2x5mUOb>

³ Land Matrix. Online Public Database on Land Deals. Retrieved on 14 September 2017 from <http://landmatrix.org/en/>

About the SYFF Women's Land Rights Project

Beginning in 2016, an anonymous philanthropic foundation convened three non-governmental organisations in East Africa (KELIN, PWC, and UCOBAC) to work in partnership to explore how inequitable social norms about women's land rights can be changed. The partnership identified key social norms that discourage women's land rights, reframed these norms so that they encourage women's land rights, and developed a theory-of-change logic model to guide the development of multiple social norms interventions.

Social norms are shared beliefs about the rules and expectations for behaviour (e.g., regarding land ownership, control, use, and inheritance).

Social norms play a strong role in influencing the realization of women's land rights.

One of those interventions is the *Securing Your Family's Future: Transforming Peer Norms about Women's Land Rights - A Course for Men* (SYFF) course. (The key social norms identified and reframed are listed in the section below. See Appendix A for the theory-of-change logic model for the overall project.)

Several change theories were used to inform the logic model, including *ecological systems theory*. Ecological systems theory⁴ identifies the environmental systems with which an individual interacts. The theory provides a framework for the study of the interactions that individuals have with their immediate circle of relationships, their community, and society, including the social norms that these relationships promote. Figure 1 shows the common systems within an East African woman's life that contribute to setting and promoting social norms about land rights. To create sustained and wide-spread social norm change, an intervention must enter multiple systems in the individual's environment. For example, a social-norms-change intervention is more likely to be effective if it has components that address community members, the media, communities of faith, legal structures, etc., with consistent messaging.

SYFF is a curriculum-based intervention designed to change peer norms about women's land rights among men in local communities. This is the *first* of several social norm interventions to be developed by the SYFF partnership.

⁴ Bronfenbrenner, U. (1979). *The ecology of human development: Experiments by nature and design*. Cambridge, MA: Harvard University Press.

About Social Norms

What Are Social Norms?

Social norms are shared beliefs about the rules and expectations for people's behaviours. Social norms influence how we go about our lives, including how we dress, how we interact with others, how we spend our money, who we allow to control and manage land, etc. People often conform to a social norm because they believe: 1) most other people in their community conform to it (descriptive norm), and 2) most other people in the community believe they ought to conform to it (injunctive norm or perceived norm). People conform to social norms because they want to fit in with their community. They want to be accepted. They also conform to avoid sanctions, that is, disapproval, punishment from others in their community, and/or feelings of guilt or shame.

Social norms, whether they are healthy/just or unhealthy/unjust, influence behaviour in all communities.⁵ Leaders, role models, and other people who are revered in some way in the community influence opinions, beliefs, and behaviours, and as such, set social norms. These influential people make up a “reference group” – that is, community members “refer” to this group for cues about how to behave.

There are likely to be different reference groups in one community that influence different behaviours. For example, clan leaders may set social norms about land inheritance, school teachers may set norms about study habits, and parents may set norms about who does what household chores. Social norms take hold through ongoing interactions between members of the community and the influence/power wielded by the reference group.⁶ It is important to note that if members of the community place importance on the opinions of the reference group, they will likely follow along with the social norms they endorse regardless of whether or not those norms are based on fact, evidence, or principles of justice.

Social norms are not etched in stone.⁷ Social norms often vary from one community to another. For example, a clan's norms on women's land ownership in one village may be different than the norms of another clan in another community. Social norms can also change over time. Social norms are thought to create conditional⁸ behavioural preferences, which can change if one's beliefs about the social expectations about behaviour change. Our

⁵ A community is a group of people (in a country, village, clan, school, workplace, church, etc.) who share particular characteristics in common.

⁶ Pulerwitz, J., and Barker, G. (2008). Measuring attitudes toward gender norms among young men in Brazil: Development and psychometric evaluation of the GEM scale. *Men and Masculinities* 10 (3), 322–38. <https://doi.org/10.1177/1097184X06298778>.

⁷ Moral norms (based on religious beliefs) and legal norms (based on law) are more difficult to change, as they are less likely to be influenced.

⁸ Bicchieri, C., Jiang, T., and Lindemans, J.W. (2014). “A social norms perspective on child marriage: The general framework.” Draft manuscript commissioned by UNICEF.

beliefs about social expectations change when a critical mass of individuals within a reference group publicly alters their beliefs and behaviours. In so doing, they disrupt the existing equilibrium and establish a new set of social expectations and norms to follow.⁹

Consider the changes we have seen over the last few decades in social norms around the use of family planning, female genital cutting, and girls' education – there is still much work to do to achieve gender equitable norms, but these norms are slowly changing for the better. Social norm change takes time – it does not happen overnight.

The Difference Between Actual and Perceived Norms

Social norms are often unspoken, yet they have a powerful influence on what is considered to be appropriate and inappropriate behaviour. At times a person's *perception* of a social norm may not be the *actual* norm. In these cases, a person's behaviour may not actually be in accordance with how others behave or would like to behave. For example, a man may laugh at a sexist joke made by another man in his community, believing that laughing at sexist jokes is what is expected of him. Not laughing at the joke, or communicating in some way that he doesn't like sexist jokes, may lead to him being rejected or ridiculed by the other men in the community. However, in actuality, the majority of the other men in the group may also be uncomfortable with the sexist joke. In this case, because the social norm is not discussed openly, the men conform with a *perceived norm* to avoid a negative consequence, but in reality they are behaving in contradiction to the actual norm.

Changing Social Norms

One way to change social norms is to identify what the *actual* and *perceived* norms are in a community and try to synchronize them. For example, if the goal is to get men to stop telling sexist jokes, we could conduct a survey to find out 1) what the men in this community believe the norms are for telling and reacting to sexist jokes and 2) what they personally believe. The survey findings can then be shared to show the community that their actual norms are not the same as their perceived norms. When men know that the majority of men in their community actually disapprove of sexist jokes, it gives them permission to change their behaviour.

Examples of other ways to change social norms are listed below. Many of these techniques are applied in the SYFF course.

- Craft messages about desirable social norms (and also counter negative social norms if not too threatening) and saturate the community with these messages using the media, community groups, written materials, etc.

⁹ Ibid.

- Identify people who are in the reference group (i.e., people who are setting and reinforcing the norm) and create opportunities for them to argue/reason against the undesirable norm, and in doing so, create cognitive dissonance.¹⁰ Do the same for other community members.
- Create opportunities to experience empathy (i.e., understanding what it is like to live in another person’s shoes) with those who experience negative consequences from the current social norm.
- Create opportunities to explore where a particular set of social norms come from and what the costs are of abiding by them.
- Create opportunities to explore the benefits of desired social norms/behaviours.
- Create opportunities to practice desired behaviours while also observing peers practice those behaviours.
- Identify role models/leaders to model and promote desired attitudes and behaviours.
- Identify individuals who display positive deviance (i.e., people who behave in the desired way and in contrary to accepted social norms). Provide an opportunity for them to share their experiences.
- Identify ways to mitigate the negative consequences of not following undesirable social norms.
- Provide incentives to engage in desired behaviours.
- Use laws, policies, facts, and evidence to counter negative social norms.

Key Social Norms Addressed in SYFF

During the development of SYFF, the partnership identified seven key norms that became the focus of the curriculum. These norms are listed in Table 1 below. Each norm is targeted throughout the SYFF course.

Table 1: Inequitable and Equitable Social Norms Related to Women’s Land Rights

Inequitable Norm <i>(the norm to be changed)</i>	Equitable Norm <i>(the norm promoted by SYFF)</i>
1. Women are not entitled to own land. Land should only be owned by men.	Women are entitled to own land. Both women and men can own land.
2. Men should be the decision makers for the family/home and a woman should follow/obey her husband’s decisions.	Women are entitled to make decisions. Joint decision-making is possible and can benefit the man, woman, and family.
3. Men should lead community decisions/politics.	Women and men are capable of meaningful participation in community-based decision-making.

¹⁰ When there is an inconsistency between one’s attitudes and behaviours (dissonance), we experience an internal sense of conflict and discomfort. Something must change to bring behaviours and attitudes in sync to eliminate the dissonance. Cognitive dissonance provides an opening to gently point out contradictions between a person’s behaviours and attitudes and to sway them toward desirable behaviours or attitudes. It is also a teachable moment to provide new information/skills that can form a foundation for resolving dissonance.

Inequitable Norm <i>(the norm to be changed)</i>	Equitable Norm <i>(the norm promoted by SYFF)</i>
4. Women should not be educated about land rights.	Women should be educated about land rights and taught how to use systems that can help them secure land rights.
5. Women do not know how to manage land. Men know how to manage land.	Managing land requires education. Both men and women are capable of learning how to manage land.
6. Paying a bride price means that the husband owns the wife. She is property.	Human beings are not property. Bride price does not make a woman property. She is still entitled to her human rights, including the right to own/manage land.
7. Men are superior.	Men and women are equal.

How the SYFF Course Was Developed

Brief Description

SYFF is a 6-session (12-hour) course designed to increase women’s access to, use of, ownership of, control of, and decision-making about land in Kenya, Tanzania, and Uganda. The curriculum is designed for men because in most communities, men hold the power and set the norms about how land decisions should be made. Men often serve as the reference group for behaviours related to realizing women’s land rights.

The curriculum uses a variety of interactive teaching methods (e.g., storytelling, role plays, small- and large-group discussions) to impart information, clarify values and beliefs (especially about gender equality and women’s land rights), change peer norms, and teach skills.

Because the course is so interactive, it is best facilitated with smaller groups of men (i.e., between 8 and 16).

Curriculum Development Process

The SYFF curriculum was developed using a collaborative process. In early 2017, a meeting was convened in Kampala, Uganda, with a curriculum development team that included experts in women’s land rights, community development, social norms change, logic modelling, and program evaluation. Each team member brought similar and unique perspectives to the conceptualisation, mapping, and writing of the curriculum.

Informing the Development Process

The team used five sources of information to guide the development of the curriculum.

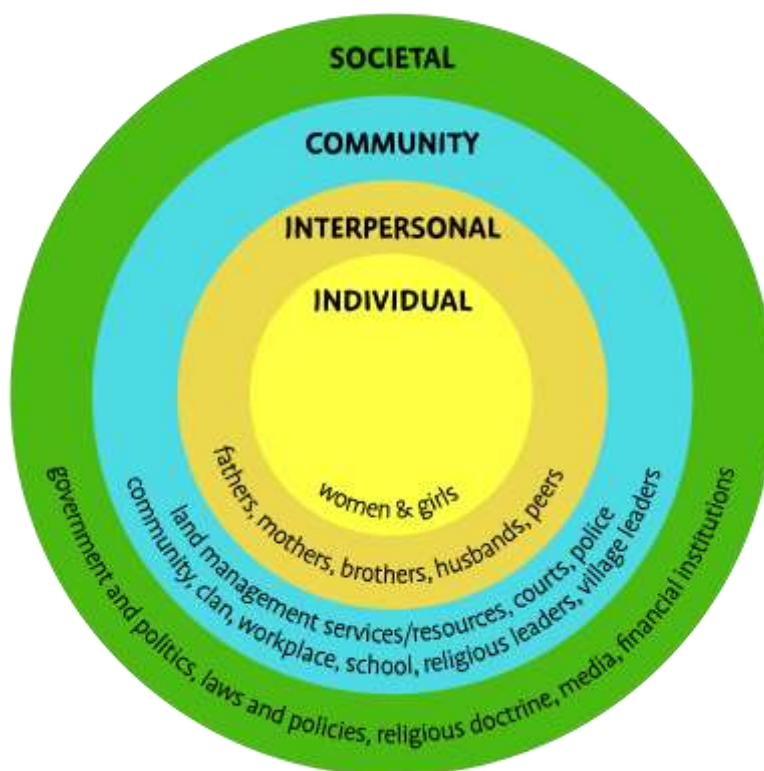
- First, it reviewed the published literature (i.e., journal articles, papers, and reports) on social norms and women's land rights (especially in the East Africa region).
- Second, several behaviour change and education theories and approaches were reviewed. In particular, ecological systems theory, social-norm-change approaches, the theory of planned behaviour, social cognitive theory, gender-transformative programming approaches, cognitive dissonance theory, fuzzy trace theory, and adult learning principles were selected to inform not only the content of the curriculum, but also the teaching methods it uses.

Ecological systems theory¹¹ helped to provide an overall frame to the SYFF project as a whole and all the interventions that will comprise it. The theory identifies the environmental systems with which an individual interacts. The theory provides a framework for the study of the interactions that individuals have with their immediate circle of relationships, their community, and society, including the social norms that these relationships promote.

Figure 1 shows the common systems within an East African woman's life that contribute to the setting and promoting of social norms about land rights. To create sustained and wide-spread social norm change, an intervention must enter multiple systems in the individual's environment. For example, a social-norms-change intervention is more likely to be effective if it has components that address community members, the media, communities of faith, legal structures, etc., with consistent messaging.

¹¹ Bronfenbrenner, U. (1979). *The ecology of human development: Experiments by nature and design*. Cambridge, MA: Harvard University Press.

Figure 1: Ecological Model Showing the Environmental Forces That Influence Women’s Land



- Third, qualitative data collected through interviews and discussion groups with men and women provide invaluable details about their experience in advocating for their land rights.
- Fourth, the team’s experience in working on women’s land rights in East African countries proved to be invaluable in developing the curriculum’s theory of change.
- Lastly, data collected during pre-testing of the SYFF for Men and SYFF for Women curricula in Kenya, Tanzania, and Uganda were used to make revisions to the curriculum.

Behaviour-Determinant-Intervention (BDI) Logic Model

The team used the Behaviour-Determinant-Intervention (BDI)¹² logic model to visually map out a theory of change for the women’s land rights project generally (see Appendix A) and the SYFF curriculum specifically (see Appendix B). The BDI logic model guides program developers through four sequential steps. These steps, as they apply to the SYFF curriculum, are described below.

¹² Kirby, D. (2004). *BDI logic models: A useful tool for designing, strengthening and evaluating programs to reduce adolescent sexual risk-taking, pregnancy, HIV and other STDs*. Santa Cruz: ETR Associates.

Step #1: Establish a goal(s) for the intervention

The team identified one overarching goal for the course.

Step # 2: Prioritize participant behaviours that directly impact that goal

In order to reach this goal, the team identified four behaviours of men (i.e., husbands, fathers, and brothers) that are directly related to the goal.

Goal of the Course

Increase women's access to, use of, ownership of, control of, and decision-making about land in target sites in Kenya, Tanzania, and Uganda.

Because this course is designed for men only, the team focused on behaviours only under men's control. These behaviours were also thought to be amenable to change, given a curriculum-based intervention.

Men's Behaviours

1. Fathers allocate land to daughters (regardless of marital status) as they do for sons.
2. Husbands include wives as joint owners and/or managers of land.
3. Husbands and fathers bequeath wives and daughters land in their wills (inheritance).
4. Husbands seek women's consent before selling family land or making other major decisions about land.

These behaviours were translated into three "actions" that are presented to participants during the first session of the course. The three actions provide a foundation for the course's learning activities and are explicitly linked to learning activities at the start of all sessions. An excerpt from Session #1 describing the three actions is found below.

Excerpt from Session #1 Describing the Three Actions

- *The FIRST ACTION is **Support Our Families by Supporting Land Rights for All**. As I stated earlier, land is essential to many of us in supporting our families, maintaining connection to our clans/communities, and carrying on our legacies. We will talk about our concerns related to land rights for men and women and also the benefits of sharing land with the women in our family.*
- *The SECOND ACTION is **Use Formal and Customary Laws and Systems to Realise Our Land Rights**. As you know, there are multiple formal and customary laws that dictate how land can be used, how it can be registered or shared, and how it can be inherited. We will talk about these laws and how we can access community services and resources to help us in making decisions about our land.*
- *The THIRD ACTION is **Promote Gender Equality Within Our Families and Community**. Our culture, and every culture throughout the world, teaches us about what it means to be a man and what it means to be a woman. We learn from a very young age about the roles, characteristics, and behaviours men should engage in and not engage in. Sometimes when we don't act in accordance with these expectations, we risk being seen as weak, and as a result we can be criticized or even ridiculed. Yet when we abide with some of these codes of manhood, we often put ourselves and our families at a disadvantage. This is true for women as well. We will talk about how more equitable access to resources and equitable participation in decision making benefits men, women, families, and communities.*

Step #3: Prioritize determinants of the selected behaviours

Based on the literature, behaviour change theories, and professional experiences, the team prioritized a comprehensive set of psychosocial determinants (highlighting peer norms) linked to changing each of the four men's behaviours listed above. Again, these determinants were also thought to be amenable to change given a curriculum-based intervention. A full list of determinants can be found in the curriculum's theory-of-change logic model (see Appendix B).

Step #4: Adapt and/or select curriculum activities that deliberately link to changing the selected determinants

Curriculum learning activities were then developed to deliberately change each of these determinants. A list of how each curriculum activity is linked to changing each determinant is found in the curriculum's theory-of-change logic model (see Appendix B).

A **determinant** is a factor that explains behaviour. An example of a determinant is a person's knowledge about land laws. If a person does not know the laws, she cannot use them to her benefit. The determinants of women's behaviour in this course generally fall into four categories: 1) knowledge, 2) values/attitudes/beliefs, 3) peer norms, and 4) skills, self-efficacy and intentions.

Determinants can be supportive of desired behaviour or act as a hindrance/barrier. For example, skill and self-efficacy to advocate for co-registering land is supportive. Lack of confidence to advocate for one's land rights is a barrier.

A list of SYFF's session titles is found below.

SYFF Sessions

Session #1: Course Introduction and Introduction to Land Rights

Session #2: Gender Boxes

Session #3: Joint Decision Making

Session #4: Successful Families and Land Rights

Session #5: What Men Can Do to Assure Equitable Land Rights

Session #6: Being a Force for Change

Key Messages

Four key messages, designed to change peer norms, are integrated throughout the *SYFF* course. The wording of these messages can vary slightly depending on the context of the activity. These messages are directly related to the men's behaviours that the course aims to change (see above). Facilitators are encouraged to repeat and reinforce the key message whenever appropriate. **Key messages are printed in blue font throughout the curriculum.**

SYFF Key Messages

- 1. A community thrives when *everyone* in the community can realise their rights to land and property!**
- 2. Human rights include land rights!**
- 3. Don't let the gender box stop you from being the best man you can be for yourself and your family!**
- 4. A man who is wise and just is one who cares for his family's future!**

After the SYFF course pretesting in Kenya, Tanzania, and Uganda in December 2017, course participants were given the opportunity to share their opinions about these key messages during a post-course focus group. Participants reported that the messages resonated with them and were easy to understand. During the Ugandan focus group, participants suggested two additional messages:

- **A family thrives when *everyone* participates in making decisions on the use of land and other valuable assets.**
- **A family grows when *all* family members feel secure on their land.**

Course facilitators are free to integrate these additional messages when appropriate during the SYFF course.

Core SYFF Values

The Securing Your Family's Future project has a set of core values that underpin all of its activities. Course facilitators, and other staff working on SYFF, should be able to clearly describe these values, as well as model them when working in the community.

1. **Women have the right to access, use, buy, own, sell, inherit, control, manage and make decisions about land.** When women manage their own land they are less likely to live in poverty, have children who are less likely to be sick and more likely to go to school, and experience less domestic violence. Women's land rights are human rights and are protected by national laws and international conventions. Discrimination against women's right to own land is wrong and unjust.
2. **Women and men (and girls and boys) deserve to live in a gender equitable world.** Gender equality is a community condition where women and men share equal rights. They also share a balance of power, status, opportunities, and resources, including land. Women and men should share roles, decision-making and responsibilities in the household (including land and property), community, and political arenas.
3. **If inequitable gender norms are learned, they can be unlearned.** We are not born believing in inequitable gender norms, attitudes and behaviours, like the gender norms that say women cannot be trusted with land or that land can only be passed on to men in a family.

Gender inequitable norms, attitudes and behaviours are taught to us by the messages we receive from all parts of our community. Gender inequitable messages often start on the day we are born and continue throughout adulthood. Gender inequitable norms can be "untaught." Gender norms can and do change.

4. **Challenging inequitable gender norms is a way to help men, women, children and communities.** Women and men should not be boxed in by unhealthy and artificial rules about being a woman or a man. Be an active bystander... but remember your safety should always be first. Support your sisters and your brothers who experience the negative effects of inequitable gender norms. And support those who resist inequitable gender norms.

5. **Women and men deserve equitable access and use of resources.** Men and women should be made aware of the resources available to them. They should have the knowledge, skills and confidence they need to use them. Examples of resources might be health care services, schooling, employment opportunities, land advocacy organizations, bank loans/credit, etc. These resources must be made available, and accessible, to both men and women.
6. **Women and men deserve to participate in their communities in gender equitable ways.** Men and women should share in decision-making. They should share roles and responsibilities in the household, including land and property, community and political arenas. They should be free to express of ideas, opinions and needs. Examples of equitable participation include the right for both men and women to vote in elections, to own and sell land, to share childcare responsibilities, and to share responsibility around family planning.
7. **Power should be used to help others.** Power should not be used to harm or oppress others. The goal is to share and balance power between men and women.
8. **Women and men should live with freedom from violence.** Women and men should be able to go about daily life without the presence, or threat of, physical, sexual or emotional violence, discrimination, harassment, domination or coercion. Violence, including intimate partner violence, is NEVER acceptable.
9. **Men and women are always in control of their actions.** It is normal and unavoidable *to feel* angry, threatened, ridiculed, hurt, and other painful emotions during our lifetimes. However, we are always in control *how we express* these feelings. No one is “naturally” aggressive or violent. There are no excuses for violent behaviour. There are always alternatives to violence.
10. **Men and women deserve to be in healthy intimate relationships.** Healthy relationships are based on respect and responsibility. In healthy relationships, both partners are happy with the relationship. In unhealthy relationships, partners’ happiness, wellbeing and health can suffer. Violence is never acceptable in a relationship. Women and men should not have to tolerate violent behaviour in their relationships.
11. **Open, respectful and assertive communication strengthens a relationship, supports shared decision-making, and can prevent and resolve conflict.**

Learning Objectives

Overall, there are ten learning objectives that underpin the SYFF for Men curriculum. After completing the SYFF course, participants will be able to

1. Identify inequitable gender norms that exist in their community, especially those norms that contribute to inequitable land rights;
2. Explain how abiding to inequitable gender norms has social, financial, and health costs to women, men, families, and the community;
3. Redefine inequitable gender norms into equitable alternatives;
4. Resist and challenge social pressure to conform to inequitable gender norms that support inequitable land rights;
5. Briefly describe international conventions, national laws, and customary practices related to land rights;
6. Describe the benefits of equitable land rights to women, men, children, and communities;
7. Describe and use joint decision-making strategies with their wives, especially with regard to land decisions;
8. Prepare to make a will;
9. Use land-management services and resources to achieve equitable land rights; and
10. Envision and plan for a successful and secure future for their families.

How to Navigate the SYFF Curriculum

Each of the six SYFF sessions is organized into the sections described below.

Session Sections

Session Title

At the top of each session you will find the number of the session (1-6) and title of the session.

Session-at-a-Glance

After the session title, you will find a table listing the activities that make up the session along with estimated times needed to facilitate the activities.

Total Time

Each SYFF session is approximately two hours long. The total time estimated for the course is approximately 12 hours.

In some cases, depending on the number of participant questions and engagement in discussions, a session may run longer than two hours. It takes a facilitator's judgment to know when to allow a discussion to go a bit longer and when to gently stop the discussion to move onto the next activity. It is advised to not allow the session to go longer than 2.5 hours.

Learning Objectives

Each session has a set of learning objectives. The learning objectives describe the changes (e.g., knowledge, attitudes, skills, etc.) we hope to see in *participants* after completing the session. The learning objectives are closely related to the psychosocial determinants found in the SYFF theory-of-change logic model (see Appendix B).

Learning objectives serve to inform the development of a session plan, as well as to guide the facilitator in being accountable for what participants should learn/take away by the completion of the session. It is not necessary to read the learning objectives to participants.

Materials

This section lists the materials you will need to facilitate the session. You can also find an overall list of materials needed to implement the SYFF curriculum in Appendix D.

Preparation

This section lists the tasks that SYFF facilitators will need to do BEFORE the session starts. These tasks may include things like making photocopies of handouts, preparing flipcharts, etc.

Procedure

This section, the longest section of the session plan, provides step-by-step instruction on how to facilitate each of the activities in the session.

Activities

Each major learning activity is listed in bold font along with a time estimate. The activity is then broken down into detailed steps, also with time estimations, for the facilitator to follow. Learning activities should not be left out or replaced by other activities. Additional learning activities should not be added. Activities should be facilitated as written in the instruction plan. **Discussion questions are printed in brown font throughout the curriculum.**

Facilitator Resources/Handouts/Worksheets

All facilitator resources, handouts and worksheets needed to facilitate the session are found at the end of each session plan. Note that facilitator resources are for the facilitators only.

Facilitator resources are not meant to be distributed to course participants.

Facilitator Notes

Throughout the SYFF curriculum you will find shaded boxes with text that starts with “Facilitator Note.” The text in these shaded boxes provides the facilitators with three different kinds of information: 1) background information related to the session content, 2) tips for facilitating the activity, and 3) advice on possible pitfalls during the session and ways to avoid those pitfalls.

The text in these shaded boxes is not meant to be read by the facilitator to participants. These are notes for the facilitator to review in preparation for the session.

Standard Features – Session Welcome

- **Welcome**
Every session begins with the facilitator providing a warm welcome and asking participants to sign the attendance sheet. The facilitator states which of the three actions will be addressed in the session and provides a very brief description of what the session will be about.
- **Take-Home Activity Review**
After the welcome, the facilitator leads a large-group debrief of the participants’ experience in completing the previous session’s take-home activity assigned at the end of the session (see Standard Features – Session Closure, below). Participants should be given positive reinforcement for completing the assignment.
- **Quote/Proverb**
After a review of the take-home activity, the facilitator reads a quote or proverb from East Africa. Participants are given a few minutes to consider the quote or proverb and interpret what they think it means. The facilitator concludes the activity by explaining how the quote or proverb will be relevant to the session.
- **Brief Explanation of the Session**
Before getting into the major activities of the session, the facilitator will briefly explain what the session is going to be about using the text provided. The facilitator is free to elaborate on the content of the session but is advised not to give a detailed description of all the activities—just enough so participants have an idea of what to expect.

Standard Features – Session Closure

- **Session Feedback**
Each session concludes with a brief discussion designed to summarise and personalise the learning that took place during the session. Several questions designed to elicit participants' reflections of the session are provided for the facilitator to choose from. The facilitator should choose just one question from the list.
- **Reinforce Key Messages**
Before concluding the session, the facilitator revisits the quote or proverb discussed at the beginning of the session and emphasises key messages.
- **Take-Home Activity**
The “Take-Home Activity” is a type of homework designed to encourage participants to practice the skills covered during the session or to provide an opportunity to reflect on key information shared during the session. The idea behind the take-home assignment is to get participants to increase their intention to use the information they learnt during the session. The greater the individual's intention, the more likely that individual is to engage in desired behaviours.

A sampling of participants has the opportunity report on the take-home activity after the Welcome section of the following session (due to time restraints, feedback from all participants is not possible).

- **Review of Next Session**
Before closing the session, facilitators should share very briefly what the next session will be about. By doing so, they will plant a seed that may help participants think about the topic and come to the next session a little more prepared to share ideas or questions.

Additional Documents

- In addition to the SYFF curriculum, the ***Securing Your Family's Future Participant Workbook*** is needed to facilitate the course. Each participant receives a copy of the workbook. The facilitator collects the workbooks after each session (for safe keeping) and redistributes them at the beginning of the following session. Participants keep the workbooks after the final session.

SYFF Facilitation Tips

The Role of a SYFF Facilitator

The group “teacher” in SYFF is called a “facilitator”. This name difference may not seem important, but it is. When people think of a teacher, they often think of someone who gives knowledge to others, pouring it into their heads as if the teacher were a water pitcher and the participant a bucket. Though belief in this model is common, it is not the best learning model.



When SYFF talks about a *facilitator*, it is talking about a different learning model—one where the facilitator is someone who helps other people find their own meaning and potential. In this model, a facilitator is a helper who co-creates a space with participants in which those participants can increase their knowledge, self-awareness, and skills.

As a facilitator, you should

- Listen as much as you talk,
- Encourage everyone to participate,
- Keep learning objectives at the forefront of your mind and continuously assesses whether they are being achieved,
- Set up experiences and processes that promote learning,
- Meet participants where they are and help them move forward,
- Not judge or criticise participants for what they believe, for what they do not know, or for what they cannot yet do,
- Look for ways to make learning personally relevant for participants, and
- Share your personal experience, but do so sparingly and only share what is appropriate.

Facilitator Tips

Study Session Plans and Prepare Ahead of Time

Facilitating SYFF sessions effectively requires preparation. An effective facilitator cannot just read the session plan while facilitating. Doing the best job possible as a facilitator means preparing ahead of time.

Read Through the Entire Session Plan Before the Session Starts

- Familiarize yourself with the session’s learning objectives so that you can keep them in mind while you’re facilitating the session.
- Be sure you can explain things to participants in your own words without changing the meaning of what is described in the session plan.
- Write notes in the session plan that might help you.
- Reflect on your reading of the session plan and identify the places in the session where you might have difficulty. Strategize ways of dealing with these difficulties if they arise.
- Invent examples as needed. Prepare examples in addition to those provided in the curriculum that are tailored to your group of participants.
- Create examples of the finished assignment that participants will be completing during learning activities – worksheets, brainstorm lists, etc. – to show participants what an actual finished assignment might look like.
- Do the preparation described in the session plan, such as identifying and assembling materials, drawing posters, etc.
- Get to the session early to set up and be ready when participants arrive.

Practice! Practice! Practice!

“Practice” means actually standing in front of a colleague, friend, or even a mirror, and running through the facilitation of a session aloud. If you really don’t have enough time to do a practice run of the entire session, you should at least run through the most complicated parts and the parts that you anticipate could be challenging for you.

You may feel a little silly, but practice is a VERY important part of doing the best job of facilitating a curriculum that is new to you. When you practice you will be in good company – famous actors, musicians, and politicians’ practice before they go out and perform. After two or three times facilitating the sessions, you’ll know them well and the need for practice will be much less.

Keep Activities on Schedule

Allot enough time for each learning activity. As the facilitator, the only way to make sure this happens is to do your best to stick to the amounts of time assigned to each activity in the session plans. A little “give and take” is okay, but you definitely shouldn’t run so far over time that you have to significantly shorten or skip other activities.

There are a few things that can help you stay on schedule.

1. **Make sure you have a watch/cell phone.** You can also ask for a participant to volunteer to be a “timekeeper.” Make sure he has a time-keeping device, tell him how much time is allotted for each activity before you start it, and ask him to give you a warning at the halfway mark and then again, a couple of minutes before time is up.
2. **Create a “Notes” section on a piece of flipchart paper.** When participants have a question or issue, they want to discuss that is important but that will take you off topic, or is likely to take more time than you have available, write it in the Notes flipchart.

Make a commitment to your group to do everything you can to have a group discussion about what gets written on the Notes flipchart at a later date. Alternately, you can address Notes outside of session with the individual(s) who have the most interest in, or concern about, each particular topic.

3. **It's OK to put a limit on questions/discussion.** As a facilitator, it can be exciting when you see your group of learners asking a lot of questions and making comments. It means they are engaged, and that's exactly what we want to happen. Use your judgment about allowing the discussion to go on a little longer than the time allotted or gently stopping the discussion to move onto the next activity. It is important that you cover ALL activities in the session. You may find that after you facilitate the activity a few times, you may be able to more efficiently answer questions and save some time.

If you notice that you consistently need more time for a particular activity, then please communicate with SYFF's curriculum developers so adjustments to the session's timing can be made.

Some things that you can say to move onto the next activity are:

- *This is great discussion. Let's move on to the next activity because I think some of your questions will be answered. (Only say this if it is true!)*
- *Thank you for this discussion. I am looking at the time, and I'd like us to move on to the next activity.*
- *I see that we have a lot of questions. Would it be OK for us to move onto the next activity? I can answer your questions after the session?*

Give Clear Activity Instructions

Nothing makes a mess out of session facilitation quicker than the facilitator confusing participants about how to do a learning activity by giving bad instructions. One of the things that makes SYFF a great program is that it has a lot of interactive activities that make it fun and interesting for participants. But participants will get confused and frustrated if they don't understand how to do the activity. Give clear instructions for activities by doing the following:

- Make sure the instructions are clear to you. During your facilitation practice, speak each step and then act out following your own directions as if you were a participant. If things come out incorrectly, you know you have been unclear.
- Provide a visual if you think it would be helpful. Put the instructions up on a piece of flipchart paper or in a printed handout.
- Break it down. The activity instructions in the curriculum are written to be short and clear, but your group might need the steps broken down into even smaller steps.

- Be concise – figure out how you can give each instruction in the briefest way possible. Sometimes facilitators try to explain steps too much and wind up confusing participants when they were actually trying to help them understand.
- Show participants examples of activity outcomes – such as completed worksheets, sample brainstorm lists, etc. – that you prepared ahead of time. This helps participants see approximately what their finished work will look like and can save a lot of explanation.
- Ask participants if they have any questions about how to complete the activity before you begin it. Recognise that sometimes the best way to understand something is to try it and be ready to put participants' questions aside and simply reassure participants that it will be clear once they are actually doing it.
- Reassure participants that you will be circulating around the room to help them during the activity if they need assistance.

Use Strategies That Engage Participants

Participants learn best when they feel motivated. Motivation comes when participants feel engaged – that is, when what they are doing is interesting, fun, and important (especially to them). SYFF activities are designed to be interesting and interactive, but they can still fail to motivate participants unless you, the facilitator, also use your skills to keep participants engaged.

Monitor the overall level of group engagement. If you notice engagement is low, try changing the format of activities (but NOT the learning objectives or content). Below are some strategies you can try.

- **Use round robin.** In a round-robin format, the facilitator goes around the room giving everyone an opportunity to add to the discussion.
- **Divide into small groups.** Dividing participants into small groups can also create opportunities for more participants to speak/share. See Appendix D for a list of creative ways to divide a larger group into smaller groups.
- **Use physical activity.** Make discussions more physically active. For example, you can bring a ball to the session. Whoever holds the ball gets to speak. Participants must keep throwing the ball to each other to keep the discussion going.
- **Pass around a talking stick.** When you're monitoring the group, pay attention to whether the same few people speak frequently or for the longest amounts of time. If the same people speak all the time, other participants may disengage. Encourage others to speak by using a "talking stick" – an object that gives the right to speak to the participant who is holding it.

- **Distribute talking beans.** Alternatively, you can give each participant three kernels of maize or three beans (or something similar). Each time they share during group discussion, they must give you back a bean (or throw it in a container). After they have used up their beans, they can no longer share.
- **Use straw polls.** When there are “yes/no” questions or opinion questions, consider doing a quick straw poll to get everyone involved in answering the question. You can have participants raise their hands, stand up/sit down, stomp their feet, etc., to vote.
- **Give some time to reflect first.** Some participants simply aren’t good at speaking “off the top of their head”. Try giving participants time to write down or think about the answers before discussing/sharing, have them brainstorm ideas together in small groups, or have them turn to the person next to them for a minute to talk about the question at hand.
- **Keep up your stage presence.** Pay attention to your “stage presence”. Do you show excitement and enthusiasm? Are you warm and friendly towards participants? Are you standing up straight and projecting your voice? These characteristics, as well as using appropriate humour can open the door to having participants engage more, especially in the early sessions when participants are just getting to know you.
- **Give breaks and use energisers.** Don’t get so focused on the participants as learners that you forget to take care of them as people. Take a short break if you think the group needs it. Try leading participants in some stretching or an energiser that requires movement. If possible, provide snacks and refreshments or pass out some hard candy – sometimes a little sugar is just what participants need to restore their excitement! See Appendix E and Appendix F for some examples of “icebreakers” and energisers. There are also many ideas for icebreakers and energisers available on the internet.

Meet with – and Support – Your Fellow Facilitators

Even if you are an experienced and skilled facilitator, you deserve help and support too. The best way to get it is to set up regular meetings with facilitators who are implementing SYFF at the same time that you are. At these meetings you and your fellow facilitators should discuss how facilitation is going, share tips about what is working, and put your heads together to come up with solutions to problems and challenges that any, or all, of you are encountering while facilitating the course.

Other Tips

Dividing the Large Group into Smaller Groups

There are several learning activities in SYFF that require the larger group of participants to be divided into smaller working groups. See Appendix D for a list of creative ways to divide a larger group into smaller groups.

Working With Participants Who Have Low Literacy

It is possible that you will find participants in your SYFF session who have limited or no reading/writing skills. There are several things that the facilitator can do to accommodate low-literacy participants.

When using a poster or handout, be sure to read these printed materials out loud for participants who do not read well. Read slowly and clearly. Individuals with low literacy often develop a remarkable sense of memory to compensate for their inability to read. Do your best to include one person who can read/write in each small group during small-group work. This person can serve as the reader and/or scribe for the group.

Read the instructions and other information on small-group worksheets to each small group, if needed. You may want to use only one version of an assignment (when there are multiple scenarios, case studies, or role plays) in order to save time in reading this text out loud. There may be a sacrifice in discussing different examples, but it is most important that everyone feel involved in the activity.

Use drawings, symbols, or colours when possible. For example, you could put a smiley face on an “Agree” sign and a sad face on a “Disagree” sign. Or make the agree sign green and the disagree sign red.

Use the simplest words possible to communicate ideas and concepts. This type of adaptation to the SYFF curriculum is encouraged.

Check in frequently with participants to see if you are going too fast, if they need help reading something, if they need something repeated, etc.

Implementing SYFF With Fidelity

Fidelity, as it relates to curriculum implementation, is defined as the faithfulness with which a facilitator implements a curriculum – that is, implementing the curriculum as it is written.

Maintaining fidelity to a curriculum means implementing it without compromising its core components. Core components are the essential characteristics of a program that are responsible for its effectiveness.¹³ Core components can be categorized into three types: 1) content (*what* is being taught in the curriculum), 2) process (*how* that content is being taught to adults), and 3) implementation (the *logistics* of how the curriculum is implemented, such as facilitator-participant ratio and group size).

SYFF was carefully designed to change a set of psychosocial determinants linked to changing behaviour. Some might say that the curriculum is a type of “recipe” for achieving outcomes.

¹³ Roller, L., Fuller, T.R., Firpo-Triplett, R., Moore, C., Leeks, K.D. & Lessene, C.A. (2014). Adaptation guidelines for evidence-based adolescent pregnancy and STI/HIV prevention curricula: From development to practice. *American Journal of Sexuality Education*, 9: 135-154.

If the recipe is altered, we may or may not achieve intended outcomes. It is important that facilitators not think of the curriculum manual as a “guide” but rather a structured curriculum to be followed as closely as possible.

Because this curriculum is being evaluated, it is critical that you maintain fidelity as closely as possible. Don't make changes to the curriculum content or process. Facilitators vary in their styles and preferences. You might read an activity and think to yourself: “I know a better way to do that” or “I have an activity I think will work better”. But it's important to implement this particular set of activities so the evaluation team can find out if they work with the target audience. Don't skip activities or substitute activities. If you do that, facilitators will be implementing different forms of the curriculum, and we won't be able to find out if this specific intervention works.

There are, however, several ways you might tailor the curriculum and make it your own. SYFF is a “recipe” but you can add some of your own “spice”. For example:

- You can alter the language to make it more culturally appealing. It's important that you do that without changing the tone or meaning of the statements.
- You can change names in stories/scenarios/role plays.
- You can change the context of stories/scenarios/role plays. For example, you might want a character to have more than one wife, be growing a different type of crop, etc.
- You can add examples or tell a short story to illustrate an issue being discussed. Examples often help learners better understand new ideas.
- You can adapt the process to make an activity more interactive, but do not turn activities into lectures.
- You can write discussion questions, activity instructions, etc., on flipchart paper if you think that would help you and/or the learners. Visual aids generally help learners.
- Each SYFF session begins with a quote/proverb. These quotes/proverbs were very deliberately chosen to get participants to start thinking about the content of the session. Do not change quotes/proverbs unless you can find one that relays the same message. One way to test for this is to see if the processing of the new quote/proverb does not change the processing described in the session plan. If it does change the processing, then it should not be used.

Planning for SYFF Implementation

See *Women's Land Rights Social Norms Courses: Implementation Planning Guide* for more information about curriculum planning and implementation. The guide contains an Implementation work plan template, staffing and budget template, guidance on how to recruit participants, guidance on how to recruit, interview, and hire course facilitators, a readiness checklist, and other implementation tools.

A Note about Intimate Partner Violence (IPV)

It's unfortunate that when women start advocating for their land rights, they may meet with resistance from others in the community, including their husbands. Men may feel threatened by the idea of women gaining access and control to land. Their life long gender conditioning about men being the leaders/decision makers, men expected to control their wives even if means the use of the violence, women being passive and obedient to their husbands, and women not having the ability to manage land feed into this threat. These norms are artificial, not natural, and in some cases a violation of human rights. For some men, the way of dealing with this threat is to use violence to control their wives.

While facilitating the SYFF for Men course, it's possible that some participants will disclose incidents of intimate partner violence (IPV). It is important that in these instances, SYFF facilitators:

- Know how to recognize the difference forms of violence
- Clearly denounce the use of violence
- Work with the rest of the SYFF Team to “prepare the soil” for implementation
- Provide support to the participant while understanding their limits as a SYFF Facilitator
- Know how to make proper referrals

Recognizing the Difference Forms of Violence

Definition of Violence. The United Nations defines violence against women as: *Any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women.* In simpler terms, violence against women is the use of force or other means that result in harm to women or girls. The use of violence often has serious physical, emotional and social consequences on those receiving it although these consequences are not often talked about.

Violence is always a choice. It is not true that people cannot control themselves or that some people are just naturally violence. There is always an alternative action that can be taken.

Different Kinds of Violence. Violence is often thought of as physical—someone hitting, kicking, pushing, etc. another person. However, violence can present itself in different forms (see below).

- *Physical violence examples:* hitting, slapping, beating, twisting arms, burning, etc.
- *Emotional/psychological violence examples:* shouting, threatening physical violence to partner or children, causing embarrassment or humiliation, criticising, threatening to hurt children, locking out of the house, threatening to leave, constant monitoring of the other person's activities, using insulting names, etc.
- *Sexual violence examples:* forcing someone to have sex against their will (married or not), unwanted touching, grabbing sexual parts of the body, unfaithfulness, refusing to have protected sex, sexual abuse of girls, forced prostitution, etc.
- *Economic violence examples:* withholding family finances, preventing a woman from working outside of the home, forcing a woman to beg or humiliate herself for money, spending family resources without consulting partner, preventing partner from owning property, etc.

Denouncing Violence

Participants may express different ways of justifying violence and it's important for you to listen and hear those points of view. However, it's critical to clearly state that *violence is never justified* and have participants reflect on that message. One exception to this rule is the use of violence in self-defence. (See the list of SYFF Core Values above, especially value #8.)

Participants may give explanations for violence that take responsibility away from the person carrying out the violence. For example, they may say that alcohol causes violence; that men can't control themselves; that the man being violent was provoked; that financial strain or poverty causes violence; etc. Make it clear that *the person using violence, in the end, is entirely responsible for their actions*. Violence is a *choice* that a person makes. There is always an alternative to violence. For example, the person can talk through their frustration or walk away until they have calmed down.

Before Entering the Community

- **Meet with Village Leaders/Elders** to talk about the SYFF course and what the course's goals are to get their buy-in and support. Village Leaders can then serve as allies. Village Leaders can also serve to confront men in the community who use violence against their wives.

- **Convene a community orientation meeting** letting all members of the community know that the SYFF course will be taking place and that Village Leaders support it.
- **Implement the SYFF for Men course before, or simultaneously, with SYFF for Women.** Use a “gender synchronized approach” to lessen the likelihood of resistance to new ideas about the ownership and use of land on both the part of women and men. Transforming gender norms happens best when both men and women are engaged in the process.

Know Your Limits

As a SYFF Facilitator, you are not expected to be a psychologist, counsellor, doctor or lawyer. When issues arise that require the expertise of another type of professional, you will need to recognize your limits and make proper referrals.

SYFF Course Session Titles

Session #1: Course Introduction and Introduction to Land Rights

Session #2: Gender Boxes

Session #3: Joint Decision Making

Session #4: Successful Families and Land Rights

Session #5: What Men Can Do to Assure Equitable Land Rights

Session #6: Being a Force for Change

Session #1: Course Introduction and Introduction to Land Rights

Session at-a-Glance

Activity	Time
Activity 1.A: Welcome and Introductions	20 minutes
Activity 1.B: SYFF Course Overview	10 minutes
Activity 1.C: Group Agreements for Learning Together	5 minutes
Activity 1.D: Today's Quote/Proverb	5 minutes
Activity 1.E: Values Voting	35 minutes
Activity 1.F: What Do You Know about Land Rights?	35 minutes
Activity 1.G: Joseph and Sarah	20 minutes
Activity 1.H: Take-Home Activity and Closure	10 minutes

Total Time

2 – 2.5 hours

Learning Objectives

At the completion of this session, participants will be able to

1. Briefly describe the SYFF course;
2. List at least two benefits they will receive from participating in the SYFF course;
3. Discuss key national and local land laws and how they relate to equitable land rights;
4. Discuss concerns that men have regarding women's land rights;

5. Describe how insecure land rights can put women and families at a great disadvantage; and
6. Describe at least two benefits to men, women, families, and communities when land is shared among women and men.

Materials

- Supplies
 - ✓ Attendance sheet
 - ✓ Flipchart stand
 - ✓ Flipchart paper
 - ✓ Marker pens, in various colours
 - ✓ Tape
 - ✓ Pens/pencils
 - ✓ Watch or cell phone that tells the time
 - ✓ Agree/Disagree Signs
 - ✓ Attendance Sheet (see example at the end of this session)
 - ✓ Name Tags (optional)
 - ✓ Feedback Forms (optional; see forms at the end of this session)
- Facilitator Resources
 - ✓ **Facilitator Resource 1.1: Human Rights and Land Rights – A Few Examples**
- Flipcharts
 - ✓ **Flipchart 1.1: Introductions**
 - ✓ **Flipchart 1.2: Three Actions**
 - ✓ **Flipchart 1.3: Group Agreements for Learning Together**
 - ✓ **Flipchart 1.4: Today's Proverb**
 - ✓ **Flipchart 1.5: [YOUR COUNTRY] Land Rights/Laws**
 - ✓ **Flipchart 1.6: Local Customary Land Practices**
- Handouts/Worksheets (in *Securing Your Family's Future's Participant Workbook*)
 - ✓ **The appropriate handout on formal land laws:**
 - **Handout 1.1K: Formal Land Laws in Kenya**
 - **Handout 1.1T: Formal Land Laws in Tanzania**
 - **Handout 1.1U: Formal Land Laws in Uganda**
 - ✓ **Handout 1.2: Our Local Customary Land Laws**
 - ✓ **Handout 1.3: Joseph and Sarah**

Facilitator Note

Note that this session includes handouts that are customized for Kenya, Tanzania, and Uganda. Feel free to remove the handouts that do not apply to your country if doing so will make the session plan easier to manage.

Preparation

- Review the session plan and be sure you are comfortable with the session's content, teaching methods, flow, and timing.
- As best you can, prepare the meeting space so men can meet in a semi-circle.
- As the men are entering the space where you will hold this session, greet them warmly and then ask them to sign an attendance sheet (see sample at the end of the session plan).
- Prepare and post **Flipchart 1.1: Introductions** with the three questions listed under *Activity 1.B: Group Introductions*.
- Prepare and post **Flipchart 1.2: Three Actions**. The information for this flipchart is found under *Activity 1.C: Course Overview*. Write only the titles of the three actions on the flipchart, not the full descriptions.) Save this flipchart. It is recommended that you invest in laminating this flipchart, as it will be posted during all six sessions.
- Post **Flipchart 1.3: Group Agreements for Learning Together** (after it is created during this session). Save this flipchart. It is recommended that you invest in laminating this flipchart, as it will be posted during all six sessions.
- Prepare and post **Flipchart 1.4: Today's Proverb**. The proverb is found in *Activity 1.E: Today's Quote/Proverb*.
- Select 4-5 statements to use during *Activity 1.E: Values Voting*. Mark each of the statements you selected so you will be able to pick them out easily when you facilitate the activity.
- Prepare **Flipchart 1.5: [YOUR COUNTRY] Land Rights/Laws** and **Flipchart 1.6: Local Customary Land Practices** and have them ready to give small groups during *Activity 1.F: What Do You Know about Land Rights?*
- Prepare **Handout 1.2: Our Local Customary Land Laws** and be sure it is included in the **Securing Your Family's Future Participant Workbook**.
- Copy the **Securing Your Family's Future's Participant Workbook**. Make one copy for each participant.
- Review **Facilitator Resource 1.1: Human Rights and Land Rights – A Few Examples**, **Handout 1.1: Formal Land Laws in [Kenya, Tanzania, or Uganda]**, and **Handout 1.2: Our Local Customary Land Laws** and make sure you feel comfortable explaining them.

- Review **Handout 1.3: Joseph and Sarah** and be sure you are comfortable reading the story aloud.
- Copy “Agree” and “Disagree” signs (found at the end of this session plan) and post them on opposite sides of the room.
- (Optional) Make copies of Feedback Forms (one for each participant) found at the end of this session plan.

Procedure

Activity 1.A: Welcome and Introductions (25 minutes)

Facilitator Welcome and Introduction (5 minutes)

1. Introduce yourself by saying something like the following:

- Welcome to the SYFF Course!
- My name is [YOUR NAME], and I work at [YOUR ORGANISATION] as a group facilitator. (Briefly share anything else about yourself that you think the group might like to know. For example, you might want to share the number of years you have been working on land rights issues, where you live, your family members, management of your own land, etc.).

2. Briefly thank participants for attending the course by saying something like the following:

- Thank you all for being here today. I know that all of you have many responsibilities and that it is not always easy to make time to attend a course. I think you are going to find that it will really be worth your while to participate in this course because you're going to learn a lot. While work together, you will also strengthen your existing friendships with the men in our group, as well as making new friends. Again, I appreciate you all for coming.

Land Rights are universal moral principles and standards that affect how we think about and act on land ownership, land use, and land transfer. Land rights apply to all human beings. International, national and local laws and policies protect these rights.

Land rights are human rights.

3. Explain what participants will learn during the course by saying something like the following:

- As a group facilitator, I am going to have information to share with you over the next few weeks, but I'm not going to be the only one teaching. We are all going to teach and learn from each other. Each one of you has knowledge and experience that will be helpful to other members in the group. The learning we do will be very interactive. There will be a lot of group discussions, working in small groups, skits, etc.
- You are going to receive a lot of information about land rights and will discuss some of the challenges and benefits to sharing land with your family. Ultimately, this course is about planning for your future and the future of your families. This is why we called the course "*Securing Your Family's Future*".

- In addition to receiving and sharing information, you will learn and practice skills that can help you make decisions about land with your wives. There will also be a lot of time to talk with other men in the group and support each other. We believe that what you learn from the course, and from each other, will be very valuable in planning for the future.
- I hope you will join us for all six sessions that compose this course. The course will not only benefit *you*, but also your wife, your children, and your community. Before I talk more about the course, I would like to learn a little bit about each person in our group!

4. Ask the following question:

- Before I ask all of you to introduce yourselves, I would like to ask a question. We have a rich culture here in [NAME OF COMMUNITY]. **What are some of the qualities that you would use to describe the men who live in [NAME OF COMMUNITY]? How do the men in our community want to be seen by others?**

Examples of possible responses:

- Hard working,
 - Providers,
 - Responsible,
 - Commitment to family,
 - Smart.
- Validate the positive qualities mentioned by participants.

5. Explain the nature of the SYFF course by saying something like the following:

- The men in our community are hard workers. They are good men who care about their families. In this course, we are going to talk about how men in our community are also *wise* and *just* men. We are going to talk about what these qualities mean and how a man can live these qualities by making good decisions about land.

Definitions

Wise: having or showing experience, knowledge, and good judgment.

Just: behaving according to what is morally right and fair.

Group Introductions (20 minutes)

1. Ask the group to introduce themselves by saying something like:

- I am going to ask you to answer three questions. (Show **Flipchart 1.1: Introductions** and read the questions aloud to the group).

- **Share your name.**
- **Tell us about the land you have and how you use it.**
- **What is one thing you have done in the last few months to support your family that you feel especially proud of?**



2. Ask each participant to stand up while he introduces himself. Because of limited time, ask the men to take no more than one minute to introduce themselves.

You may want to start the process and model how to answer each of the questions in less than a minute. Alternatively, you can talk to one of the participants before the session starts and tell him that you would like him to model the introduction within one minute. Pick on this participant first to start the introductions.

Facilitator Note

The time estimate for this activity is based on having about 15 men in the group. If you have more participants, you will have to adjust time accordingly.

3. Thank the participants for introducing themselves, by saying something like the following:
 - Thank you everyone for sharing with us! It was great to learn about all of you.
 - As you can see, we share a lot of similarities in this group and there are also some things that make us unique. (Mention some of the commonalities and unique things you heard.) Overall, there's one thing we all have in common – we are all responsible and hard-working men who care about our families.

Activity 1.B: SYFF Course Overview (10 minutes)

1. Describe the SYFF course by saying something like the following:
 - During the next few weeks, we are going to learn more about using our wisdom and sense of justice to do good, especially in supporting our families. We will be talking a lot about what we have learned about being a good man, husband, father, and member of our community.
 - We will also talk about how we use our land and how we share it with other members of our family. As we all know, land provides us many opportunities for livelihood. We just learned about how some of you use your land (mention some of these uses – e.g., crops, livestock, firewood, housing, etc.). By cultivating our land, we have the opportunity to also cultivate our families.
 - The SYFF course is focused on three actions a man can take to secure a prosperous future for his family. Each of the course’s six sessions will be linked to one or more of these actions.
2. Refer to **Flipchart 1.2: Three Actions** and read the three keys to the group aloud.
 - **Action #1:** Support Our Families by Supporting Land Rights for All
 - **Action #2:** Use Formal and Customary Laws and Systems to Realize Our Land Rights
 - **Action #3:** Promote Gender Equality Within Our Families and Community
3. Explain the three actions in a bit more detail by saying something like the following:

- The **FIRST ACTION** is **Support Our Families by Supporting Land Rights for All**. As I stated earlier, land is essential to many of us in supporting our families, maintaining connection to our clans/communities, and carrying on our legacies. We will talk about our concerns related to land rights for men and women and also about the benefits of sharing land with the women in our family.



- The SECOND ACTION is **Use Formal and Customary Laws and Systems to Realize Our Land Rights**. As you know, there are multiple formal laws and customary traditions and practices that dictate how land can be used, how it can be registered or shared, and how it can be inherited. We will talk about these laws and practices and how we can access community services and resources to help us in making decisions about our land.



- The THIRD ACTION is **Promote Gender Equality Within Our Families and Community**. (See definition of *gender equality* below.) Our culture, and every culture throughout the world, teaches us about what it means to be a man and what it means to be a woman. We learn from a very young age about the roles, characteristics, and behaviours men should engage in and not engage in. Sometimes, when we don't act in accordance with these expectations, we risk being seen as weak, and as a result, we can be criticised or even ridiculed. Yet when we abide by some of these codes of manhood, we often put ourselves and our families at a disadvantage. This is true for women as well. We will talk about how more equitable access to resources and equitable participation in decision-making benefits men, women, families, and communities.



- Today's session is going to focus mostly on **Action #1: Support Our Families by Supporting Land Rights for All.**

Definition

Gender Equality is a condition where women and men (and girls and boys) share equal rights and a balance of power, status, opportunities, and rewards in their community

Gender equality can be broadly operationalized by men and women (and girls and boys) by having 1) equitable access and use of resources, 2) equitable participation in household, community, and political arenas, and 3) safety or freedom from violence.

Equality does not mean that women and men will become the same but that women's and men's rights, responsibilities, and opportunities will not depend on whether or not they are born male or female. When gender equality exists, a society values men's and women's similarities and differences equally.

4. Ask the following question:
 - **Does anyone have any questions about the course so far?** (Answer questions as needed.)
5. Remind the group of course logistics by saying something like the following:
 - I think most of you know about the schedule for the course, but let me review it quickly. (Review course logistics with the group: where the group will meet, time for each session [about two hours], schedule, etc.).
6. Should you decide to provide participants with an incentive for their participation, you can describe how incentives will work at this point. For example, you might decide that you will give a SYFF t-shirt to any participant who participates in at least five of the six sessions or will give an incentive to anyone who can show you proof that they have made a will.

An incentive should be used: 1) to promote a key message from SYFF and/or 2) to facilitate/encourage participants in engaging in one of the behaviours we are aiming to change with this curriculum. So, if you chose to give participants a t-shirt, make sure the t-shirt is designed with one of SYFF's key messages printed on it. Money for transportation to a location where they can get support in making a will may be another option (as long as there is a way to track their use of the transportation money for the making of a will and not something else). Simply giving men a cap that does not promote a key message from SYFF is not a good use of incentive money.

One exception to this rule is the provision of drinks/snacks during sessions.

7. Distribute the **Securing Your Family's Future's Participant Workbook** to each participant and say something like the following:
 - During each of our sessions, there will be worksheets or handouts that I will want to share with you. We have compiled all these documents into a workbook. In the workbook, you will also find some blank pages for you to take notes. I am going to give each of you your workbook now. Please write your name on the front of the workbook. (Give participants a few seconds to write their names on the front cover of the workbook.)
 - At the end of each session, I will collect everyone's workbook and store them in a safe and confidential place. No one will read them. At the end of our six sessions, you will be able to keep your workbook.

Activity 1.C: Group Agreements for Learning Together (5 minutes)

1. Say something like the following:
 - During each session, we are going to have small-group and large-group discussions. We are going to talk about our experiences, our ideas, and our opinions. I want everyone to feel comfortable, open, and respected during each one of these discussions.
 - Let's create a list of things we can all do to help govern our discussions and help all group members feel comfortable and encouraged to participate. For example, there may be times when we don't agree with each other. **How can we agree to disagree in a respectful way?**
2. Record responses on **Flipchart 1.3: Group Agreements for Learning Together**. Below are some important group agreements that you may want to add if they are not raised by participants:
 - Be on time.
 - Silence mobile phones.
 - Be respectful to each other.
 - Do not judge other participants' statements and experiences.
 - Listen to each other; do not interrupt.
 - Avoid insults, put downs, or discriminating remarks about anyone.
 - Ask questions.
 - Participate as much as you can.
 - What we say in the room stays in the room – keep confidentiality.
 - Enjoy our time together!
3. After the list of group agreements is completed, ask the following question:

- **Do we all agree to follow these group agreements? Is there anything we should add or change?** (Make edits if needed.)
 - If you think you can work with these group agreements, please nod your head. (Look around the room to make sure everyone is nodding their heads.)
4. Say something like the following:
- We will post these group agreements during all six of our sessions. We should all feel free to refer to them as we need to. We can also edit or add to the list as we need to.

Activity 1.D: Today's Quote/Proverb (5 minutes)

1. Say something like the following:

- At the start of each session, I am going to share an inspirational quote from an East African man (from Kenya, Tanzania, or Uganda) or a traditional proverb from one of these countries. (Share the definition of a *proverb* if you think it is necessary). Does anyone have a favourite proverb? (Take a few responses.)
- When I share a quote, I will let you know who said it. Most proverbs cannot be traced back to the person who first said it, so I will just tell you the country it comes from.
- After I read the quote or proverb, you will have a minute or two to turn to the person next to you and share what you think the quote or proverb means. Afterwards, we will discuss your thoughts in the large group.
- Today, I am going to share a Kenyan proverb. (Read the proverb on **Flipchart 1.4: Today's Proverb** aloud.)

Definition

A **proverb** is a simple and concrete saying, popularly known and repeated, that expresses a truth or provides advice based on common sense or experience.



*Treat the earth well. It was not given to you by your parents.
It is loaned to you by your children.*

- Go ahead and turn to the person next to you and discuss what you think the proverb means in your own words. I will let you know when time is up.
2. Give participants a minute or two to discuss the quote and then call for their attention back to the front of the room.
 3. Ask the following question:
 - **Who would like to share some of their thoughts on what the proverb means to them?** (Take a few responses.)

Examples of possible responses:

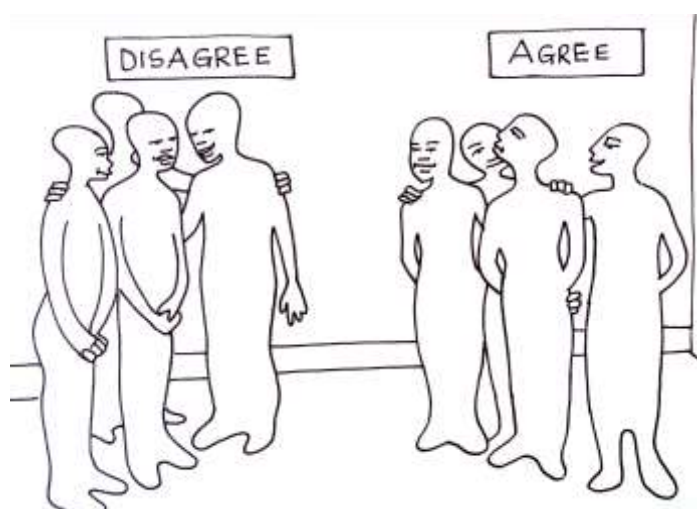
- Adults have a responsibility to think about the future and the future of their children.
 - Adults should take care of the land they have.
 - Children depend on their parents. Children include sons *and* daughters.
 - The earth (land) is shared, not necessarily “owned.”
 - Land is passed from one generation to the next.
4. After a few responses, ask the group to keep the proverb in mind as they participate in today’s session. Be sure to emphasise that a man’s legacy is his children and that one way to support his children is to make sure his wife and his children (sons and daughters) have use of land. No one truly owns land – it’s held in trust by the current generation for the future generation.
 5. Emphasise this key message: **A community thrives when everyone in the community can realize their rights to land and property.**
 6. Thank the participants for their participation.

Activity 1.E: Values Voting (35 minutes)

Instructions (5 minutes)

1. Say something like the following:

- In this activity, we are going to talk about some of our values related to family, land, and being a wise and just man, husband, brother, and father. By *values*, I mean beliefs about what you think is important, has worth, and is useful. Values guide our decisions in that they help tell us what we believe to be right and wrong. It's important to note that not everyone has the same values.
- In a minute, I am going to ask you to stand. Then I am going to read a statement to you. After you hear the statement, you are going to walk over to the side of the room that best represents how you feel about that statement. You'll see that I have posted a sign on this side of the room that says "Agree" and a sign on the other side of the room that says "Disagree". (Point out the signs to the group.)
- After hearing the statement, decide quickly on your opinion based on your own feelings. Do not try to guess the "right" answer or follow what others are doing. It is perfectly OK if you are the only one who "agrees" or "disagrees." There is no such thing as "right" or "wrong" opinion.
- After everyone moves to one side or the other, I will ask a few of you to explain why you answered the way you did.
- You are free to change sides at any time.
- Does anyone have any questions about the activity? (Answer questions as needed.)



Read Statements (15 minutes)

Facilitator Note

You only have 15 minutes for this activity. It is unlikely that you will have time to go through all of the nine statements listed below. Prioritize 4 or 5 statements that you would like your group to consider.

1. Ask participants to stand together at the centre of the room.
2. Read the first statement aloud (see statements below). You may need to read each statement two or three times to make sure that participants understand it.
3. After everyone has moved to one side of the room or the other, ask for one or two volunteers from each side to share why they agreed or disagreed with the statement. Make sure to get points of view from each side. Do not attempt to get everyone to share their point of view, as this will take up too much time.

If all the participants go to one side of the room (i.e., they all agree or disagree with a particular statement), the facilitator can play the role of the opposing side and walk to the other side of the room. Ask participants why some people might stand on this side of the room. What values would they have that would put them there?

4. Repeat this process for each of the four or five statements you read aloud.
5. After 15 minutes, ask participants to go back to their seats. Thank them for their participation.

Value Statements (choose 4 or 5 for Activity 1.E)

1. Men are considered weak if they agree to joint ownership of land with their wives.
2. Women are capable of managing land productively.
3. Women should be able to own land.
4. Men should allow their daughters to inherit land.
5. Women are put at a disadvantage when they are not allowed to own, use, or inherit land.
6. Compared to women, men are naturally better decision makers for the family.
7. A marriage is an equal partnership.
8. Men and women are equals.
9. Fathers should be concerned about both their sons' AND their daughters' futures.

Large-Group Discussion (15 minutes)

1. After all participants have returned to their seats, lead a large-group discussion using the questions listed below.

- **Did you feel any pressure to go where the majority stood?**
- **Do you think that in real life people might sometimes go along with what they think the majority believes, even though their personal attitudes are different? Why?**

(Explain to participants that we often feel pressure to agree with the majority, even when we might have a different belief. Explain that we will talk more about the pressure we can feel from others to be like them, especially with regard to being a man, husband, and father.)

- **Were the opinions expressed different from what you expected?**

(Explain to participants that sometimes we assume that most people in our community agree with certain beliefs, but we may be wrong. In other words, we may make assumptions about other people's beliefs that are not true.)

- **Can anyone remember a time when you spoke up against the majority view? How did this feel? Has anyone observed someone else speak up against the majority view? How did that feel?**

(Make the point that sometimes all it takes is one person to speak out for others to feel they can speak out as well. Then you may find there are many others who feel the same way as you.)

2. Close this activity by saying something like:

- We are going to continue to explore these issues throughout the course.

Activity 1.F: What Do You Know about Land Rights? (35 minutes)

Instructions and Small-Group Work (20 minutes)

1. Say something like the following:

- In this next activity, we are going to talk about some basic information about land and land rights. I recognise that many of you are already quite knowledgeable about land. So, let's start with what you already know.
- In a minute, I am going to divide you into two small groups. I will give each group one of two flipcharts - **Flipchart 1.5: [YOUR COUNTRY] Land Rights/Laws**, or **Flipchart 1.6: Local Customary Land Practices** and a marker pen.
- Each small group will have seven minutes to write down all they know about the types of rights/laws related to the flipchart assigned to them. If you list the name of a particular law, be sure you also say something about what it says. In each small group, you will elect someone to record what the group shares on the flipchart.
- After about seven minutes, I will call time, and you will pass your flipchart to the small group to your right. You will have another three minutes to add to what your colleagues have written on their flipchart. After three minutes, you will pass the flipchart to the right again and repeat the process. After adding your ideas to the third flipchart, you will post it on the wall.
- If any group needs additional flipchart paper, please let me know.

2. Ask the following questions:

- **Who would like to volunteer to write on the flipchart for each group?** (Ask for volunteers to raise their hands.)

- **Does anyone have questions about this assignment?** (Answer questions as needed.)
3. Invite the groups to begin their assignment. Circulate around the room and help small groups if needed. Provide a time check at seven minutes (to switch flipcharts) and again at 14 minutes (to post their flipcharts).

Debrief (15 minutes)

1. After the flipcharts are posted, call everyone's attention to the front of the room.
2. Review the information on each of the flipcharts by reading comments aloud. Correct misinformation as needed. Allow participants to clarify points and ask questions.
3. Remind men that as with any laws in the country, breaking land laws can have serious consequences for them (e.g., wasted work time if brought to court, fines, prison time, stigma, etc.).
4. Emphasize: **Land rights and human rights!** Share with them one or two key points from **Facilitator Resource 1.1: Human Rights and Land Rights – A Few Examples**. The purpose in doing so is to show participants that women's land rights are guaranteed not only by your country laws but also by international agreements. Do not overwhelm them with these facts.
5. After reviewing the three flipcharts, congratulate the group for their work and acknowledge their knowledge and experience.
6. Point out **Handout 1.1: Formal Land Laws in [Kenya, Tanzania, or Uganda]** and **Handout 1.2: Our Local Customary Land Laws** in participant workbooks.
7. Review the information on the handouts that has not yet been mentioned.
8. Say something like the following:
 - I hope you found this information to be useful. We will be referring to it throughout the course. Please feel free to take your handouts home.

Activity 1.G: Joseph and Sarah (20 minutes)

Instructions (5 minutes)

1. Say something like the following:

- Throughout the course we are going to follow a story about a couple named Joseph and Sarah. We will also visit their neighbours Simon and Rose. Each couple has had different experiences that have affected how they function as a couple and how they manage their land.



Joseph and Sarah



Simon and Rose

- Today, I am going to introduce you to Joseph and Sarah by reading a short story about them. After the story, we will have a discussion.
2. Read the story on **Handout 1.3: Joseph and Sarah** slowly and clearly. If you think group members would like to read along with you, direct them to the handout in their workbooks.

Handout 1.3: Joseph and Sarah

Joseph (36) and Sarah (34) have been married for 15 years. Together, they have four children: William (14), Ruth (12), Mary (10), and John (7). When Joseph married, his father gave him a plot of land. Joseph and his wife use the land to grow maize and vegetables. They also raise goats and chickens.



When Sarah's father died, he left Sarah and her two sisters each a plot of land as well. Because the land is not close by, Sarah and Joseph decided to use it to plant fruit trees. Sarah has been able to make money from selling this fruit at the market.

When Joseph was a boy his grandfather passed away. In the tradition of his clan, the land his grandfather had passed to his three sons (Joseph's father and two uncles). Joseph's two aunts inherited nothing. His grandmother also did not inherit land. This was particularly difficult for his grandmother, who was still raising children. It was lucky that Joseph's father was old enough to start cultivating the plot of land that was left to him to help support his mother.

One of Joseph's aunts married and lives on plot of land owned by her husband. Her husband has been very sick, and she worries what will happen to her and her children should he pass away. The other aunt married, but she and her husband were not able to have children. After three years, her husband left her. She was never able to have a permanent place to live.

Joseph decided early on in his marriage that it was best for his family to register his land in both his name and Sarah's name. Sarah did the same with the land she inherited. Joseph encourages Sarah to work the land with him.

Joseph and Sarah recently participated in a session and learnt how to write a will. They learnt that a will is legal document that helps to protect their property and family. Some of Joseph's friends believe that making a will means that you are planning to die. Joseph realises that everyone has to die some day and that a will just helps to make sure your last wishes are granted. Sarah and Joseph each wrote a will and agreed to leave equal portions of their land to each of their four children.

For the most part, Joseph and Sarah have a good life. They have used their land productively. Sarah takes care for their livestock and vegetable gardens. Joseph does most of the work in growing the maize and fruit trees. They produce more than they need and have been able to sell part of their harvests. This money has helped them make improvements to their home as well as to pay school fees for their four children. Joseph feels hopeful about his future and the future of his family.

Families and communities thrive when everyone in the family and the community can realize their rights to land

Large-Group Discussion (15 minutes)

1. After reading the story, lead a large-group discussion with the questions below.

- **What do you think of Joseph? Would you call him a wise and just man? Why or why not?**
- **What has Joseph done to provide for his wife and his children?**

Examples of possible responses:

- Work with his wife to grow maize, vegetables, fruit trees, and animals. Excess harvest can be sold for money.
- Wrote a will to provide for the future of his family – both sons and daughters.
- Encouraged Sarah to take an active role in working the land.

- **What did Joseph learn after his grandfather died? How can women suffer when they do not inherit land or have access to land?**

Examples of possible responses:

- Grandmother had no one to provide for her.
- When his aunt's marriage did not work out, she was left without a place to live.

- **Why are some men not willing to jointly own land with their wives and/or to allow their daughters to inherit their land?**

Examples of possible responses:

- Belief that only men should own land,
- Belief that women do not know how to manage land,
- Belief that men should be the sole decision-maker of the family, and
- Pressure they feel from other men in their community and/or clan elders

- **What do you see as the benefits to joint land ownership and land inheritance for sons and daughters?**

Examples of possible responses:

- Both men and women share the burden of cultivating the land.
- Greater harvests mean more food and more opportunity to sell.
- It provides a greater sense of permanency and security for men, women, and children.

2. Say something like the following:

- Thank you for this rich discussion. We are going to continue talking about these issues in our next session.

Activity 1.H: Take-Home Activity and Closure (10 minutes)

Reflections on Today's Session (4 minutes)

1. Say something like the following:
 - Our session is coming to an end. Let's hear from a few of you about your thoughts on today.
2. Pick ONE of the questions below and ask a few participants to share their thoughts.

Facilitator Note

The purpose of this last question is to bring summary and closure to the session. It is not meant to be a long discussion.

- **What is one thing that you learnt during today's session?**
- **What is one thing that surprised you during today's session?**
- **What is one thing from today's session that you would like to try at home?**
- **What would you say to your partner (or children, family member, or friend) about what you learned in today's session?**
- **What is one thing you might want to do differently as a result of what you learnt during today's session?**

Reinforce Key Messages (1 minute)

1. Reinforce the key messages of this session by saying the following:
 - Remember the proverb that we started our session with:

*Treat the earth well. It was not given to you by your parents.
It is loaned to you by your children.*

- **A family thrives when everyone in the family can realize their rights to land and property.** That includes men and women!

Take-Home Activity (3 minutes)

1. Say something like the following:
 - At the end of each of our sessions, I am going suggest a take-home activity to help reinforce what we learnt during the session. For today's session, I would like you to talk to your wife or another woman in your life, like your mother, sister or neighbour. Ask this woman:
 - Do you think women should be able to own their own land or co-own/co-manage land with their husbands?
 - Why or why not?
 - Do not challenge the woman on her opinions. Just listen to her. If you want to, you can tell her that you are taking this course and this question was given to you as an assignment.
 - Make mental note of what the woman tells you. On your own, think about what she said and what your reactions are. If you were in her shoes, would you feel the same way or would you feel differently?
2. Ask the men if they see any obstacles to completing the take-home activity over the next week. If so, problem-solve around overcoming any obstacles.
3. Say something like the following:
 - For those of you who are comfortable sharing, there will be an opportunity for a few people to share their experiences with this assignment at the beginning of the next session.

Closure (2 minutes)

1. Say something like the following:
 - Thank you for all of your excellent work today!
 - I look forward to seeing all of you next week!
 - Next week we are going to talk about manhood. In particular, we are going to learn about the messages we have received all our lives about how to act and think as man, father, and husband, and how those messages affect our health, our relationships, our family, and our community. We will also talk about how these messages affect our ability to be wise and just men.
2. Remind participants that you will remain after the session if they have questions.

3. Administer and collect Feedback Forms (optional).
4. Collect ***Securing Your Family's Future Participant Workbooks***. Make sure everyone has written their names on their workbook.
5. Share reminders and announcements, as appropriate.
6. Adjourn.

Agree

Disagree

Handout 1.1K: Formal Land Laws in KENYA



The Constitution of Kenya (2010)

The Constitution at Article 60 identifies the following as key principles informing Kenya's land policy:

1. Equitable access to land,
2. Security of land rights,
3. Sustainable and productive management of land resources,
4. Transparent and cost-effective administration of land,
5. Sound conservation and protection of ecologically sensitive areas,
6. Elimination of gender discrimination in law, customs, and practices related to land and property in land, and
7. Encouragement of communities to settle land dispute through recognized local community initiatives consistent with the Constitution.

In addition, the Constitution

- Calls for the elimination of gender discrimination in law, customs, and practices related to land and property;
- Voids any law, including customary law that is inconsistent with the Constitution to the extent of the inconsistency, or any act or omission that is in contradiction of the Constitution;
- Prohibits discrimination on any grounds, including sex and marital status, and expressly states that women and men have the right to equal treatment, including the right to equal opportunities in political, economic, cultural, and social spheres;
- Provides that every person has a right, either individually or in association with others, to acquire and own property of any description in any part of Kenya; and
- Provides that all land in Kenya belongs to the people of Kenya collectively as a nation, as communities, and as individuals. Parliament "shall enact legislation which shall regulate the recognition and protection of matrimonial property and in particular matrimonial home during and on termination of marriage...to protect the dependents of the deceased person holding interest in the land including interests of spouses in actual occupation of the land."

The National Land Policy (2009)

The National Land Policy ensures that the principles of equitable access to land and associated resources and elimination of gender discrimination in regulations, customs, and practices related to land and property in land is observed.

National Land Commission Act (2012)

The National Land Commission Act upholds the principles of equitable access to land and resources, including the elimination of gender discrimination in law, customs, and practices related to land and property in land. It therefore protects, upholds, and recognizes women in Kenya in areas of political participation, representation, property ownership, citizenship, and entitlement to maintenance expenses in cases of divorce and separation.

The Land Registration Act (2012)

The Land Registration Act includes strong protections for the land rights of spouses by allowing for joint tenancy and including a presumption of joint tenancy for any land obtained for co-ownership and use by both spouses, granting spouses a legal interest in land held in one spouse's name where the other has contributed to it through his or her labour, and requiring spousal consent for the disposition of any land or dwelling.

The Land Act (2012)

The Land Act creates statutory rights to spouses and any other persons who seek to carry out land transactions. The provisions specifically provide that before any land transaction is approved, spousal consent must be given. This law gives room for women to be consulted in case of any property transactions. This has prevented men from selling their matrimonial property and land without the consent of their wives. The law also requires spousal consent for the execution of any charge on a matrimonial home.

The Matrimonial Property Act (2013)

This Act provides for the rights and responsibilities of spouses in relation to matrimonial property. Matrimonial property is defined to include the matrimonial home or homes, household goods or effects in the matrimonial homes, or any other immovable or movable property jointly owned and acquired during the subsistence of the marriage. Such property shall be divided between the spouses if they divorce or their marriage is otherwise dissolved, according to the contribution of either spouse towards its acquisition.

However, the Matrimonial Property Act excludes any property acquired or inherited before marriage, as well as property given as a “gift” during the subsistence of the marriage or any trust property. These remain separate property of the spouses, as does any other property that a spouse may acquire, hold, or dispose of.

Human rights include land

Handout 1.1T: Formal Land Laws in TANZANIA



Constitution of United Republic of Tanzania (1977)

The constitution of Tanzania states that all people are equal before the law and prohibits any kind of discrimination between the people. The constitution also promotes the inheritance of property by women.

The Land Act of 1995

The Land Act provides for land rights and the procedure for acquiring land within the country. It categorizes the land tenure in Tanzania as village land, general land, and reserved land.

Village Land Act of 1995

This law governs village land and give powers to the village land committee, village council, and village general assembly to allocate plots to individuals. It states that every person has the right to own the land, including women, and promotes customary rights of ownership to the land (CCROs) and Granted Rights of Occupancy (GROs)

Law of Marriage Act (1971)

This Act promotes the joint ownership of land or property by couples and ensures that the right is protected for both spouses. It also ensures that the right of inheritance is respected within the community.

The Land Acquisition Act (1967)

This Act provides the procedure through which land can be acquired by individuals, companies, or group of people and it makes sure all documents for land ownership is complied by the individual.

The Court Act (2002)

This Act ensures that whatever dispute arises regarding land issue must be solved according to the laws and follow the required procedure by government.

The Land Regulation (2011)

This regulation governs all the ways in which land within the country can be owned and accessed.

The Mortgage Financing Act (2008)

This Act gives power to an individual to mortgage property/land with the consent of the spouse. The law prohibits a husband from mortgaging the land without the consent of his wife.

Human rights include land

Handout 1.1U: Formal Land Laws in UGANDA



National Land Policy (2013)

The National Land Policy states that the government shall, by legislation, protect the right to inheritance and ownership of land for women and children and that the government shall ensure that both men and women enjoy equal rights to land before marriage, in marriage, after marriage, and at succession without discrimination.

It further states that the government will review and regulate customary laws and practices in access to and ownership of land, redress gender inequity and inequality to inheritance and ownership of land in statutory law, and domesticate all international conventions ratified by the government of Uganda which outlaw discrimination against women and children and enforce all the principles therein.

Constitution of Republic of Uganda (1995)

The constitution of Uganda

- Provides that every person has a right to own property either individually or in association with others;
- Provides that no person shall be compulsorily deprived of property or any interest in, or right over, property of any description;
- Provides for equality between men and women in respect to the acquisition and holding of land;
- Provides that men and women above the age of 18 years are accorded equal property rights in marriage, during marriage, and at its dissolution; and
- Prohibits, laws, cultures, customs, or traditions which are against the dignity, welfare, or interest of women or which undermine their status.

Land Act (1998)

- This Act prohibits and outlaws customary practices which deny women and children the right to own occupy and use land.
- The Act gives security of occupancy to a surviving spouse on the family land. This means that the surviving spouse has the right to access and live on family land. Family land is land on which the family ordinarily resides or land where the family derives sustenance.
- The Act makes it mandatory for a spouse to give consent to any dealings on family land to the area land committees. Before a man makes any transaction on family land, he has to seek the consent of his wife. If consent is not given, any transaction is null and void.
- The Act provides for women to be represented in land-management institutions (district land boards and area land committees.)
- Where a community agrees to form a communal land association, the Act provides that one-third of the management of the association must be composed of women.

Succession Act (1906)

This Act provides for all children, irrespective of gender (in other words, both girls and boys) and including those born out of wedlock, to inherit a parents' property. They all are entitled to an equal share in the property of the deceased person. Succession laws also recognize women's right to inherit from their husbands and fathers.

Registration of Titles Act (1924)

This Act recognizes the right to own land and property by any person (male or female) as long as it is lawfully in his or her name.

Marriage Act (1904)

This Act defines *marriage* as a voluntary union of persons above 18 years of age and of opposite sexes. It includes the following provisions:

- There are five forms of legal marriages: 1) **Customary marriage**, which is polygamous in nature and is certified by a sub-county chief; 2) **Civil marriage**, which is monogamous in nature and is conducted by the Chief Administrative Officer or the Registrar of Marriages in the Ministry of Justice; 3) **Hindu marriage**, which is marriage between partners of the Hindu faith (governed by Hindu Marriage and Divorce Act); 4) **Church marriage**, which is monogamous in nature and takes place within the Christian faith; and 5) **Islamic marriage**, which is polygamous in nature and exists among those of the Islamic faith.
- Unless parties agree otherwise, the property acquired by parties in a recognized marriage is jointly owned, whether or not it is registered in both spouses' names. In case of marriage dissolution, such property is equally shared, and in case of death of spouse, such property is owned by the surviving spouse.
- Properties that were acquired before marriage are not jointly owned and can be willed to other persons.
- **Cohabitation** is not recognized by law, and persons in such arrangements do not enjoy the privileges that accrue to parties who are legally married. However, a cohabitee can benefit from the property of the deceased spouse only if it was registered in both their names as joint owners. A cohabitee can also benefit if the property is willed to them (provided the property willed was owned by the deceased individually, or acquired before the deceased's marriage, and is not family land with the legally married spouse).
- The Marriage Act provides for property rights in case of **divorce and separation**. In situations where divorce has been approved, the law provides for equal shares of property that has been acquired during marriage up to its dissolution. Property attained before marriage belongs to the individual person and is not subject to sharing between the parties. Property acquired while in separation belongs to the individual, as he/she is presumed to be single. In case of death of one spouse during separation, the surviving spouse has a right to benefit from the deceased spouse's property. If separation is as a result of a wife's adulterous acts, court may order that the property she is entitled to may be settled for the benefit of the husband or the children of the marriage.

Human rights include land

Handout 1.2: Our Local Customary Land Laws



To the Facilitator:

Below are some suggested questions you may want to answer in this handout. Keep answers short and in bullet form. This will make the handout easier for participants to understand.

1. How is a “customary law” defined in your country?
2. Who hold the power over customary laws (especially in regard to women’s land rights) in the area in which you are working? Who can change them?
3. What are the customary laws that limit women’s property rights in the area in which you are working?
4. How is land inheritance handled in the area in which you are working?
5. How are wills viewed in the area in which you are working?
6. How are decisions made about land use/management made in the area in which you are working? Are women involved in these decisions?
7. How is land registration handled in the area in which you are working?
8. Do customary laws generally override or trump national laws in the area in which you are working?

Human rights include land

Feedback Forms

Your Feedback on Session # _____

Highly Disagree = 1 Disagree = 2 Somewhat Agree = 3 Agree = 4 Highly Agree = 5

1. I enjoyed today's session. 1 2 3 4 5

2. I will use what I learnt in today's session. 1 2 3 4 5

3. Today's session was helpful to me. 1 2 3 4 5

Other comments:

Your Feedback on Session # _____

Highly Disagree = 1 Disagree = 2 Somewhat Agree = 3 Agree = 4 Highly Agree = 5

1. I enjoyed today's session. 1 2 3 4 5

2. I will use what I learnt in today's session. 1 2 3 4 5

3. Today's session was helpful to me. 1 2 3 4 5

Other comments:

Session #2: Gender Boxes

Session at-a-Glance

Activity	Time
Activity 2.A: Welcome and Review of Take-Home Activity	10 minutes
Activity 2.B: Today's Quote/Proverb	5 minutes
Activity 2.C: What Is Gender?	15 minutes
Activity 2.D: Joseph's Childhood	15 minutes
Activity 2.E: Gender Boxes	70 minutes
Activity 2.F: Take-Home Activity and Closure	10 minutes

Total Time

2 – 2.5 hours

Learning Objectives

At the completion of this session, participants will be able to

1. Define *sex*, *gender*, *gender norms*, and *gender equality*;
2. Describe how we learn about gender norms and why we abide by them;
3. Identify common gender norms for men and women in their community;
4. Describe how adhering to rigid and inequitable gender norms (especially regarding the ownership/use of land) can affect men's and women's social and economic well-being; and
5. Identify the benefits of equitable gender norms (especially regarding the use of land) for men's and women's social and economic well-being.

Materials

- Supplies
 - ✓ Attendance sheet
 - ✓ Flipchart stand
 - ✓ Flipchart paper
 - ✓ Marker pens, various colours
 - ✓ Tape
 - ✓ Pens/pencils
 - ✓ Watch or cell phone that tells the time
 - ✓ Small pieces of paper (1/2 or 1/4 piece of A4 paper will do) – one for each participant
 - ✓ A4 paper – one piece for each participant
 - ✓ Feedback Forms (optional)

- Facilitator Resources
 - ✓ **Facilitator Resource 2.1: Act Like a Man, Act Like a Woman**
 - ✓ **Facilitator Resource 2.2: Benefits of Women's Land Rights**

- Flipcharts
 - ✓ **Flipchart 1.2: Three Actions**
 - ✓ **Flipchart 1.3: Group Agreements for Learning Together**
 - ✓ **Flipchart 2.1: Today's Proverb**
 - ✓ **Flipchart 2.2: Definition of Sex**
 - ✓ **Flipchart 2.3: Definition of Gender**
 - ✓ **Flipchart 2.4: Act Like a Man**
 - ✓ **Flipchart 2.5: Act Like a Woman**
 - ✓ **Flipchart 2.6: Gender-Equitable Men and Women**

- Handouts/Worksheets (in *Securing Your Family's Future Participant Workbook*)
 - ✓ **Handout 2.1: Joseph's Childhood**

Preparation

- Review the session plan and be sure you are comfortable with the session's content, teaching methods, flow, and timing.
- As best you can, prepare the meeting space so men can meet in a semi-circle.
- As the men are entering the space where you will hold this session, greet them warmly and then ask them to sign an attendance sheet.
- Post **Flipchart 1.2: Three Actions** and **Flipchart 1.3: Group Agreements for Learning Together**, which were created in Session #1.

- ❑ Prepare and post **Flipchart 2.1: Today's Proverb**. The information for this flipchart is found under *Activity 2.B: Today's Quote/Proverb*.
- ❑ Prepare and post **Flipchart 2.2: Definition of Sex** and **Flipchart 2.3: Definition of Gender**. Only show the titles of the flipchart (do not reveal the definitions). The information for this flipchart is found under *Activity 2.C: What Is Gender?*
- ❑ Prepare and post **Flipchart 2.4: Act Like a Man**, **Flipchart 2.5: Act Like a Woman**, and **Flipchart 2.6: Gender-Equitable Men and Women**. The information for this flipchart is found under *Activity 2.E: Gender Boxes*.
- ❑ Review **Handout 2.1: Joseph's Childhood** and be sure you are comfortable reading the story aloud.
- ❑ Review **Facilitator Resource 2.1: Act Like a Man, Act Like a Woman**.
- ❑ Review **Facilitator Resource 2.2: Benefits of Women's Land Rights**.
- ❑ Distribute A4 paper and smaller pieces of paper and pencils to each member of the group.
- ❑ (Optional) Make copies of the Feedback Forms for each participant (see form at the end of Session #1).

Procedure

Activity 2.A: Welcome and Review of Take-Home Activity (10 minutes)

1. Welcome the men back to the course!
2. Distribute the *Securing Your Family's Future's Participant Workbooks*.
3. Briefly explain the topic of today's session by saying something like the following:
 - Today we are going to talk about manhood. In particular, we are going to learn about the messages we have received all our lives about how to act and think as a man, father, and husband and how those messages affect our health, our relationships, our family, and our community. **We will also talk about how these messages affect our ability to be wise and just men.**
4. Display *Flipchart 1.2: Three Actions*, created in Session #1. Review the flipchart and explain that today's session will focus mostly on Action #3. Read this action aloud to the group.
5. Ask the following questions:
 - Let's take a few minutes to talk about the take-home activity from last week.
 - **Who had a chance to talk to a woman in their lives about land rights?** (Ask for a show of hands.)
 - **Would someone like to share the conversation they had? Who did you talk to? What did she say?**
 - **After talking with this woman, what reflections did you have? Are you able to empathise with (understand) the woman's point of view?**

Facilitator Note

Plan to hear from only a few volunteers. Recognise that each man's situation is different and some may not have been able to do the take-home activity.

Give plenty of positive reinforcement and express your appreciation to those men who completed the take-home activity. Doing so will likely encourage others to do the take-home activities in the future, as well as to share at the next session.

6. Thank the men for the discussion.

Activity 2.B: Today's Quote/Proverb (5 minutes)

1. Say something like the following:

- As we did in our last session, we are going to start off with an inspirational proverb.
- Today, I am going to share another Kenyan proverb. (Read the proverb on **Flipchart 2.1: Today's Proverb** aloud.)



Blind belief is dangerous.

- Go ahead and turn to the person next to you and discuss what you think the proverb means. I will let you know when time is up.
2. Give participants a minute or two to discuss the quote and then call for their attention back to the front of the room.
3. Ask the following question:
- **Who would like to share some of their thoughts on what the proverb means to them?** (Take a few responses.)

Examples of possible responses:

- We should understand what we believe in.
- We should not believe someone just because they state something as if it was fact.
- We should look for evidence that something is true.
- If we follow something that is not true, we may wind up hurting ourselves or others we care about.

Facilitator Note

Participants may challenge this quote by bringing up religious beliefs. Religious beliefs cannot be challenged because they are based on faith. This quote is not referring to religious beliefs.

4. After a few responses, ask the group to keep the proverb in mind as they participate in today's session. Be sure to emphasize that it is important for us to understand what we believe in. Sometimes we just assume that what we hear from family and friends is true, but this may not actually be so. For example, some people believe that women cannot own land simply because they are women. We are going to talk more about whether or not this is actually true. It is OK to have a critical mind when thinking about why we do what we do.
5. Remember what we learned about last week - **Human rights include land rights! A wise and just man cares about his family's future.**

Activity 2.C: What Is Gender? (15 minutes)

Definitions (10 minutes)

1. Say something like the following:
 - Throughout the SYFF course, we are going to reflect on what it means to be a wise and just man, husband, and father who provides for his family. We will also talk about what our community tells us about how we should behave as men. Sometimes the messages we receive can be supportive in achieving our goals, and sometimes they can create barriers for us.
2. Show the words "sex" and "gender" on the top of **Flipchart 2.2: Definition of Sex** and **Flipchart 2.3: Definition of Gender** (do not reveal definitions).
3. Ask the following questions:
 - **How many of you have heard of the word "gender"?** (Ask for a show of hands.)
 - **How many of you have heard of the word "sex"?** (Ask for a show of hands.)
 - **Do you think these words are the same or different? How are the words different?**
4. Reveal the definition for "sex" on **Flipchart 2.2: Definition of Sex** and read it aloud.
 - **Sex** refers to only our physical (or biological) characteristics. We are born with our sex.

5. Ask the following question:

- **What are some of the physical characteristics (inside the body and outside the body) that are associated with a man's sex? A woman's sex? How can you tell a man is a man and a woman is a woman?**

6. Record participant responses on the flipchart. Below are examples of some these physical characteristics. You can use the words listed here or words that are used colloquially.

Sex Characteristics - MEN	Sex Characteristics - WOMEN
<ul style="list-style-type: none">• Penis• Testicles• More hair on chest and face (compared to women)• Broader shoulders (compared to women)• Deeper voice (compared to women)	<ul style="list-style-type: none">• Vagina• Menstruation• Wider hips (compared to men)• Can become pregnant and give birth• Breasts• Breast feeding

7. Reveal the definition for "gender" on **Flipchart 2.3: Definition of Gender** and read it aloud.

- **Gender** is the set of expectations about what men and women should and should not do, how they should behave, and how they should interact with each other. We are NOT born with these characteristics. They are not fixed, and they are not "natural". These expectations are created and communicated to us by the society we live in.

8. Provide a few examples of how gender is expressed. For example, girls/women are often taught to be passive, caretakers, and peacemakers. Boys/men are often expected to be strong, brave, protectors, providers, and fighters.

9. Say something like the following:

- Our gender conditioning starts at birth. The name we choose for our children is often considered "masculine" or "feminine". Some parents may want to dress daughters and sons in different coloured clothing. Girls are often taught to play with dolls, and boys are taught to play sports. Girls are often assigned chores inside the house (e.g., cooking and cleaning) and boys are often assigned chores outside of the house (e.g., helping with the farm and working for pay).

- Boys/men and girls/women are not born with these characteristics. They learn to behave in certain ways because of the messages they receive from family, community, school, etc.

10. Ask participants if they have any questions about these two terms. Respond to questions.

Gender/Sex Quiz (5 minutes)

1. Say something like the following:

- OK. I am going to give you a quick quiz about gender and sex! The quiz is not a “test”. It is meant to be fun!
- Turn to the person next you. Take out a piece of paper and a pencil (these items should have been passed out earlier in the session). Write the numbers 1-5 on your paper with one on the top and five on the bottom.
- I am going to read five statements to you. Together you will have about 10 seconds to decide if the statement represents “sex” or “gender”. If the statement represents gender, then write “gender”. If the statement represents sex, then write “sex”. After I read the five statements, we will go over the answers.

2. For the sake of time, choose only FIVE of the statements below. Read each of the five statements you have chosen aloud one at a time (for each, read just the bolded sentence, not the answer). After reading the statement, give participants about 10 seconds to write their answers on their piece of paper. You may want to do one example statement together as a large group.

1. **Men are better fighters.**

ANSWER: Gender. Many men are taught to be fighters. They learn that they should be competitive, winners, dominant, tough, brave, etc., in order to be a “real” man. Women are also capable of being fighters if taught how.

2. **Women are better at taking care of children.**

ANSWER: Gender. Women are taught to care for children starting at a very young age. There is nothing about women that makes them more capable to care for children compared to men. Caretaking can be learnt by men and women.

3. **Women breastfeed.**

ANSWER: Sex. Women are biologically capable of breastfeeding their babies. However, breast milk can be expressed and men can feed their babies using a bottle.

4. **Men grow more facial hair compared to women.** ANSWER: Sex.
5. **Men are better at politics than women.** ANSWER: Gender. Men are often conditioned to be the leaders in the family and community. They are taught that it is acceptable to make their voices heard. There is nothing biological about this quality. Talking about politics and serving as a leader is something both women and men can do if given the opportunity to learn how.
6. **Women are better cooks.** ANSWER: Gender. Women are conditioned to be the cooks of the family from an early age. Women and men can both learn to cook. In fact, in many expensive restaurants, it is men who are the lead chefs.
7. **Women are at a higher risk for contracting HIV.** ANSWER: Gender and Sex. Because women have vaginas and because the tissue inside a vagina is sensitive, it can tear during the act of sex and allow HIV to enter the body. This puts women at greater risk for HIV from a “sex” point of view.

Women are also at greater risk for HIV from a “gender” point of view. Men are often taught that it is OK, or a sign of manhood, to have sex with many women. As a result, a man can contract HIV and spread it to the other women he has sex with – including his wife. In addition, some men believe they are entitled to have sex, and some women can be forced to have sex against their will.

3. After reading the five statements, ask the group to give you the answer to each statement. Correct information as needed.
4. Congratulate the group for their good work.

Activity 2.D: Joseph's Childhood (15 minutes)

1. Say something like the following:
 - Let's take a look at the gender messages that our friend Joseph received as a child. I am going to read a short story to you about his childhood and then will discuss it.
2. Read the story on **Handout 2.1: Joseph's Childhood** slowly and clearly. If you think group members would like to read along with you, ask them to turn to the handout in their workbook.

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Handout 2.1: Joseph's Childhood

When Joseph was about five years old he liked to play with his sisters and their dolls. But one day when he was playing outside with his sisters, some boys from his village made fun of him for playing with dolls.

The boys said that Joseph should be a “real boy” and play soccer with them.

Joseph left his sisters and the dolls and started playing soccer.



Joseph's mother and father worked very hard to support their six children. After Joseph's mother prepared dinner each night, Joseph could see how tired she was. So when Joseph was about 10 years old he started helping his mother by washing dishes after dinner. Joseph liked being his mother's helper. But one day, his uncle was visiting and said to Joseph's mother: “Why do you have this boy washing dishes? This is not work for a boy. His sisters should be washing the dishes.” Ever since that day, Joseph found excuses for not helping his mother wash dishes. He didn't want anyone to think he is a girl.

When Joseph was 16 he heard his friends talk about having sex. Joseph was brought up in a religious family and wanted to wait to have sex until he found his wife. His friends would tell him that there was something wrong with him – maybe he was “gay.” He saw that most of his friends seemed to think that men should control their girlfriends. His friends often talked about women as if they were all stupid. It was hard for him to go along with them because he loved his mother and his sisters and he knew they were smart, strong, and capable. His father taught him that women should be treated with respect.

Don't let the gender box stop you from being the best man you can be for yourself and your family!

3. Lead a short group discussion with the questions listed below.

- **What are some of the gender messages that Joseph received as a child?**

Examples of possible responses:

- Boys should not play with dolls.
- Playing with girl toys is embarrassing.
- Kitchen work is for girls.
- It is not desirable to be associated with girl tasks.
- Boys should dominate girls.
- Boys should have sex to prove their manhood.

- **Are any of the concerns or pressures that Joseph felt in the story based on a boy's biology, or are they rules made up by our society?**

Example of a possible response:

- None of these concerns are based on Joseph's biology. They are not related to his sex. The rules he is being asked to follow are those made up by the community in which he lives. They all link to society's gender expectations.

- **What disadvantages could Joseph experience if he abides by these gender expectations?**

Examples of possible responses:

- When Joseph follows these rules he is not able to experience everything that is possible for him as a human being.
- He becomes limited in his relationships.
- He forgoes a connection with his sisters and mother to avoid being seen as "feminine".
- He questions his decision to wait to have sex until he is married.
- He begins to learn that it is OK to dominate women.

- **If Joseph went along with all the messages he received about being a man while growing up, how do you think it would affect his relationship with his future wife?**

Examples of possible responses:

- Joseph would want to be in control all the time.
- He would not want to share in the chores his wife does.
- He would not want his wife to share in his chores
- He would likely want to keep land in his name only.

- **How do you think Joseph’s conditioning as a child might affect his views on land ownership and land use?**

Examples of possible responses:

- Men are better at managing land.
- A women’s role is in the kitchen, not managing land.

Activity 2.E: Gender Boxes (55 minutes)

Instructions and Small-Group Work (10 minutes)

1. Say something like the following:
 - Let’s spend some more time thinking about the messages people receive about being men and women and how these messages affect their ability to live life to the fullest.
2. Ask participants to divide into four groups. Give each small group a piece of paper and a pen/pencil. Ask one participant in each group to raise his hand to volunteer to scribe. Ask two groups to write “Act Like a Man” at the top of their paper, and ask two groups to write “Act Like a Woman” at the top of their paper.
3. Say something like the following:
 - Each small group is going to have about five minutes to write down all the behaviours, feelings, qualities, words, and labels that are associated with being a girl/woman (2 groups) or boy/man in their community (2 groups). Take a moment to think in particular about how men and women are expected to behave with regard to land ownership, use, and management. The words you write can be positive or negative. If you prefer to draw a picture or a symbol, that’s OK too.
 - For example if you are in the “Act Like a Man” group, you might write: “be strong”. If you are in the “Act Like a Woman” group, you might write: “take care of children”.
4. Ask the groups if they have any questions about their assignment. Answer questions as needed.
5. Allow the groups to begin their work. Circulate the room and provide help if needed. Provide regular time checks.

Large-Group Debrief (10 minutes)

1. After five minutes, call participants' attention back to the front of the room.
2. Ask the following questions:
 - Let's hear from one of the groups that was assigned to "Act Like a Man." **Would you share five characteristics/descriptions that you wrote on your paper?** (Record these words on *Flipchart 2.4: Act Like a Man*. Be sure to leave a three-to-four-inch blank border around the perimeter of the flipchart so that you can later draw a box around the words.)
 - **What about the other group that was assigned "Act Like a Man?" What additional words/descriptions do you have that are different from those shared by the first group?** (Record these words on *Flipchart 2.4: Act Like a Man*.)
 - Let's hear now from one of the groups that was assigned "Act Like a Woman." **Would you share five characteristics/descriptions that you wrote on your paper?** (Record these words on *Flipchart 2.5: Act Like a Woman*. Be sure to leave a three-or-four-inch blank border around the perimeter of the flipchart so that you can later draw a box around the words.)
 - **What about the other group that was assigned "Act Like a Woman?" What additional words/descriptions do you have that are different from those shared by the first group?** (Record these words on *Flipchart 2.5: Act Like a Woman*.)
 - **Is there anything else that you think is important to add to these lists?** Take only a few responses for the sake of time. There is no need to fill multiple pieces of flipchart papers with words – keep the list to only one piece of flipchart paper.

Facilitator Notes

1. Check the examples in *Facilitator Resource 2.1: Act Like A Man/Act Like a Woman* to familiarize yourself with the kinds of messages that are often listed during this activity. You may introduce a few of these examples into the discussion if they are not mentioned by participants. Only place an item on the flipchart if participants agree that it should be added.
2. Note that gender norms vary depending on the culture of the community. Not everyone will resonate 100% with everything that is mentioned. This is OK. It is not critical that everyone agrees with all comments, but that the comments reflect what people in general may mean when they say "act like a man" or "act like a woman".

Gender Box Large-Group Discussion (35 minutes)

1. Say something like the following:

- The two lists we just created contain a lot of expectations about what is considered “normal” for men and what is considered “normal” for women.
- Sometimes we refer to the limitations these expectations put on a person as a “box.” (Draw a box around the edges of both the “Act Like a Woman” flipchart and “Act Like a Man” flipchart enclosing all the comments listed on them.) This box often restricts the lives of both men and women.

Facilitator Notes

1. If participants get stuck on the concept of a “box,” consider using the explanation below.

Being inside the gender box is like being inside a cage. You are trapped. You are not able to do everything you want to do. For example, if we put a bird inside a box or cage it would be stuck; it could not fly away, eat what it wants to eat, bathe where it likes to bathe, etc. The bird would not be able to do what it wants to do or behave in a way that is natural and healthy for birds.

Sometimes our society puts men and women inside a box based on rigid rules about gender. When I say “box” I mean an invisible or imaginary box that is different than the box we know. The society we live in has created an artificial box for men and another artificial box for women and expects men and women to stay inside the boxes – meaning they should not stray from the behaviours that are considered appropriate for them. Unfortunately, this means that women and men cannot do everything they want to do. They cannot experience everything about being a full human being.

Remember, gender is not related to our biology. It is related to the artificial rules that are made up and enforced by our society. But unlike the bird, we have the power to break open the box. We can challenge those people who want to keep us inside the box.

2. If a participant says something like, “I don’t think these gender boxes mean anything. I don’t live like this and I don’t know anyone who does,” you could ask everyone:

- Do any of you feel the same?
- Do you think that even if you don’t fit into the gender box that the box still has an impact on your lives? Why?
- Do you feel any pressure to live up to aspects of being in the gender box?

If you feel it is needed, you could explain to participants that few people have all the characteristics exactly as listed in the gender boxes. Yet these expectations do exist in our culture and in many communities throughout the world. That is why participants themselves have brought up these characteristics, not the facilitators. All of us have felt pressure to conform to these gender boxes, or to parts of them, at some point in our lives.

There are several reactions we can have to these gender boxes:

- **Policing.** We can become “gender police” who criticise people and feel uncomfortable when they others step outside of these gender boxes.
- **Complying.** We can live entirely within them and allow our lives to be restricted.
- **Conforming.** We can decide not to live out certain aspects of our gender box but feel uncomfortable letting others know, and as a result we often reaffirm expectations that we don’t believe in.
- **Challenging.** We can rebel against these gender boxes and try to live outside of them and in opposition to them.
- We can mix together all of these possible reactions at different points or in particular aspects of our lives, which is most common.

- I do not want to give the impression that all the items inside the boxes are bad. What makes these characteristics problematic is when women and men are taught to believe:
 - That they have to behave in accordance with the characteristics all the time and in all situations. For example, it is difficult and stressful for men to be tough and brave all the time and in all situations. It is also difficult and stressful for women to be patient and passive all the time in all situations.
 - That to prove their manhood or womanhood they should interpret the characteristic in their box to an extreme. For example, being strong and tough can be very good qualities. It is one thing to show strength by ploughing a field or chopping wood (positive), and another to show strength by hitting someone in order to resolve a conflict (negative).
 - They should only behave with characteristics in their assigned box for fear of being criticised. All human beings should have the right to be their true selves and to experience all the characteristics there are to being human.

- The characteristics associated with one gender are considered *more valuable/more desirable* than the other gender. For example, the belief that being the breadwinner of the family is more important compared to caring for children.

2. Ask participants the following questions:

- **Is it easy for a man to live up to all of the expectations we have in the male gender box? Why or why not? What about for women?**

Examples of possible responses:

- It can be very stressful to live up to these expectations all the time, which can in turn lead to health problems
- Men fear being criticised by other men (and women) if they live outside the gender box (e.g., give their children a bath)
- Some of these norms may make it difficult for men to have healthy relationships with their wives and children.
- Some of these norms may put men at risk for violence or injuries.

- **What elements of our society help to keep men and women inside the box?**

Examples of possible responses:

- Family, spouses, friends, media (TV, movies, radio, music lyrics), and institutions like school, religion, and government/customary laws



Facilitator Note

As the participants make these comments, write them on the outside perimeter of both boxes and draw arrows pointing to the box, representing the pressure these elements put on men and women to stay inside the box.

- **What are some of the consequences of living in the box for men?**

Examples of possible responses:

- Men can put their health at risk if they engage in physical violence with others.
- Men who drink to excess to prove they are “real men” can also put their health at risk.
- Men who believe they must be the sole financial provider to the family can feel stress, burdens, and frustration.
- Men who use violence at home do not have satisfying relationships with their wives and can be negative role models for their sons and daughters.
- Some men are taught that they should always be ready for sex and that having sex with many women proves their manhood. Abiding by these norms can put men at greater risk for HIV and for unintended or unwanted pregnancy.
- Men believe that they always have to be in charge of family decisions – this can be very stressful and leaves out the opportunity for a man to make stronger decisions when he has the input of his wife.
- Men who believe they should not involve their wives or daughters in land decisions can put their family’s futures at risk.

- **What are some of the consequences of living in the box for women?**

Examples of possible responses:

- Some women are conditioned to be caretakers, caring for the household and deferring to their husbands’ decisions. If the woman is expected to be at home all the time, she cannot go out to earn money. This arrangement makes women very dependent on men.
- Women who cannot own, share, or manage land can never feel a sense of permanence – they live constantly with a sense of insecurity for themselves and their children.
- Some women are taught to be passive and submissive and may feel that they need to accept being controlled or abused in their lives as normal. They may also feel that they are responsible for keeping the family together and that they have to live with abuse to do that. Women may believe that others will criticise them for leaving their husbands.

- **How do these gender boxes affect women and girls with regard to land rights?**

Examples of possible responses:

- Women are not allowed to own land, only men are allowed to own land.
- If a woman loses her husband (through death or if he leaves her), she is left with nothing.
- Daughters who do not inherit land have no safety net and become dependent on their husbands.
- Land potential may not be realized.

- **What happens to boys/men who try not to follow the gender rules? How are they treated? Who makes these judgments?**

Examples of possible responses:

- Some men might be called “henpecked” or weak if they are seen to be helping their wives or sharing in decision-making.
 - Some men may be teased or insulted by others if they do not behave in ways that are considered manly (e.g., being the sole decision maker in the family, drinking, having sex with multiple women).
- **How might our attitudes about how men are “supposed to act” affect our ability to support other men who want to live outside their gender box? How can we correct for this?**

Examples of possible responses:

- Some men are so conditioned to abide by rigid, inequitable gender expectations that they may have a hard time supporting other men who are trying to behave outside the gender box. They may judge other men or push them to stay in the box.
- Sometimes women also knowingly or unknowingly reinforce inequitable norms with sons, brothers, daughters, other relatives, and partners.
- We can support men who live outside the box by not judging or teasing them. Respect their decision to reject blind beliefs – beliefs that may not be wise or just.

3. Say something like the following:

- Remember that these boxes are not determined by our biology. The characteristics about how we should behave as men and women are made up by the society in which we live. Often times it is simply because of custom or tradition. Other times, it is because of a desire to keep and/or abuse power (but this is not just).
- Remember that these characteristics are not fixed. They can change and have changed. They are created by the society in which we live and therefore can be changed. All of us can play a role in changing inequitable, harmful gender norms.
- It would be difficult for men or women to live outside the gender box without each of them accepting change. For example, if a husband wants to help bathe his children, his wife must accept that her husband can do this task. If a wife wants to work outside the home, the husband must accept that this work will be good for her and for the family overall. If a husband wants to share his land, his wife must also take responsibility for managing the land.
- Emphasise this key message: **Don't let the gender box stop you from being the best man you can be for yourself and your family!**

Living in a Gender-Equitable World – Large-Group Discussion (15 minutes)

1. Ask the following questions:

- Let's take a look now at **Flipchart 2.6: Gender-Equitable Men and Women**. **Imagine a world where there are no boxes. What would healthy and equitable characteristics of men who are “living outside the box” be?** (Record answers in the “Men” column. Limit responses to about 5–7.) Think about Joseph from the story we read about Joseph and Sarah last week.
- **What would the healthy and equitable characteristics of women who are “living outside the box” be?** (Record answers in the “Women” column. Limit responses to about 5–7.) Think about Sarah from the story we read about Joseph and Sarah last week.

2. If you have different characteristics listed for women and men, ask if those characteristics can really only apply to one sex or if they can apply to both sexes.

3. Ask the following question:

- **Would you like to live in this world? Why or why not?**

4. Help the participants recognize that, in the end, characteristics of men and women who are outside the box are actually quite similar. In a world where there are no boxes, the characteristics for men and women are pretty much the same.

5.

When there is gender equality, women and men (and girls and boys) share equal rights and a balance of power, status, opportunities, and rewards in their community



Gender equality does not mean that women and men will become the same, but that women's and men's rights, responsibilities, and opportunities will not depend on whether or not they are born male or female. When gender equality exists, a society equally values men's and women's similarities and differences.

6. Make sure participants understand that **Flipchart 2.6: Gender-Equitable Men and Women** is not a box (do NOT draw a box around the characteristics). Therefore, gender equitable men and women would have the freedom and flexibility to determine what roles and responsibilities they want to take on.

7. Ask the following questions:

- **What are the benefits for men and women who live in a world without boxes?**

Examples of possible responses:

- Men and women get to experience being fully human and to pursue goals that are not limited by narrow expectations for their gender.
- Men and women feel less burdened by the need to fulfil certain roles by themselves, with their partner sharing the burden.
- Couples have more quality time.
- Men and women may experience less stress, which can positively affect their health and mood.
- Men and women enjoy more peaceful and satisfying relationships and less conflict.
- Children who live in peaceful families tend to enjoy better health, do better in school, and have more satisfying relationships.

- **How does living in a gender-equitable world affect men, women, and families when it comes to land rights?**

Examples of possible responses:

- Men and women can both enjoy the security that owning/using land can give.
- When both men and women use land, it is likely that they will more productive with regard to output/harvest.
- The children of the family (boys and girls) also have security for their future.

8. Say something like the following:

- There are many benefits to women and men who live outside the gender box and share ownership and use of land. For example, when women own or manage land, the family has more income and is more likely to have savings, and children are less likely to be sick, more likely to be well nourished, and more likely to be more educated compared to families where women do not own or manage land. (See **Facilitator Resource 2.2: Benefits of Women's Land Rights.**)

9. Ask the following question:

- **Do these benefits surprise you? Why or why not?**

10. Make the following closing points with participants:

- Throughout their lives, boys and girls and men and women receive messages from family, media, and society about how they should act as men or women and how they should relate to each other.
- These messages are not “natural” or “fixed” and we can change them. Sometimes we reinforce these messages ourselves, even if we do not entirely believe in them, simply because we are so conditioned to do so – it becomes like habit.
- Taken as a whole, these expectations (point to boxes) can create inequality for women at home and in the community. We identified ways that living in the box can lead to negative consequences for women and for men too.
- We discussed how living outside the box can lead to more flexibility and more freedom for individuals and couples. This can create many benefits for women, couples, families, and communities.

11. Emphasise this key message: **Don't let the gender box stop you from being the best man you can be for yourself and your family!**

Activity 2.F: Take-Home Activity and Closure (10 minutes)

Reflections on Today's Session (4 minutes)

1. Say something like the following:
 - Our session is coming to an end. Let's hear from a few of you about your thoughts on today's session.
2. Pick ONE of the questions below and ask a few participants to share their thoughts.

Facilitator Note

The purpose of this last question is to bring summary and closure to the session. It is not meant to be a long discussion.

- **What is one thing that you learnt during today's session?**
- **What is one thing that surprised you during today's session?**
- **What is one thing from today's session that you would like to try at home?**
- **What would you say to your partner (or children, family member, or friend) about what you learnt in today's session?**
- **What is one thing you might want to do differently as a result of what you learnt during today's session?**

Reinforce Key Messages (1 minute)

1. Reinforce the key messages of this session by saying:
 - Remember the proverb that we started our session with:

Blind belief is dangerous.

- Believing in gender norms just because they are tradition or because they are what other people say you should do may not be the best thing for you or your family. Question the truth around some of these beliefs. Are they really true? Are they fair? Do they support you in being a wise and just man?
- As I said earlier... **Don't let the gender box stop you from being the best man you can be for yourself and your family! A wise and just man is one who has the courage and strength to live outside the gender box.**

Take-Home Practice Activity (3 minutes)

1. Say something like the following:
 - Look for someone in your community who does not live inside the gender box (or who does not live inside the gender box all the time) and think about these questions:
 - Why do you think the person is behaving outside of the box?
 - How do others regard this behaviour?
 - Are there people in the community who seem to be “gender police” – that is, people who push others back into their gender boxes?
 - This person can be a boy/man or a girl/woman. The person can also be YOU!
2. Ask the men if they see any obstacles to completing the take-home activity over the next week. If so, problem-solve around overcoming these obstacles.
3. Say something like the following:
 - For those of you who are comfortable sharing, there will be an opportunity for a few people to share their experiences with this assignment at the beginning of the next session.

Closure (2 minutes)

1. Say something like the following:
 - Thank you for all of your excellent work today!
 - I look forward to seeing all of you next week!
 - Next week we are going to talk about healthy relationships, in particular the relationships we have with our wives. We will talk about how power imbalances in relationships can cause problems in a marriage and in a family. We will also talk about making joint decisions with our wives.
2. Remind participants that you will remain after the session if they have questions.
3. Administer and collect Feedback Forms (optional).
4. Collect ***Securing Your Family's Future's Participant Workbooks.***

5. Share reminders and announcements as appropriate.
6. Adjourn.

Session Acknowledgements

Portions of this session were adapted from the following sources:

Rolleri, L., Verani, F., Lees, S., Nyalali, K. & Kiswaga, L. (2015). *Wanawake na maisha: A gender transformative intimate partner violence prevention curriculum for women in Mwanza, Tanzania*. London: London School of Hygiene & Tropical Medicine; New York: EngenderHealth; Mwanza, Tanzania: Mwanza Intervention Trials Unit at the National Institute for Medical Research.

Rolleri, L., Verani, F., Tewolde, S., Toliver, M., Sharma, V., Leight, J. & Deyessa, N. (2014). *Unite for a better life: A gender transformative intimate partner violence and HIV prevention curriculum for women*. Boston: Abdul Latif Jameel Poverty Action Lab (JPAL) at the Massachusetts Institute of Technology; New York: EngenderHealth.

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Facilitator Resource 2.1: Act Like a Man, Act Like a Woman

Facilitator Note

The group does not need to list all of the examples below. These examples are provided only for you to use to stimulate discussion, as well to ensure that some key concepts are not missing from the list you brainstorm with the group. You should put examples on the flipchart only after they have been accepted by the group.

Act Like a Man	Act Like a Woman
1. Only men should own and make decisions about land.	Women cannot own land. They do not know how to manage land.
2. Protect your family and your community. Be a warrior.	Have a man in your life who can protect you.
3. Be a leader because men are natural leaders – especially around politics and use of land.	Don't be too pushy. Let your husband decide what to do with his land.
4. Be the head of the household, including owning and managing land.	Obey your husband. Let your husband decide what to do with his land.
5. Be strong in every way (lead, make decisions, show no weakness, be physically strong, be aggressive). Don't allow your wife to control you.	Be strong (bear problems, suffer violence quietly, don't complain, work, take care of the home).
6. Be decisive and take control.	Be passive and accept your husband's decisions (even if you disagree).
7. Your primary responsibility as a man is to provide for your family. A strong man provides.	Look for a man who can provide for you and the family. Your primary responsibility as a woman is to be a good wife and mother and to take care of the household.

Act Like a Man	Act Like a Woman
8. Do NOT show your emotions. Showing emotions, especially fear, is a sign of weakness.	Be emotional. It's OK to not control your emotions.
9. Be able to handle anything. Strong men aren't affected by negative experiences like abuse and neglect that happened to them as children. What happened in the past remains in the past.	Be sensitive.
10. Don't ask for support and help because it's a sign of weakness.	Ask for help when you need it. Make sure you have a man and be dependent on him.
11. Don't share too much about your worries, feelings, or concerns with male friends. It's a sign of weakness.	It's OK to share what's going on in your life with others and to gossip.
12. Be aggressive and/or violent.	Be passive. Do whatever is needed to keep the peace, because women are natural conciliators.
13. Be ready for sex all the time and get as much sex as you can.	It's up to you to play "hard to get". Women who say "yes" right away to a man are shameful.
14. Drink all the alcohol you want. Being able to drink a lot and handle it proves how big a man you are.	Don't drink. Women can't handle alcohol.
15. Leave childcare and nurturing children to women.	Be a nurturer. Take care of your children and family.

Facilitator Resource 2.2: Benefits of Women's Land Rights



Session #3: Joint Decision Making

Session at-a-Glance

Activity	Time
Activity 3.A: Welcome and Review of Take-Home Activity	10 minutes
Activity 3.B: Today's Quote/Proverb	5 minutes
Activity 3.C: Introduction to Joint Decision Making	35 minutes
Activity 3.D: Strategies for Making Joint Decisions	20 minutes
Activity 3.E: Applying Joint-Decision Strategies	40 minutes
Activity 3.F: Take-Home Activity and Closure	10 minutes

Total Time

2 hours

Learning Objectives

At the completion of this session, participants will be able to

1. Explain the benefits associated with couples making big decisions together rather than independently;
2. Explain how living inside the gender box hinders couples in making joint decisions;
3. List seven strategies that couples can use to make joint decisions;
4. Apply the three joint decision-making strategies in advising young couples described in hypothetical land and family economic scenarios; and
5. State intentions to make a joint decision with their spouse over the next week.

Materials

- ❑ Supplies
 - ✓ Attendance sheet
 - ✓ Flipchart stand
 - ✓ Flipchart paper
 - ✓ Marker pens, various colours
 - ✓ Tape
 - ✓ Pens/pencils
 - ✓ Watch or cell phone that tells the time
 - ✓ Feedback Forms (optional)

- ❑ Flipcharts
 - ✓ ***Flipchart 1.2: Three Actions***
 - ✓ ***Flipchart 1.3: Group Agreements for Learning Together***
 - ✓ ***Flipchart 3.1: Today's Quote***
 - ✓ ***Flipchart 3.2: Husband, Wife, Jointly***
 - ✓ ***Flipchart 3.3: Advantages of Joint Decision Making***
 - ✓ ***Flipchart 3.4: Making Decisions Together***
 - ✓ ***Flipchart 3.5: Seven Key Strategies***

- ❑ Handouts/Worksheets (in ***Securing Your Family's Future's Participant Workbook***)
 - ✓ ***Handout 3.1: Simon and Rose's Marriage***
 - ✓ ***Handout 3.2: How Healthy Couples Make Joint Decisions – Seven Key Strategies***
 - ✓ ***Worksheet 3.1: Daniel and Mary***
 - ✓ ***Worksheet 3.2: Samuel and Ester***

Preparation

- ❑ Review the session plan and be sure you are comfortable with the session's content, teaching methods, flow, and timing.

- ❑ As best you can, prepare the meeting space so men can meet in a semi-circle.

- ❑ As the men are entering the space where you will hold this session, greet them warmly and then ask them to sign an attendance sheet.

- ❑ Post ***Flipchart 1.2: Three Actions*** and ***Flipchart 1.3: Group Agreements for Learning Together***, which were created in Session #1.

- ❑ Prepare and post ***Flipchart 3.1: Today's Quote***. The information for this flipchart can be found under ***Activity 3.B: Today's Quote/Proverb***.

- ❑ Prepare and post **Flipchart 3.2: Husband, Wife, Jointly**. Create three columns on the flipchart and title one column “Husband,” one column “Wife” and one column “Jointly.” See *Activity 3.C: Introduction to Joint Decision Making*.
- ❑ Prepare and post **Flipchart 3.3: Advantages of Joint Decision Making**. See *Activity 3.C: Introduction to Joint Decision Making*.
- ❑ Prepare and post **Flipchart 3.4: Making Decisions Together**. See *Activity 3.D: Strategies for Making Joint Decisions*.
- ❑ Prepare and post **Flipchart 3.5: Seven Key Strategies**. Use only the bold headings found on **Handout 3.2: How Healthy Couples Make Decisions – Seven Key Strategies** to prepare the flipchart. Save this flipchart. You will need it for Session #4 and Session #5.
- ❑ Review **Handout 3.1: Simon and Rose’s Marriage** and be sure you are comfortable reading the story aloud.
- ❑ Review **Handout 3.2: How Healthy Couples Make Decisions – Seven Key Strategies** and be sure you are comfortable explaining each of the seven strategies.
- ❑ Do some investigating in the community to find out about some actual examples of men and women who share in decision-making and how shared decision-making has benefited the husband, wife and family. Sharing these actual examples can be very influential.
- ❑ Make copies of Feedback Forms (one for each participant) (optional). See end of Session #1.

Procedure

Activity 3.A: Welcome and Review of Take-home Activity (10 minutes)

1. Welcome the men back to the course!
2. Distribute **Securing Your Family’s Future’s Participant Workbooks**.
3. Briefly explain the topic of today’s session by saying something like the following:
 - Today we are going to talk about healthy relationships, in particular the relationships we have with our wives. We will talk about how power imbalances in relationships can cause problems in a marriage and in a family. We will also talk about making joint decisions with our wives.

4. Display **Flipchart 1.2: Three Actions**, created in Session #1. Review the flipchart and explain that today's session will focus mostly on Actions #1 and #2. Read these actions aloud to the group.
5. Ask the following questions:
 - Let's take a few minutes to talk about the take-home activity from last week.
 - **Who had a chance to observe someone (or yourself!)? Who does not live inside the gender box? (Ask for a show of hands).**
 - **Would someone like to share their observations? Who did you observe? What were they doing that made you think they were living outside the gender box?**
 - **What thoughts did you have when you were observing them?**
 - **For those of you who have daughters and/or sons, what's one thing you'd like to tell them to encourage them to be true to themselves and not be confined by a gender box?**

Facilitator Note

Plan to hear from only a few volunteers. Recognise that each man's situation is different and some may not have been able to do the take-home activity.

Give plenty of positive reinforcement and express your appreciation to those men who completed the take-home activity. Doing so will likely encourage others to do the take-home activities in the future, as well as to share at the next session.

6. Thank the men for the discussion.

Activity 3.B: Today's Quote/Proverb (5 minutes)

1. Say something like the following:
 - As we did in our last session, we are going to start off with an inspirational quote.
 - Today's quote is from Julius Nyerere, the first President of Tanzania (1964 – 1985). (Read the quote aloud on **Flipchart 3.1: Today's Quote**.)



*No nation has the right to make decisions for another nation;
No people for another people.*

- Go ahead and turn to the person next to you and discuss what you think the quote means. I will let you know when time is up.
2. Give participants a minute or two to discuss the quote and then call for their attention back to the front of the room.
 3. Ask the following question:
 - **Who would like to share some of their thoughts on what the quote means to them?** (Take a few responses.)

Examples of possible responses:

 - We all have a right to make decisions for ourselves.
 - It's better to make decisions for ourselves.
 - Only we know how to make the best decisions for ourselves.
 4. After a few responses, ask the group to keep the quote in mind as they participate in today's session. Be sure to emphasise that every adult has the capacity of making decisions. When one country takes over another and makes decisions for them, the country being dominated may lose some of its ability to make decisions, but that does not mean it is incapable. Oppressing another nation is not fair and takes away their human rights. This is also true when one person tries to dominate another person. No one, whether a man or woman, likes to have their independence taken away from them.
 5. Emphasize this key message: Today, men and women in many parts of the world, including [NAME OF COUNTRY], have human rights to protect their independence. And **human rights also include land rights!**
 6. Thank the participants for their participation.

Activity 3.C: Introduction to Joint Decision Making (35 minutes)

Introduction/Large-Group Discussion (15 minutes)

1. Say something like the following:
 - Today, we are going to talk about how husbands and wives make important decisions for the family. Couples deal with matters, both simple and complex, in their everyday lives. Decisions about these matters can be made by just the husband or just the wife, or they can be made jointly.
2. Lead a large-group discussion with the questions listed below.
 - **What decisions does a husband typically make without consulting his partner?** (Record responses in the column titled “Husband” on *Flipchart 3.2: Husband, Wife, Jointly.*)
 - **What advantages and disadvantages does the husband have when he makes these decisions by himself?**
 - **What decisions does a wife typically make without consulting her partner?** (Record responses in the column titled “Wife” on *Flipchart 3.2: Husband, Wife, Jointly.*)
 - **What advantages and disadvantages does the wife have when she makes these decisions by herself?**
 - **In our culture or community, who do you think has more decision-making power – husbands or wives? Why?**
 - **Is there someone who would like to share an important decision you made together with your partner in the last few months?** I am really looking for an example of joint decision making – not just running ideas by your partner or asking for a preference, but rather decisions that required discussion and the explicit agreement of both parties about the way forward. (Take one or two responses.)
 - **How did you make the decision? What were the roles of husband and wife in the decision-making process?** (Record responses in the column titled “Jointly” on *Flipchart 3.2: Husband, Wife, Jointly.*)

Facilitator Note

As participants share their experiences, try to identify the processes they used to make the decision together (e.g., talking together, both people offering suggestions, both people listening, seeking counsel from someone, assessing their personal values, making compromises, etc.). Share your observations with the group. These points will be helpful to recall later on in the session.

Simon and Rose's Marriage (20 minutes)

1. Say something like the following:
 - Let's take a look at how friends of Joseph and Sarah have made decisions in their marriage. I am going to read you a short story about their friends, Simon and Rose. After the story, we will discuss it.
 - As you listen to the story, think about what kinds of decisions the couple should make together and the kinds of decisions they think either spouse can make on his/her own. Think also about the gender boxes from the previous session and how those gender boxes affect couple's joint decision making.
2. Read the story **Handout 3.1: Simon and Rose's Marriage** aloud. Be sure to read it slowly and clearly. If you think group members would like to read along with you, ask them to find **Handout 3.1** in their workbooks.

Handout 3.1: Simon and Rose's Marriage

Simon and Rose grew up in the same village as did Joseph and Sarah. Simon and Rose were married when they were young – Simon was 17 and Rose was 16. After marrying they went to live with Simon's parents.



In the beginning of their marriage, Simon worked at his fathers' store and also helped him in raising maize on his land. Rose remained at home helping her mother-in-law with the household tasks and raising her husband's younger siblings.

Simon believed that it is a man's responsibility to lead and provide for his family. As a result, he doesn't allow his wife to work outside home. He also controls how and when the money that he earns is spent. These beliefs come from Simon's upbringing. He witnessed similar relations between his parents, and he believes this position to be right.

In the next few years, Simon's father gave Simon a plot of land. Simon is now planting and harvesting his own maize and planning on building a house on the land for Rose and their two daughters. The land is registered in Simon's name only. Rose helps to tend to the maize they planted together on this plot of land.

Rose is not happy that her name is not on the land deed. She has seen what has happened to other women in her village whose husbands died or left them. The women were left with nothing and struggled to take care of themselves and their children.

Rose has been sharing her experience of married life with her parents. Her parents told her to avoid arguments with her husband. It is her duty to keep the peace in the family.

Rose would like to work at the market to save enough money to buy a few goats. She believes she can care for them and use the milk to feed her family. Simon has forbidden Rose to work outside the home. Rose heard Simon tell his father: "Women don't know anything about farming. Rose should stick to cooking."

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3. After reading the story, lead a large-group discussion with the questions listed below.

- **How do you think the gender boxes affected Simon’s and Rose’s ability to make joint decisions? In other words, how well can men and women share in decision making if they are both following rigid and unequal expectations about what it means to be a man and a woman?**

Examples of possible responses:

- Since childhood, Simon was conditioned to believe that he should be the head of his family, make decisions, and be dominant and in charge. This is what he witnessed as a child and is still witnessing as an adult, so it all seems normal to him. Simon has also been taught that women should play a subservient role in the family.
- Rose has been taught that Simon’s behaviour is normal and she should not question it. She may have been conditioned to believe that her husband should be the master of the house and shall make all decisions. Rose has been taught to defer to her husband’s desires and to avoid conflict. She has not likely had much experience expressing her opinions or desires.

- **What problems might you foresee for married couples who stay in their gender boxes when it comes to family decision making?**

Examples of possible responses:

- Inability/unwillingness to make shared decisions
- Decisions that do not necessarily reflect the desires or needs of the couple as a unit or the family as a unit
- Irritability, conflict, resentment, arguing, stress
- Physical, emotional, financial or sexual abuse/violence
- Loss of confidence, loss of self-esteem, feeling unworthy
- Legal problems
- Inequitable inheritance among sons and daughters

- **What do you think are some of the advantages for a couple making big decisions together?** Record responses on **Flipchart 3.3: Advantages of Joint Decision Making.**

Examples of possible responses:

- If a spouse is left out of a decision then that spouse may feel that the other doesn’t care enough about them or respect them, which in turn can lead to resentment or other negative feelings. Making decisions together is a way to show respect to your partner.
- When someone in a relationship makes a decision without consulting the other, there is often a strong impulse to argue. Making decisions together can avoid future conflict/arguments.
- Joint decisions can often lead to greater harmony within the family and at home.

- Making decisions together can bring the couple closer together. When the couple feels more connected they are often more emotionally and physically intimate.
- Making an important decision by yourself can feel burdensome or stressful. Having someone to share in the decision making can help lessen this burden. Both partners can also share in the results of the decisions – whether the results are positive or negative.
- Two heads are often better than one in coming up with potential solutions or ideas.

Facilitator Note

It is always helpful to give actual example of how a particular behaviour change can benefit the participants in SYFF. At this point, you might want to share an example of how shared decision making benefited men like them. Finding an actual example may take a little investigating in the community.

- **What about decisions about land ownership, land use, and land inheritance? When a husband makes these decisions on his own, what are the consequences for him, his wife, and his family?**

Examples of possible responses:

- See possible responses above – they would be very similar for this question.

Remind participants of the benefits to women and families when they own or manage land (see **Facilitator Resource 2.2: Benefits of Women’s Land Rights.**)

- Now that we have had this discussion, look back at **Flipchart 3.2: Husband, Wife, Jointly**. **Are there any items that are in the “Husband” or “Wife” column that you think should move to the “Jointly” column?** (Make the edits proposed by participants with a different coloured marker.)

4. Thank participants for the good discussion.

Activity 3.D: Strategies for Making Joint Decisions (20 minutes)

Large-Group Discussion (10 minutes)

1. Say something like the following:

- Couples who make joint decisions often have a process or a method for making decisions together. This process or method may not have been chosen explicitly – instead the couple has adopted healthy habits that support them in making joint decisions over time through experience.

2. Ask the following question:

- Think about Simon and Rose or another couple you know in your community. **If we were approached by one of these couples for advice on how they could go about making decisions together, what advice or what tips would you give them?** Record participant ideas on **Flipchart 3.4: Making Decisions Together**. (You might want to refer to some of the comments generated in the last question in *Activity 3.C*).

Examples of possible responses:

- Ask each other about their opinions, needs, wants.
- Listen to your partner and acknowledge their point of view.
- Get educated about and consider multiple options about big decisions.
- Seek advice together.
- Talk about big decisions together.
- Come to agreement together.
- Agree that sometimes one person or both will need to compromise.
- Think about the marriage as a team with two equal members.
- Remind yourself that you love and respect your spouse and want the best for her/him and the family.

Facilitator Note

Use your judgment about challenging ideas that couples might mention that are not conducive to making joint decisions.

Overview of Seven Key Strategies (10 minutes)

1. After the group has exhausted ideas for the brainstorm described above, share with them seven key strategies that have been observed by healthy couples making joint decisions from a variety of cultures including [NAME OF YOUR COUNTRY] by reviewing **Flipchart 3.5: Seven Key Strategies** using **Handout 3.2: How Healthy Couples Make Decisions – Seven Key Strategies** to help you elaborate on each of the key strategies.

2. After reviewing the seven key strategies, acknowledge how the strategies are similar to the ideas the group came up with in the brainstorming session. The facilitator should check off these strategies listed on ***Flipchart 3.4: Making Decisions Together***. Identify ideas from the group brainstorming that are not represented in the seven strategies and acknowledge that these ideas are also important.
3. Ask the group if they have any questions about the seven key strategies, disagree with any of them, or have any other comments. Respond to comments as needed.

Handout 3.2: How Healthy Couples Make Joint Decisions – Seven Key Strategies

1. **Respect Each Other.** Couples who are effective at making joint decisions love and respect each other. They see each other as equals and do not try to dominate each other or have power over each other. They are willing to listen to each other and they value each other's opinions. Healthy couples never use violence. One partner is never "afraid" of the other partner.



2. **Discuss Decisions Under the Right Conditions.** Decision-making doesn't work well when either person is tired, hungry, short of time, angry or preoccupied with other activities. Before you start a discussion, make sure each of you is in the right frame of mind, you have the time to talk and there are no distractions (e.g., children asking for your attention, television or radio playing, etc.). Discuss one decision at a time.
3. **Set a Goal.** Be specific about what you want to achieve. Rather than saying "I would like us to talk about how we can have more money," say something more along the lines of "I would like us to talk about how we can save 100 [CURRENCY] every month so we will have enough money for school fees next year." It is important that both partners are clear and specific about the decision they are trying to make and why they are making the decision.

When making a decision about a particular issue, stick to *that* issue – don't try to make multiple decisions at once. Trying to make multiple decisions at the same time will increase confusion and distract you from the original issue. This leads to frustration, more stress, and frequently no decision!

4. **Identify Your Options and Discuss Them With Your Partner.** Avoid being attached to a particular outcome at the start. Think of the discussion with your spouse as an opportunity to discover what is best for the both of you and the family. Before the two of you do anything else, think about all the possible decisions you two could make regarding the issue. Keep an open mind to all the possibilities. If you need to, collect information about your options. Talk to people who can educate you about your options.

Discussing each option by itself can lead to one or the other person advocating for that option without comparing it to other options. So discuss all the options together as a pair.

As you discuss all your options, listen to your spouse's opinions, but more importantly to their *needs*. Try to understand their point of view and help them get clear on needs that underlie their opinions about the best course of action – they might not recognise these needs! Discuss the feelings, ideas, concerns, and information you have. Avoid criticism or attempts to dominate each other. Be aware of the messages you send with your body language.

As you discuss your options, think about these questions:

- Which options are compatible with the values and goals of you and your partner?
- Which options seem to be most advantageous to the family?
- Are there options that are absolutely off the table? Which ones? Explain why.
- Which options appeal to you the most? Explain why.

Remember that you love your spouse and that you are a team. Remember that love and unity are important qualities of a successful marriage.

If things get heated, take a break. Violence of any kind is never acceptable.

5. **Make a Decision and Take Action.** After you have made a decision, identify the steps that you have to take to act on the decision. Ask yourselves:
 - What do we have to now to realize our decision?
 - Who is going to do what?
 - By what time?
 - Do we need to get help from anyone? If so, from whom?
6. **Pay Attention to the Results of Your Decision.** Review the outcomes of your decisions to see if they are meeting the needs of you two and your family. If not, get together with your spouse and talk about changes you might make to the decision that might get you better results.
7. **Honour Your Spouse and Your Marriage.** After making a big decision together, celebrate the fact that you have accomplished an important task and that you have done it *together*. The “celebration” can be as simple as acknowledging it out loud or a hug and saying “thank you.” It is important for couples to appreciate each other!

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Activity 3.E: Applying Joint-Decision Strategies (40 minutes)

Instructions (5 minutes)

1. Say something like the following:
 - We are going to look at two more couples: Daniel and Mary and Samuel and Ester. After reading about their relationships, we are going to discuss a few questions and think about ways to apply the seven strategies (and any additional strategies that the group generated in their brainstorming).
 - First, I would like to divide you into small groups.
2. Ask the group to divide into four small groups.
3. After the small groups have formed, assign two groups **Worksheet 3.1: Daniel and Mary**, and the other two groups **Worksheet 3.2: Samuel and Ester** (these are also found in the participant work books).
4. Say something like the following:
 - You will have 20 minutes to read the story assigned to your group and answer the questions after the story.
 - One person in each small group should volunteer to read the story. **Can I ask for people who would like to volunteer for this role in your small group to raise their hands?**
 - Another volunteer should take notes on their discussion and be willing to report out to the larger group later. **Can I ask for people who would like to volunteer for this role in your small group to raise their hands?**
5. Ask the following question:
 - **Does anyone have questions about their assignment?** (Answer questions as needed.)

Facilitator Note

If you are concerned about the literacy of your group, you can also conduct this activity as a large-group activity with the facilitator reading the story and asking the questions in a large-group discussion. In this case, for the sake of time, you may need to choose only one story to read and discuss. See the *Introduction* (Facilitation Tips) section of this curriculum for more ideas for working with groups with low literacy.

Small-Group Work (20 minutes)

1. Invite the small groups to begin their work.
2. Circulate around the room and provide assistance as needed. Provide regular time checks.

Worksheet 3.1: Daniel and Mary

Daniel and Mary have been married for eight years. They have a good relationship. They have three small children.

Daniel, Mary and their children live in a small house near Daniel's father's coffee plantation where Daniel also works. Mary also works on the coffee plantation, especially during harvest times. Daniel has often expressed his appreciation to Mary for all she does at home and on the plantation.



A few months ago, Daniel's father passed away. Daniel's father left a will stating that he would like his plot of land to be divided equally among his two sons – Daniel and his brother.

Mary is concerned about her future and the future of her children. She has already invested a lot of her time and energy in helping the coffee plantation be successful. Mary wants Daniel to co-register the plot of land left to him by his father in both of their names.

Mary also has the idea of using some of the land to plant fruit trees. She knows that it will take a few years for the trees to produce fruit, but she believes the trees will be easier to care for (in comparison to the coffee) and would produce a good profit.

One evening, before they go to bed, Mary brings up both of these topics to Daniel. Mary and Daniel are both tired. Daniel has been working in the sun all day and has a headache. The conversation goes like this:

Mary: I've been thinking about our family's future and I think we should register the land your father left you in both of our names. I also think that we should clear out part of the land to grow fruit trees.

Daniel: You must be kidding. My father left the land to me, not to you. I don't know why you think fruit trees would be a good idea. What do you know about growing fruit trees?

Mary: I think you are being selfish. You know I worry about the future. What am I going to do if something happens to you? How will I raise these small children? And for your information, I happen to know a lot about fruit trees. You know my father grew mango

trees when I was a girl. All I want is for you to not have to work so hard and for us to have a bit more money for the children's schooling.

Daniel: You worry too much. I'm the leader of this family. I think we should leave everything alone.

Questions – Daniel and Mary

1. Are Daniel and Mary using the seven strategies to make joint decisions used by healthy couples? If not, what strategies are they missing? What are they doing instead?
2. How do you think gender boxes are affecting Mary and Daniel's decision-making process?
3. How would you advise Daniel and Mary on improving their process for making a joint decision about the land Daniel inherited from his father?
4. How do you think making a *joint* decision about land will benefit Mary and Daniel's relationship?

How Healthy Couples Make Joint Decisions - Seven Key Strategies

1. **Respect Each Other.**
2. **Discuss Decisions Under the Right Conditions.**
3. **Set a Goal.**
4. **Identify Your Options and Discuss Them.**
5. **Make a Decision and Take Action.**
6. **Pay Attention to the Results of Your Decision.**
7. **Honour Your Spouse and Your Marriage.**

A man who is wise of iust is one who cares for his familv's

Families and communities thrive when everyone in the familv and the community can realize their rights to land

Worksheet 3.2: Samuel and Ester

Samuel and Ester have been married for 17 years. Samuel is 39 and Ester is 33. They have four children ranging from 11 to 16 years old. All four children are all in school.



Samuel inherited land from his father and is using it to grow tobacco. A few months ago, an organization came to the Samuel's and Ester's neighborhood offering micro-credit loans to women in the community who are interested in starting small businesses, such as selling vegetables at the market or making clay tiles for the construction projects in the city.

Ester would like to obtain one of these loans and start a small business. Now that all the children are older, she feels that she has some extra time during the day. She is also thinking she might be able to take some of the burden of providing for the family off of her husband who does physically hard labour for long hours, six days a week.

One Saturday night Samuel comes home late after drinking with his friends. Samuel is tired and a bit drunk. Ester greets her husband and tells him that she wants to talk about an opportunity. The conversation goes like this:

Ester: Samuel you are working too hard and I think I should take one of the loans they are offering and start a small business. We can use the extra money for school fees and maybe you could hire someone to help you on the farm.

Samuel: What? No, no. My wife is not going to work. I can provide for this family. Besides what do you know about running a business?

Ester: Why do you always reject my ideas? Why don't you want me to share our burden? I have been quiet for so long, but today I am done. I am going to complete the loan application tomorrow.

Samuel: You will do no such thing.

Samuel slaps Ester in the face and she runs into the bedroom.

Questions – Samuel and Ester

1. Are Samuel and Ester using the seven strategies to make joint decisions used by healthy couples? If not, what strategies are they missing? What are they doing instead?
2. How do you think gender boxes are affecting Ester's and Samuel's decision-making process?
3. Was Samuel justified in slapping Ester?
4. How would you advise Ester and Samuel in improving their process for making a joint decision about whether or not Ester should start a small business?
5. How do you think making a joint decision about starting a small business will benefit Ester's and Samuel's relationship?

How Healthy Couples Make Joint Decisions - Seven Key Strategies

1. **Respect Each Other.**
2. **Discuss Decisions Under the Right Conditions.**
3. **Set a Goal.**
4. **Identify Your Options and Discuss Them.**
5. **Make a Decision and Take Action.**
6. **Pay Attention to the Results of Your Decision.**
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Large-Group Debrief (15 minutes)

1. After 20 minutes, ask the small groups to bring their attention to the front of the room.
2. Say something like the following:
 - Before we have a discussion about the couples we just read about, I would like one volunteer to read the story of Daniel and Mary and another volunteer to read the story of Samuel and Ester aloud to us. This way everyone will be familiar with both stories during the discussion.
 - **Who would like to read the story of Daniel and Mary?** (Ask the volunteer to read the story aloud – loudly and clearly.)
 - **Who would like to read the story of Samuel and Ester?** (Ask the volunteer to read the story aloud – loudly and clearly.)
3. After the stories have been read out loud, lead a large-group discussion with the questions listed below.
 - **Which of the seven strategies did you advise your couple to use? Explain your answer.**
 - **How do the gender boxes affect your couples' ability to make joint decisions?**
 - **How realistic do you think it would be for you and your spouse to use the seven strategies?**
 - **What benefits do you think it would bring to your relationship?**
 - **How else do you think these strategies could be used to make decisions about land ownership, use, inheritance, etc.?**

Facilitator Note

At the end of the story of Samuel and Ester, Samuel hits Ester. Physical violence is a reality for many couples. As a facilitator, you **MUST** make the point that physical violence is **NEVER** acceptable.

There is no such thing as a wife “provoking” a husband. There is no such thing as “men not being able to control themselves” or violence being “natural” for men. Use of alcohol is not an excuse for violence.

A man ALWAYS has a choice in how he behaves and how he expresses his frustration or anger. In the case of Samuel, he could have chosen to walk away, continue talking to his wife about the disagreement, take deep breaths, etc. Instead he chose to hit her – most probably because he continues to live inside the gender box and believes that he has the right to dominate his wife by hitting her/controlling her. This is a form of oppression that is against our human rights (see Julius Nyerere’s quote). It is not the behaviour of a wise and just man. It is also unacceptable for a woman to hit a man (with the exception of self-defence.)

Bottom line, a facilitator cannot allow participants to think that physical violence is an acceptable way of relating within a marriage. Period.

For more information about intimate partner violence, see the World Health Organisation’s report titled: *Understanding and Addressing Violence against Women* at: <http://bit.ly/11VN2IB>

Activity 3.F: Take-Home Activity and Closure (10 minutes)

Reflections on Today’s Session (4 minutes)

1. Say something like the following:
 - Our session is coming to an end. Let’s hear from a few of you about your thoughts on today.
2. Pick ONE of the questions below and ask a few participants to share their thoughts.

Facilitator Note

The purpose of this last question is to bring summary and closure to the session. It is not meant to be a long discussion.

- **What is one thing that you learnt during today’s session?**
- **What is one thing that surprised you during today’s session?**
- **What is one thing from today’s session that you would like to try at home?**
- **What would you say to your partner (or children, family member, friend) about what you learnt in today’s session?**
- **What is one thing you might want to do differently as a result of what you learnt during today’s session?**

Reinforce Key Messages (1 minute)

1. Reinforce the key messages of this session by saying:

- Remember the quote that we started our session with:

*No nation has the right to make decisions for another nation;
No people for another people.*

- **Don't let the gender box stop you from being the best man you can be for yourself and your family!** Ask your wife to make family decisions with you, including decisions about land. Both women and men have human rights and as we have been saying...**human rights include land rights. A wise and just man does not have to dominate his wife. He will benefit from making decisions together.**

Take-Home Practice Activity (3 minutes)

1. Say something like the following:

- Today we learnt about seven strategies that healthy couples use when making joint decisions. I would like you to apply some or all of these strategies to a decision – even a relatively small decision – sometime during the next week with your partner.

2. Ask the men if they see any obstacles to completing the take-home activity over the next week. If so, problem-solve around overcoming any obstacles.

3. Say something like the following:

- For those of you who are comfortable sharing, there will be an opportunity for a few people to share their experiences with this assignment at the beginning of the next session.

Closure (2 minutes)

1. Say something like the following:
 - Thank you for all of your excellent work today!
 - I look forward to seeing all of you next week!
 - Next week, we are going to talk about some of the concerns that men have about equitable land rights and about our hopes for our future and the future of our family.
2. Remind participants that you will remain after the session if they have questions.
3. Administer and collect Feedback Forms (optional).
4. Collect ***Securing Your Family's Future's Participant Workbooks***.
5. Share reminders and announcements as appropriate.
6. Adjourn.

Session Acknowledgements

Portions of this session were adapted from:

Rolleri, L., Verani, F., Tewolde, S., Toliver, M., Sharma, V., Leight, J. & Deyessa, N. (2014). *Unite for a better life: A gender transformative intimate partner violence and HIV prevention curriculum for men*. Boston: Abdul Latif Jameel Poverty Action Lab (JPAL) at the Massachusetts Institute of Technology; New York: EngenderHealth.

Session #4: Successful Families and Land Rights

Session at-a-Glance

Activity	Time
Activity 4.A: Welcome and Review of Take-Home Activity	10 minutes
Activity 4.B: Today's Quote/Proverb	5 minutes
Activity 4.C: Social Norms Survey #1	15 minutes
Activity 4.D: Addressing Simon's Worries	35 minutes
Activity 4.E: Envisioning My Successful Family	45 minutes
Activity 4.F: Take-Home Activity and Closure	10 minutes

Total Time

2 hours

Learning Objectives

At the completion of this session, participants will be able to

1. Discuss actual and perceived norms related to women's land rights;
2. Identify common concerns men have about women's land rights;
3. Allay concerns related to women's land rights;
4. Identify benefits that women's land rights can provide to them and their families; and
5. Describe the future successes they envision for their families and what they will do to provide for these successes.

Materials

- ❑ Supplies
 - ✓ Attendance sheet
 - ✓ Flipchart stand
 - ✓ Flipchart paper
 - ✓ Marker pens, various colours
 - ✓ Tape
 - ✓ Pens/pencils
 - ✓ Watch or cell phone that tells the time
 - ✓ Green pen and red pen
 - ✓ Small pieces of paper (about 2" x 2") with red dots and green dots (see Preparation section)
 - ✓ 4 Brown paper bags or any other opaque container
 - ✓ Calculator
 - ✓ Feedback Forms (optional)

- ❑ Facilitator Resources
 - ✓ ***Facilitator Resource 4.1: Social Norms Survey Statements***
 - ✓ ***Facilitator Resource 4.2: Summarising Social Norm Statement Results***
 - ✓ ***Facilitator Resource: 4.3A: Social Norms Statements Response Tally***
 - ✓ ***Facilitator Resource: 4.3B: Social Norms Statements Response Tally – Example***

- ❑ Flipcharts
 - ✓ ***Flipchart 1.2: Three Actions***
 - ✓ ***Flipchart 1.3: Group Agreements for Learning Together***
 - ✓ ***Flipchart 3.5: Seven Key Strategies***
 - ✓ ***Flipchart 4.1: Today's Quote***
 - ✓ ***Flipchart 4.2: Agree or Disagree***
 - ✓ ***Flipchart 4.3: My Goal Map – An Example***

- ❑ Handouts/Worksheets (in *Securing Your Family's Future Participant Workbook*)
 - ✓ ***Handout 4.1: Simon's Worries***
 - ✓ ***Worksheet 4.1: My Goal Map***

Preparation

- ❑ Review the session plan and be sure you are comfortable with the session's content, teaching methods, flow, and timing.

- ❑ As best you can, prepare the meeting space so men can meet in a semi-circle.

- ❑ As the men are entering the space where you will hold this session, greet them warmly and then ask them to sign an attendance sheet.

- ❑ Post **Flipchart 1.2: Three Actions** and **Flipchart 1.3: Group Agreements for Learning Together**, which were created in Session #1.
- ❑ Post **Flipchart 3.5: Seven Key Strategies**, which was created in Session #3.
- ❑ Prepare and post **Flipchart 4.1: Today's Quote**. The information for this flipchart can be found under *Activity 4.B: Today's Quote/Proverb*.
- ❑ Prepare and post **Flipchart 4.2: Agree or Disagree**. Draw a green dot and write the word "Agree" next to it. Draw a red dot and write the word "Disagree" next to it. Save this flipchart. You will need it again for Session #5.
- ❑ Prepare and post **Flipchart 4.3: My Goal Map – An Example**. The information for this flipchart can be found in *Activity 4.E: Envisioning My Successful Family*.
- ❑ Cut small pieces of paper (2" x 2" should be fine) and put a green dot on half of the pieces and red dot on the other half. The dots should not be too big and you should not be able to see the colour of the dot on the other side of the paper. Fold each piece of paper in half. You will need four pieces of paper with green dots and four pieces of paper with red dots for each participant in your group.

The preparation of these dot papers may seem tedious but it is essential that participants feel that their answers to the survey statements in *Activity 4.C: Social Norms Survey #1* are anonymous.

- ❑ Mark four paper bags with the following: First Statement – Part A, First Statement – Part B, Second Statement – Part A, and Second Statement – Part B. See *Activity 4.C: Social Norms Survey #1*. You may want to mark them in different colours so they will be easy to distinguish.
- ❑ Review the definition of social norms found in the *Introduction* section (About Social Norms) of this curriculum.
- ❑ Review **Facilitator Resource 4.1: Social Norms Statements**. Pick one attitude statement and one behaviour statement to read to your group. Be sure you are comfortable reading the statements aloud.
- ❑ After the session, follow the guidance on **Facilitator Resource 4.2: Summarising the Social Norm Statement Results** on how to summarise the statements from the social norm survey that takes place in *Activity 4.C* and on how to present the results at the beginning of Session #5.

- ❑ Review ***Handout 4.1: Simon's Worries***. Be sure you are comfortable reading the story aloud to the group.
- ❑ (Optional) Make copies of Feedback Forms for each participant participant (see form at the end of Session #1).

Procedure

Activity 4.A: Welcome and Review of Take-Home Activity (10 minutes)

1. Welcome the men back to the course!
2. Distribute *Securing Your Family's Future's Participant Workbooks*.
3. Briefly explain the topic of today's session by saying something like:
 - Today we are going to talk about some of the concerns that men have about equitable land rights and about our hopes for our future and the future of our family.
4. Display *Flipchart 1.2: Three Actions*, created in Session #1. Review the flipchart and explain that today's session will focus mostly on Action #1. Read this action aloud to the group.
5. Ask the following questions:
 - Let's take a few minutes to talk about the take-home activity from last week.
 - **Who remembers some of the seven strategies we learned during the last session for making joint decisions with our wives?** (Take a few responses and then quickly review the seven strategies using *Flipchart 3.5: Seven Key Strategies*).
 - **Who had an opportunity to use one of these strategies last week with their wives?** (Ask for a show of hands).
 - **Would someone like to share their experience?**

Facilitator Note

Plan to hear from only a few volunteers. Recognise that each man's situation is different and some may not have been able to do the take-home activity. Give plenty of positive reinforcement and express your appreciation to those men who completed the take-home activity. Doing so will likely encourage others to do the take-home activities in the future, as well as to share at the next session.

6. Thank the men for the discussion.

Activity 4.B: Today's Quote/Proverb (15 minutes)

1. Say something like the following:

- As we did in our last sessions, we are going to start off with an inspirational quote.
- Today's quote is from Reginald Mengi, founder and owner of a major corporation in Tanzania called the IPP Group. (Read the quote aloud on **Flipchart 4.1: Today's Quote.**)



Fear is one of the greatest enemies to success.

- Go ahead and turn to the person next to you and discuss what you think the quote means. I will let you know when time is up.
2. Give participants a minute or two to discuss the quote and then call for their attention back to the front of the room.
3. Ask the following question:

- **Who would like to share some of their thoughts on what the quote means to them?** (Take a few responses.)

Examples of possible responses:

- Success requires us to be brave, have courage.
 - Success does not come easy.
 - We need to take risks to be successful.
 - Have confidence in yourself.
 - Think optimistically.
4. After a few responses, ask the group to keep the quote in mind as they participate in today's session. Explain that having fear or worry about trying something new is normal and it is perfectly OK to talk about your fears. We don't know about the unknown. For example, living outside the gender box might arouse fear for some. It might also be uncomfortable. Will others criticise you? Will trying things a new way work? If I try something a new way, will I lose out?

However, if we do not try new things, we will never know if we can be more successful than we are now. **Don't let the gender box stop you from being the best man you can be for yourself and your family! Being a wise and just man sometimes means taking a risk.**

5. Thank the participants for their participation.

Activity 4.C: Social Norms Survey #1 (15 minutes)

Instructions and Survey (15 minutes)

1. Say something like:

- We are half way through the *Securing Your Family's Future* course! I appreciate all of you for attending the last three sessions and for your participation.
- Before going forward with the next three sessions, I would like to take an anonymous survey (like a poll) about your opinions related to land rights and your family based on what we have learned thus far. By anonymous, I mean that I don't want to know how an individual responds to the statements – I don't want anyone's name attached to the responses. I am more interested in how all of you answer as a group. You should feel completely honest in responding to the statements, as no one will be able to connect your answer to the statement.
- In a minute, I am going to give each of you eight folded pieces of paper. Four will have a green dot on them. Four will have a red dot on them.
- (Refer participants to **Flipchart 4.2: Agree or Disagree.**) When I read a statement, you are going to decide if you "agree" or "disagree" with the statement. If you agree, you will put the folded piece of paper that has a green dot on it in the bag that I am going to pass around (marked "First Statement – Part A"). If you disagree, you will put the piece of paper with a red dot in the bag. I will collect the bag after everyone has answered. These pieces of paper are like "ballots."
- First, I am going to ask you about what YOU think about a certain issue. Then I will ask you about what you think the OTHER MEN IN OUR GROUP think about the same issue.
- For example, I could give you the following statement to agree or disagree with: "I plan to eat lunch after today's session." You would agree or disagree with this statement. The second statement would be something like: "I believe that the other men in this group are going to eat lunch after today's session." Again, I will ask you if you agree or disagree with this statement.

Facilitator Note

Please note the "I" in these statements refers to the men in the group – not you the facilitator.

- Please do not look at the person next to you as he responds to the statement. Again, we want to keep responses anonymous. There is no “right” or “wrong” answer.
- I am going to read a total of four statements to you. For each statement, I will send around a separate paper bag for you to drop your answers in.

Facilitator Note

You may want to ask one of the men in the group to circulate around the room and collect ballots to save time.

2. Ask the following question:

- **Does anyone have questions about how to respond to the statements in the survey?** (Answer questions as needed.)

3. Distribute four pieces of paper with green dots and four pieces of paper with red dots to each participant. Again, you may want to have a participant help you with this task to save time.

Facilitator Note

To save time, you may also want to prepare “packs” of the four green and four red ballots held together with a paper clip. Each participant would receive a packet. This may take more time to prepare before the session, but save time and confusion during the facilitation.

4. Read one set of the attitude statements on **Facilitator Resource 4.1: Social Norms Statements**. Read the *actual* norm statement (A) first. You may want to read the statement two or three times to make sure everyone understands it. Pass around the paper bag marked “First Statement– Part A” and ask participants to respond to the statement using their green (agree) or red (disagree) dotted papers. Participants should keep their pieces of paper folded.

5. After all the men have voted, collect the bag and put it to the side.

Facilitator Note

It is critical that you keep the bags well marked. Not doing so will make the tallying you have to do later on confusing and possibly invalid.

6. Repeat the process for the *perceived norm* statement with a paper bag marked “First Statement – Part B.”

7. Repeat this process for one of the behaviour statements on **Facilitator Resource 4.1: Social Norms Statements**.
8. After completing the survey, thank the men for their participation. Share with them that you are going to summarise the results of the survey and share them at the beginning of the next session.
9. Ask them to crumble up the remaining pieces of paper in their hand. Collect the remaining pieces and put them in the garbage.

Facilitator Note

After the session, see **Facilitator Resource 4.2: Summarising the Social Norm Statements Results** to summarise men's responses to the survey statements and how to present the results at the beginning of Session #5.

Activity 4.D: Addressing Simon's Worries (35 minutes)

Simon's Worries – Part 1 (10 minutes)

1. Say something like:
 - Today, we are going to learn more about Simon, Joseph's friend. Remember that Simon is married to Rose, and he has some very rigid ideas about what it means to be a man.
 - I am going to read the story to you in three parts. After each part, we are going to talk about what is happening in the story.
2. Direct participants to **Handout 4.1** in their workbooks.

Handout 4.1: Simon's Worries

Part 1

Simon grew up in a family that strongly abided to the traditions of his clan. His father inherited a plot of land from Simon's grandfather after he died. This land has been in the family for over 100 years. Simon's father gave Simon a small plot of land a few years ago and Simon has been growing maize on the land and plans to build a small house for his wife Rose and his two daughters.



Rose has been asking him to register the land in both of their names. Rose is concerned that if something happens to Simon, s he or his daughter will be left with nothing because by customary law Simon's land will go to his brother. Rose recently saw this happen to her sister, whose husband died in a motorcycle accident.

Simon loves his wife and daughters and wants to be a good provider for them. However, he worries about registering his land in both his name and Rose's name. What if Rose leaves him? What will his father say to him? What about the other men in his village? They will think he is henpecked. And what if he does die before Rose? What does she really know about managing land? Wouldn't it be better to leave it to his brother who knows how to cultivate it?

STOP – Lead large group discussion as described in Activity 4.D.

- **What are some of Simon's worries?**
- **Are these worries ones that you have felt?**
- **Why do you think Simon is worried?**
- **How do you think his worries could affect his ability to be a good provider and the future welfare of his family?**

Part 2

Simon saw his friend Joseph walk into their village the other day. It looked like Joseph had just come in from town and was holding some papers in his hand. Simon greeted Joseph and asked him what was new. Joseph said that he and his wife Sarah had just come from an organisation in town that helps people write a will. They signed a will leaving equal plots of land to his two sons and his two daughters should something happen to them.



Simon was a surprised by Joseph's news. He told Joseph that he worries about making a will. He asked Joseph a few questions. Doesn't a will mean that you are going to die? Why would you leave land to your daughters? Their husbands will have land and take care of them. Besides, the women are better at taking care of things at home and men better at working land.

STOP – Lead large group discussion as described in Activity 4.D.

- **What else is Simon worried about?**
- **Are these worries ones that you have felt?** (Ask for a show of hands.)
- **Why do you think he is worried?**
- **How do you think his worries could affect his ability to be a good provider and the future welfare of his family?**

Part 3

Simon loves his family and wants the best for them now and in the future. He has been taught for so long that he is responsible for them and must be a good provider. He wants others to see him as wise and just. Some of the things that he and his wife have talked about make sense. And he admires Joseph for thinking about his daughters but worries others in the village will criticise him. He doesn't know what to do.

STOP – Lead a large-group discussion as described in Activity 4.D.

- **Simon has several worries. What would you like to tell Simon about the benefits of:**
 - **Co-registering/sharing his land with his wife?**
 - **His wife and his daughter learning about how to use and manage land?**
 - **Leaving land to his daughters?**
 - **Making a will?**
- **How do you think the gender boxes affect Simon's worries?**
- **Where do you think Simon could get support in making these decisions about land?**

A man who is wise and just is one who cares for his family's

Families and communities thrive when everyone in the family and the community can realize their rights to land

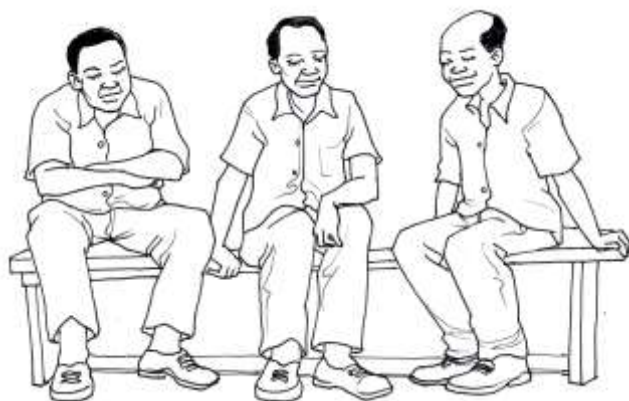
Activity 4.E: Envisioning My Successful Family (45 minutes)

Guided Imagery (10 minutes)

1. Say something like the following:

- I would like us to move from thinking about Simon to thinking about ourselves, our families, and our legacies. We are going to do this through individual reflection. You will not have to share anything that you don't want to share during this activity with the group.

- First, I would like us to get into a relaxed state of mind. Please get into a comfortable position. If you like, you can close your eyes. Closing your eyes to what is going on in the room will help you concentrate more on your own thoughts. If not, then find a spot of the ground or the wall to focus on. (Give the men a minute to get comfortable.)



- OK, now I would like you take a deep breath. Breathe in for a count of four seconds and then breathe out for a count of six seconds. (Model this with participants.) Do this again, and feel your stomach and chest rise when you breathe in, and feel them fall when you breathe out. Feel the coolness of the air as your breathe in through your nose. Feel any tension you have in your head and shoulders float away. Take another breath in and breathe out. (Guide the men through this exercise using a soft and slow voice. Repeat the deep breathing for as long as you think they need.)
- Now that we are relaxed, I would like you to think about the following questions that I am going to read to you by yourself. (Read these questions in a calm voice, slowly and clearly. Leave at least 5-10 seconds for the men to think after reading each question.)
 - **Imagine the future one year from now? Where are you? Where is your wife? What are you doing?** (pause)
 - **What successes do you imagine for yourself and your wife?** (pause)
 - **What about successes do you imagine for your sons and your daughters?** (pause)
 - **What about 5 years from now?** (pause)

- **What about 10 years from now?** (pause)
 - **What are you and your wife going to do to provide for your family in achieving these successes?** (pause)
 - **How will land be part of your family's future success?** (pause)
 - **How will your wife's involvement with land decisions and land use benefit you and your family?**
 - **What fears do you have about your land? How will you overcome these fears?**
 - **After you are gone, a long time from now, how do you want to be remembered by your family?** (pause) (continue with questions on next page)
 - **Will they remember you as a wise and just man?** (pause)
 - **Will they remember you as a man who had the courage and strength to live outside the gender box?** (pause)
2. When you are ready, you can open your eyes and come back to the group.

Large-Group Debrief (15 minutes)

1. Lead a large-group debrief with the questions below.
- **Is there anyone who would like to share the successes they hope their family will have in the future?** (Take a few responses.)
 - **What are some of the things you are going to do to with your wife to provide for your family's future success?**
 - **How does land play a role in your family's future success?**
 - **Let's go around the room and have everyone give me one word that they would like future generations to use to describe the kind of man you were.**
2. Thank everyone for their work and for sharing their hopes for the future.

Goal Map (20 minutes)

1. Say something like the following:
 - We are going to take about 10 minutes now to think more carefully about the steps we can start taking now to plan for our family's future through the wise and just use of land. By "we" I mean you and your wives.
2. Direct participants to **Worksheet 4.1: My Goal Map** in their workbooks. Give each participant a pencil/pen.

Worksheet 4.1: My Goal Map

MY GOAL IN 1 YEAR

WITHIN 9 MONTHS

WITHIN 6 MONTHS

WITHIN 3 MONTHS

TODAY

The diagram illustrates a goal map with a path of trees. At the top is a large, fully grown tree with yellow fruit, labeled 'MY GOAL IN 1 YEAR'. Below it is a medium-sized tree labeled 'WITHIN 9 MONTHS'. Further down is a smaller tree labeled 'WITHIN 6 MONTHS'. Below that is a tiny sapling labeled 'WITHIN 3 MONTHS'. At the bottom is a small seedling labeled 'TODAY'. A winding path of small green leaves connects the trees from bottom to top. Each tree has a corresponding empty rectangular box next to it for writing.

3. Ask the following questions:

- **Who here has used a map at one time or another in their lives?** (Ask for a show of hands.)
- **Would someone explain what the purpose is of a map?**

(If needed, you can share this definition with the group: A map is a picture of land. It often shows where there are cities, towns, roads, bodies of water, and other physical features like bridges or landmarks. We use maps to get a sense of orientation and to help find the way to get from Point A to Point B.)

4. Ask participants to look at **Worksheet 4.1**, and say something like:

- Today we are going to draw a map to help use get from Point A to Point B. In our case, Point A is going to represent today. We can think of today as the day that we plant a little seedling of a tree. Along the way we are going to follow a road to reach Point B – or next year at this time. Along that road we are going to work with our wives to take steps to reaching the goal or successes we just envisioned. As we move along the road, we will see that little seedling grows and eventually become a beautiful tree bearing delicious fruit.

5. Show participants **Flipchart 4.3: My Goal Map – An Example**. Explain how to complete the goal map worksheet by saying something like:

- (Point to “My Goal in 1 Year” next to the fully grown fruit tree.) First, think of a realistic and meaningful goal related to land use by next year. Write this goal in the space provided – next to the fully grown fruit tree.
- As many of you know from experience, reaching a goal doesn’t happen by “magic.” Reaching a goal takes some planning and patience. If we know the steps that we can take to reach a goal, we are more likely to follow them.
- (Point out the “Within 3 Months,” “Within 6 Months” and “Within 9 Months” boxes. Next, think about three steps (notice the steps along the road on the goal map) you and your wife will have to take to reach this goal and fill in the steps next to spaces provided. You can see that along the way that seedling starts to grow. The spaces have time markers after them (three months, six months, nine months) – these are just suggestions. They may or may not fit in with your timeline – that’s OK. The most important thing is that you think of the steps you will have to take to reach your goal.

Facilitator Note

Prepare an example of a goal for **Flipchart 4.3: My Goal Map – An Example**. In the text below, there is an example about obtaining goats. Feel free to use this example or create another one. Be sure the example is related in some way to land and that men and women are both involved in achieving the goal. Be sure the example demonstrates steps that lead to greater women's land rights, and benefits to the husband and family.

- Let's look at an example (refer to the example on **Flipchart 4.3** that you prepared earlier). In this case, the goal for this man is to obtain 10 goats and raise them for milk with his wife. Starting today, his steps are: 1) talk to his wife about this goal and get her agreement, 2) together with his wife save [amount of currency] to purchase four goats (three female and one male) within three months, 3) clear a part of their land for goats to graze by six months, and 4) breed the goats also by six months. By nine months he and his wife will continue to care for the goats and wait for the three females to give birth.
 - **Does anyone have questions about how to complete the goal map?** (Answer questions.)
 - I encourage you to turn to the person next to you and complete the assignment side by side. Feel free to discuss your goal map with your partner and exchange ideas or suggestions.
6. Invite the men to begin the assignment.
 7. Circulate around the room and offer assistance if needed. Provide regular time checks.
 8. After 10 minutes, call participants' attention to the front of the room.
 9. Ask a few participants to share their goal maps (as many as time allows).
 10. Congratulate the group for their great work!
 11. Emphasise that **families thrive when everyone in the family has use of land and property**. As wise and just men, we must let go of our fears about sharing land with our wives who are our partners in life. By doing so, we will achieve greater successes for ourselves and our families.

Activity 4.F: Take-Home Activity and Closure (10 minutes)

Reflections on Today's Session (4 minutes)

1. Say something like the following:
 - Our session is coming to an end. Let's hear from a few of you about your thoughts on today.
2. Pick ONE of the questions below and ask a few participants to share their thoughts.

Facilitator Note

The purpose of this last question is to bring summary and closure to the session. It is not meant to be a long discussion.

- **What is one thing that you learnt during today's session?**
- **What is one thing that surprised you during today's session?**
- **What is one thing from today's session that you would like to try at home?**
- **What would you say to your partner (or children, family member, friend) about what you learnt in today's session?**
- **What is one thing you might want to do differently as a result of what you learnt during today's session?**

Reinforce Key Messages (1 minute)

1. Reinforce the key messages of this session by saying:
 - Remember the quote that we started our session with:

Fear is one of the greatest enemies to success.

- **Don't let the gender box stop you from being the best man you can be for yourself and your family! A family thrives when everyone in the family can realize their rights to land and property!**

Take-Home Practice Activity (3 minutes)

1. Say something like the following:
 - Share the images you had while thinking about the future success of your family with someone you trust. Ask them: 1) what they think of your hopes you have for your family, and 2) what they think you have to do as a father/husband to achieve the successes you are hoping for.
2. Ask the men if they see any obstacles to completing the take-home activity over the next week. If so, problem-solve around overcoming these obstacles.
3. Say something like the following:
 - For those of you who are comfortable sharing, there will be an opportunity for a few people to share their experiences with this assignment at the beginning of the next session.

Closure (2 minutes)

1. Say something like the following:
 - Thank you for all of your excellent work today!
 - I look forward to seeing all of you next week!
 - Next week, we are going to talk about three concrete things that men and their families can do to support equitable land rights: 1) co-registering land with their wife, 2) making a will, 3) and using land-management organisations and services.
2. Remind participants that you will remain after the session if they have questions.
3. Administer and collect Feedback Forms (optional).
4. Collect ***Securing Your Family's Future's Participant Workbooks***.
5. Share reminders and announcements as appropriate.
6. Adjourn.

Facilitator Resource 4.1: Social Norms Survey Statements

Rationale Behind This Activity

People often want to behave in a way that is consistent with the behaviours they perceive to be the norm in the community. By doing so, they blend with the community, feel accepted, and avoid criticism. This is a normal human instinct.

Often times, one's *perception* of the community norm is not accurate – that is, a person believes the norm is different from his personal or *actual* attitude, and in order to “fit in” behaves in accordance with what they perceive the norm to be, rather than what they really feel is right/best for them.

The goal of using the social norms surveys in the SYFF course is to get participants to see that the beliefs of the people in their reference group (e.g., other men in their group) are actually the same or similar to their personal attitudes, and thereby give them “permission” to behave consistently with their attitudes/opinions.

Of course this social norms approach only works if the personal beliefs and the beliefs of the reference group are BOTH desirable.

Directions

- For Session #4, pick one statement set from the Attitude section and one statement set from the Behaviour sections below to ask the men in your group. Read the Attitude statement set first.
- Collect participant responses (agree – green dot, or disagree – red dot) in a labelled paper bag.
- After the session, you will count the responses for each statement. See **Facilitator Resource 4.2: Summarising Social Norm Statements Results**.
- Repeat this process for Session #5 using a different statement set from the Attitude section and a different statement set from the Behaviour section.

ATTITUDE Statements

Statement Set 1 - Attitude (Women Can Manage Land)

- *A. Actual Norm:* I believe men and women are both capable of managing land.
- *B. Perceived Norm:* Most men in our group believe that men and women are both capable of managing land.

Statement Set 2 – Attitude (Women Entitled to Land)

- *A. Actual Norm:* I believe that both men and women are entitled to own land.
- *B. Perceived Norm:* Most men in our group believe that both men and women are entitled to own land.

Statement Set 3 – Attitude (Daughters' Inheritance of Land)

- *A. Actual Norm:* I believe both daughters and sons should be able to inherit land.
- *B. Perceived Norm:* Most men in our group believe that both daughters and sons should be able to inherit land.

BEHAVIOUR Statements

Statement Set 4 – Behaviour (Making Joint Decisions about Land)

- *A. Actual Norm:* I plan to make joint decisions with my wife about how to use our land.
- *B. Perceived Norm:* Most men in our group plan to make joint decisions with their wives about how to use and manage their land.

Statement Set 5 – Behaviour (Land Access – Wife)

- *A. Actual Norm:* I am going to take action to assure that my wife has access to my land.
- *B. Perceived Norm:* Most men in our group are going to take action to assure their wives have access to their land.

Statement Set 6 – Behaviour (Making a Will)

- *A. Actual Norm:* I am going to make a will.
- *B. Perceived Norm:* Most men in our group are going to make a will.

Facilitator Resource 4.2: Summarising Social Norms Statements Results

Tallying Survey Results

After the session, you will need to analyse the survey data to present it at the beginning of the following session.

You will have four paper bags with pieces of paper in them (red dots and green dots) representing how the men in your group felt about the statements in the two statement sets (agree or disagree).

Start with the first set of statements related to attitude (First Statement – Part A and First Statement – Part B.) Count the number of red dots and the number of green dots in each bag. Record them on **Facilitator Resource: 4.3A: Social Norms Statements Response Tally**. See **Facilitator Resource: 4.3B: Social Norms Statements Response Tally – Example** for an example of how to complete the tally.

Summarizing Survey Results

There are four possible scenarios that describe the outcomes of the data from the social norms surveys. These four scenarios are described below. Table 1 shows how each scenario is a function of two variables: actual norms and perception of social norms. After tallying the results from the statement set on **Facilitator Resource: 4.3A: Social Norms Statements Response Tally**, determine what scenario the results match. Use the guidance below for reporting on the results and for leading a large-group discussion about them.

Table 1: Possible Outcomes to Social Norms Survey Statements

Scenario	Actual Norm Statement	Perception of Norm Statement
1	Desirable (agree)	Less Desirable (disagree)
2	Desirable (agree)	Similarly Desirable (agree)
3	Undesirable (disagree)	More Desirable (agree)
4	Undesirable (disagree)	Undesirable (disagree)

Scenario 1

Reported actual norms are better/more desirable than the reported perception of community norms. This scenario is very good for large-group processing. You might say something like this when reporting on findings:

The majority of you (or 90%) “agreed” with the statement. However, more than half of you (57%) thought that most of the people in the community “disagreed” with this statement. In other words, most of you agreed with the statement but you didn’t think your peers would think the same way. Let’s talk about that.

(Proceed to recommended discussion questions in the table below.)

Scenario 2

Reported actual norms are about the same as reported perception of community norms. Both sets of data are positive/desirable. This scenario is good for large-group processing. You might say something like this when reporting on findings:

The majority of you (or 90%) “agreed” with the statement. And the majority of you (78%) thought that most of the people in the community “agreed” with this statement. In other words, most of you agreed with the statement and believe that your peers think the same way. Let’s talk about that.

(Proceed to recommended discussion questions in the table below.)

Scenario 3

Reported actual norms are worse/less desirable than the reported perception of community norms. This scenario is unlikely to occur. This scenario is OK for large-group processing. You might say something like this when reporting on findings:

The majority of you (or 90%) “disagreed” with the statement. And more than half of you (57%) thought that most of the people in the community “agreed” with this statement. In other words, most of you disagreed with the statement and believe that your peers think the opposite way. Let’s talk about that.

(Proceed to recommended discussion questions in the table below.)

Scenario 4

Reported actual norms are the same as reported perception of community norms. Both sets of data are negative/undesirable. This data is not good for large-group processing. You may want to consider not processing this survey with the group. If you decide to process with the group, you might say something like this when reporting on findings:

The majority of you (or 90%) “disagreed” with the statement. And the majority of you (78%) thought that most of the people in the community also “disagreed” with this statement. In other words, most of you disagreed with the statement and believe that your peers think the same way. Let’s talk about that.

(Proceed to recommended discussion questions in the table below.)

Processing Survey Results through Large-Group Discussion

Lead a brief large-group discussion using the recommended questions below.

Large Group Discussion Questions	Appropriate for Scenarios...
1. How does it feel to know that your personal opinion about this statement is actually in sync with the rest of the men in this group?	1, 2
2. Why do you think many of you thought that your peers would think differently than you?	1
3. Why do some people disagree (statement)? Where do these expectations come from?	1, 2, 3, 4
4. Tell us why you think it is indeed possible (state the attitude or behaviour from the statement)?	1, 2, 3, 4

Facilitator Resource 4.3A: Social Norms Statements Response Tally

Directions

1. Write the number and title of the Attitude or Behaviour Statement in the first grey shaded row.
2. Write the total number of men who participated in the session.
3. Count the number of green dots and red dots in response to the actual norms statement. Write these numbers in the second and fourth columns respectively.
4. Take the number of green dots and divide it by the total number of men in the session. Then multiply this number by 100. This will give you the percentage of men who agreed with the statement. Write this number in third column.
5. Do the same calculation for the red dots. This will give you the percentage of men who disagreed with the statement. Write this number in fourth column.
6. Repeat these calculations for the perceived norm statements.

ATTITUDE Statement Set:				
Total Number of Men in Today's Session =				
	# of Green Dots (Agree)	# of Green Dots / # of Men in Session x 100	# of Red Dots (Disagree)	# of Red Dots / # of Men in Session x 100
A. Actual Norm Statement		%		%
B. Perceived Norm Statement		%		%

BEHAVIOUR Statement Set:				
Total Number of Men in Today's Session =				
	# of Green Dots (Agree)	# of Green Dots / # of Men in Session x 100	# of Red Dots (Disagree)	# of Red Dots / # of Men in Session x 100
A. Actual Norm Statement		%		%
B. Perceived Norm Statement		%		%

Facilitator Resource 4.3B: Social Norms Statement Response Tally - Example

ATTITUDE Statement Set: Statement Set 1 - Attitude (Women Can Manage Land)				
Total Number of Men in Today's Session = 16				
	# of Green Dots (Agree)	# of Green Dots / # of Men in Session x 100	# of Red Dots (Disagree)	# of Red Dots / # of Men in Session x 100
A. Actual Norm Statement	12	$12/16 = .75 \times 100 = 75\%$	4	$4/16 = .25 \times 100 = 25\%$
B. Perceived Norm Statement	7	$7/16 = .44 \times 100 = 44\%$	9	$9/16 = .56 \times 100 = 56\%$

In this example, 75% of the men personally agreed that women can manage land (actual norm). This is the majority of the men. However, 56% (more than half) of the men do not believe that the other men in their group believe as they do (perceived norm). This result represents Scenario 1 (see above).

Session #5: What Men Can Do to Assure Equitable Land Rights

Session at-a-Glance

Activity	Time
Activity 5.A: Welcome and Review of Take-Home Activity	10 minutes
Activity 5.B: Today's Quote/Proverb	5 minutes
Activity 5.C: Social Norms Survey #1 Results and Survey #2	15 minutes
Activity 5.D: What You Can Do to Support Equitable Land Rights	45 minutes
Activity 5.E: Land Rights Radio	40 minutes
Activity 5.F: Take-Home Activity and Closure	10 minutes

Total Time

2 – 2.5 hours

Learning Objectives

At the completion of this session, participants will be able to

1. Discuss peer norms that support equitable land rights;
2. Identify actions they can take to support equitable land rights;
3. Identify the benefit to supporting equitable land rights;
4. List the basic steps for preparing a will;
5. Identify land-management services/resources in their area/region; and

6. Discuss how to effectively use the land-management services/resources in their area/region.

Materials

- Supplies
 - ✓ Attendance sheet
 - ✓ Flipchart stand
 - ✓ Flipchart paper
 - ✓ Marker pens, various colours
 - ✓ Tape
 - ✓ Pens/pencils
 - ✓ Watch or cell phone that tells the time
 - ✓ Green pen and red pen
 - ✓ Small pieces of paper (about 2" x 2") with red dots and green dots (see Preparation section)
 - ✓ Brown paper bags or any other opaque container
 - ✓ Calculator
 - ✓ Sign (A4 paper) that says "Relationship Radio" (include a radio station number as well)
 - ✓ Sign (A4 paper) that says "Recording – Quiet Please!"
 - ✓ Prop that can be used as a microphone for radio program skit
 - ✓ Cell phone that can be used as a prop for radio program skit
 - ✓ Feedback Forms (optional)

- Facilitator Resources
 - ✓ **Facilitator Resource 4.1: Social Norms Survey Statements**
 - ✓ **Facilitator Resource 4.2: Summarising the Social Norms Statement Results**
 - ✓ **Facilitator Resource: 4.3A: Social Norms Statements Response Tally**
 - ✓ **Facilitator Resource: 4.3B: Social Norms Statements Response Tally – Example**

- ✓ Flipcharts
 - ✓ **Flipchart 1.2: Three Actions**
 - ✓ **Flipchart 1.3: Group Agreements for Learning Together**
 - ✓ **Flipchart 3.5: Seven Key Strategies**
 - ✓ **Flipchart 4.2: Agree or Disagree**
 - ✓ **Flipchart 5.1: Today's Proverb**
 - ✓ **Flipchart 5.2: What Men Can Do**
 - ✓ **Flipchart 5.3: Benefits to Having a Will**
 - ✓ **Flipchart 5.4: Encouraging Women's Voices**

- Handouts/Worksheets (in **Securing Your Family's Future Participant Workbook**)
 - Handout 5.1A: Making a Will**
 - Handout 5.1B: Last Will and Testament Template**
 - Handout 5.2: List of Land Management Services/Resources**

- ❑ **Handout 5.3: How to Use Land Management Services/Resources**
- ❑ **Worksheet 5.1: Radio Program – Thomas (Joint Decision Making)**
- ❑ **Worksheet 5.2: Radio Program – Charles (Co-registering Land)**
- ❑ **Worksheet 5.3: Radio Program – James (Making a Will)**
- ❑ Samples of your country’s forms related to: **1) Land Agreement, 2) Land Title, 3) Letters of Administration and Grants of Probate, and 4) Procedures for Obtaining Letters of Administration or Grants of Probate.**

Facilitator Note

Note that this session includes handouts that are customized for Kenya, Tanzania, and Uganda. Feel free to remove the handouts that do not apply to your country if doing so will make the session plan easier to manage.

Preparation

- ❑ Review the session plan and be sure you are comfortable with the session’s content, teaching methods, flow, and timing.
- ❑ As best you can, prepare the meeting space so men can meet in a semi-circle.
- ❑ As the men are entering the space where you will hold this session, greet them warmly and then ask them to sign an attendance sheet.
- ❑ Post **Flipchart 1.2: Three Actions** and **Flipchart 1.3: Group Agreements for Learning Together**, created in Session #1.
- ❑ Post **Flipchart 3.5: Seven Key Strategies** created in Session #3.
- ❑ Prepare and post **Flipchart 5.1: Today’s Proverb**.
- ❑ Post **Flipchart 4.2: Agree or Disagree** created in Session #4.
- ❑ Cut small pieces of paper (2” x 2” should be fine) and put a green dot on half of the pieces and a red dot on the other half. The dots should not be too big and you should not be able to see the colour of the dot on the other side of the paper. Fold each piece of paper in half. You will need four pieces of paper with green dots and four pieces of paper with red dots for each participant in your group.

The preparation of these dot papers may seem tedious but it is essential that participants feel that their responses to survey statements in *Activity 5.C* are anonymous.

- Mark four paper bags with the following: Third Statement – Part A, Third Statement –Part B, Fourth Statement – Part A, and Fourth Statement – Part B.
- Prepare and post **Flipchart 5.2: What Men Can Do** (write just the heading on the flipchart).
- Review **Facilitator Resource 4.1: Social Norms Statements**. Pick one attitude statement set and one behaviour statement set to read to your group (different from the statement sets you used in Session #4). Be sure you are comfortable reading the statements aloud.
- After the session, follow the guidance on **Facilitator Resource 4.2: Summarising the Social Norm Statement Results** on how to summarise the results from the social norm survey that takes place in *Activity 5.C* and on how to present the results at the beginning of Session #6.
- Prepare and post **Flipchart 5.3: Benefits to Having a Will** (write just the heading on the flipchart).
- Prepare and post **Flipchart 5.4: Encouraging Women’s Voices** (write just the heading on the flipchart).
- Review the content on **Handout 5.1A: Making a Will** and **Handout 5.1B: Last Will and Testament Template** and be sure you are comfortable explaining it.
- Prepare **Handout 5.2: List of Land-Management Services/Resources [for your community/region]**.
- Review the content on **Handout 5.3: How to Use Land Management Services/Resources [for your community/region]** and be sure you are comfortable explaining it.
- Obtain samples of your country’s forms related to: **1) Land Agreement, 2) Land Title, 3) Letters of Administration and Grants of Probate, and 4) Procedures for Obtaining Letters of Administration or Grants of Probate**. These documents may be available on the internet for download.
- Do some investigating in the community to find out about some actual examples of men and women who share in decision making about land, co-register land and/or have written a will and how these behaviours have benefited the husband, wife and family. Sharing these actual examples can be very influential.
- (Optional) Make copies of Feedback Forms for each participant. (See form at the end of Session #1.)

Procedure

Activity 5.A: Welcome and Review of Take-Home Activity (10 minutes)

1. Welcome the men back to the course!
2. Distribute *Securing Your Family's Future's Participant Workbooks*.
3. Briefly explain the topic of today's session by saying something like:
 - Today we are going to talk about three concrete things that men and their families can do to support equitable land rights: 1) co-registering land with their wife, 2) making a will, 3) and using land-management organisations and services.
4. Display *Flipchart 1.2: Three Actions*, created in Session #1. Review the flipchart and explain that today's session will focus mostly on Actions #2 and #3. Read these actions aloud to the group.
5. Ask the following questions:
 - Let's take a few minutes to talk about the take-home activity from last week.
 - **Who had a chance to talk to someone they trust about their hopes for their families future success?** (Ask for a show of hands).
 - **Would someone like to share who they spoke to and how that person reacted to what you shared?** (Take a few responses).

Facilitator Note

Plan to hear from only a few volunteers. Recognise that each man's situation is different and some may not have been able to do the take-home activity.

Give plenty of positive reinforcement and express your appreciation to those men who completed the take-home activity. Doing so will likely encourage others to do the take-home activities in the future, as well as to share at the next session.

6. Thank the men for the discussion.

Activity 5.B: Today's Quote/Proverb (5 minutes)

1. Say something like the following:

- As we did in our other sessions, we are going to start off with an inspirational proverb.
- Today I am going to read a proverb from Uganda. (Read the proverb aloud on **Flipchart 5.1: Today's Proverb.**)



Do not wish for what you did not cultivate.

- Go ahead and turn to the person next to you and discuss what you think the quote means. I will let you know when time is up.
2. Give participants a minute or two to discuss the quote and then call for their attention back to the front of the room.
3. Ask the following question:
- **Who would like to share some of their thoughts on what the proverb means to them?** (Take a few responses.)
- Examples of possible responses:*
- In order to have something of value, you have to work at it.
 - Don't expect a positive outcome if you do not work at it.
 - Don't expect good things to come without putting work into it.
 - Don't criticise or complain about an outcome if you did not put work into it.
4. After a few responses, ask the group to keep the quote in mind as they participate in today's session. Be sure to emphasise that the success of our families depends on what they do to invest in their future. One thing fathers and husbands can do is to invest their time to plan for the future including how they will allot land to their loved ones.
5. Emphasise:
- **A family thrives when everyone in the family can realize their rights to land and property!**

Activity 5.C: Social Norms Survey #1 Results and Survey #2 (15 minutes)

Sharing and Discussing Results of Survey #1 (10 minutes)

1. Review the results of the two statement sets (one about attitude and one about behaviour) from Session #4. Use the guidance on **Facilitator Resource 4.2: Summarising the Social Norms Statement Results** to: 1) report on the results and 2) lead a large group discussion.

Administer Survey #2 (5 minutes)

1. Follow the guidance for administering the second social norms survey under *Activity 4.C: Social Norms Survey #1* in Session #4. Be sure to select different attitude and different behaviour statements sets for this session.

Activity 5.D: What Men Can Do to Plan for Equitable Land Rights (45 minutes)

Brainstorm List of Things Men Can Do (5 minutes)

1. Ask the following question:
 - Over the last four sessions we have talked a lot about the benefits to men and their families when there are equitable land rights between the men and women in the family. **What did you hear as some of the concrete things men can do to achieve equitable land rights?** (Take several responses and record ideas on **Flipchart 5.1: What Men Can Do.**)
 - Be sure to add the following actions if not mentioned by the group:
 - Make joint decisions with their wives about: 1) how to use/manage land, 2) how to register land, and 3) how to sell/buy land.
 - Write a will.
 - Bequeath land to *both* sons and daughters equally
 - Include wives in discussions/decisions about how to use and manage land.
 - Seek support from outside resources when needed (i.e., appropriate land management/legal organisations in their local communities).
 - Invite women to participate in public/community/customary land administration and management institutions.
 - Own/manage land jointly with their wives.
 - Support women in owning/managing their own land.

Review of Joint Decision-Making Strategies (5 minutes)

1. After brainstorming this list, say something like the following:

- This is a very good list. In Session #3, we talked about joint decision making and seven strategies for making joint decisions. (Review the strategies on **Flipchart 3.5: Seven Key Strategies.**) Making joint decisions with your wives about how to use family land is definitely one concrete thing husbands can do to work towards equitable land rights and a better future for their families.

Handout 3.2: How Healthy Couples Make Joint Decisions – Seven Key Strategies

1. **Respect Each Other.** Couples who are effective at making joint decisions love and respect each other. They see each other as equals and do not try to dominate each other or have power over each other. They are willing to listen to each other and they value each other's opinions. Healthy couples never use violence. One partner is never "afraid" of the other partner.



2. **Discuss Decisions Under the Right Conditions.** Decision-making doesn't work well when either person is tired, hungry, short of time, angry or preoccupied with other activities. Before you start a discussion, make sure each of you is in the right frame of mind, you have the time to talk and there are no distractions (e.g., children asking for your attention, television or radio playing, etc.). Discuss one decision at a time.
3. **Set a Goal.** Be specific about what you want to achieve. Rather than saying "I would like us to talk about how we can have more money," say something more along the lines of "I would like us to talk about how we can save 100 [CURRENCY] every month so we will have enough money for school fees next year." It is important that both partners are clear and specific about the decision they are trying to make and why they are making the decision.

When making a decision about a particular issue, stick to *that* issue – don't try to make multiple decisions at once. Trying to make multiple decisions at the same time will increase confusion and distract you from the original issue. This leads to frustration, more stress, and frequently no decision!

4. **Identify Your Options and Discuss Them With Your Partner.** Avoid being attached to a particular outcome at the start. Think of the discussion with your spouse as an opportunity to discover what is best for the both of you and the family. Before the two of you do anything else, think about all the possible decisions you two could make regarding the issue. Keep an open mind to all the possibilities. If you need to, collect information about your options. Talk to people who can educate you about your options.

Discussing each option by itself can lead to one or the other person advocating for that option without comparing it to other options. So discuss all the options together as a pair.

As you discuss all your options, listen to your spouse's opinions, but more importantly to their *needs*. Try to understand their point of view and help them get clear on needs that underlie their opinions about the best course of action – they might not recognise these needs! Discuss the feelings, ideas, concerns, and information you have. Avoid criticism or attempts to dominate each other. Be aware of the messages you send with your body language.

As you discuss your options, think about these questions:

- Which options are compatible with the values and goals of you and your partner?
- Which options seem to be most advantageous to the family?
- Are there options that are absolutely off the table? Which ones? Explain why.
- Which options appeal to you the most? Explain why.

Remember that you love your spouse and that you are a team. Remember that love and unity are important qualities of a successful marriage.

If things get heated, take a break. Violence of any kind is never acceptable.

5. **Make a Decision and Take Action.** After you have made a decision, identify the steps that you have to take to act on the decision. Ask yourselves:

- What do we have to now to realize our decision?
- Who is going to do what?
- By what time?
- Do we need to get help from anyone? If so, from whom?

6. **Pay Attention to the Results of Your Decision.** Review the outcomes of your decisions to see if they are meeting the needs of you two and your family. If not, get together with your spouse and talk about changes you might make to the decision that might get you better results.

7. **Honour Your Spouse and Your Marriage.** After making a big decision together, celebrate the fact that you have accomplished an important task and that you have done it *together*. The “celebration” can be as simple as acknowledging it out loud or a hug and saying “thank you.” It is important for couples to appreciate each other!

A man who is wise of just is one who cares for his family's

Making a Will (20 minutes)

2. Say something like the following:

- Today, we are going to talk in more detail about how to make a will and how to use the land-management and legal services/resources in [NAME OF YOUR COMMUNITY/REGION).
- Let's start with the basics of making a will.

3. Ask the following questions:

- **Is there anyone in the group who already has a will?** (Ask for a show of hands.)
- **Would anyone like to share the process (not the content) they took to write their will?** (Take a few responses.)
- We talked a little bit about this in the other sessions, but let's review some of the benefits of having a will. **What are those benefits?** (Write these benefits on *Flipchart 5.2: Benefits to Having a Will.*)

Examples of possible responses:

- It makes sure your land and property are left to the people you want them to go to.
 - It gives you and your family peace of mind/security.
 - No one can take property that is not theirs.
 - It avoids family conflict.
 - It ensures that the needs of your family are cared for even after death.
 - It informs family of property and land.
- **Why are some people hesitant about a will? Do you think their concerns are justified? Why or why not?**

Examples of possible responses:

- They fear that the wishes they describe in their will be leaked and cause family conflict.
- They believe that making a will means you are going to die soon.
- They don't know how to make a will.
- They cannot read or write.
- They believe that a formal written will is not necessary

Facilitator Note

It is always helpful to give actual example of how a particular behaviour change can benefit the participants in SYFF. At this point, you might want to share an example of how making a will benefited men like them. Finding an actual example may take a little investigating in the community.

Another important example would be telling a success story about a man who accepted the idea of leaving land to his daughter(s).

4. Say something like the following:
 - (Direct participants to **Handout 5.1: Making a Will** in their workbooks.) This handout has some basic information about how to make a will. I am going to go through each of the points on the handout. Please feel free to ask questions as I go along.
5. Review the key points on **Handout 5.1A: Making a Will**.
6. Direct participants to **Handout 5.1B: Last Will and Testament Template** in their workbooks.
7. Share samples of your country's forms related to: **Letters of Administration and Grants of Probate**, and **Procedures for Obtaining Letters of Administration or Grants of Probate** if you think appropriate with your group, or distribute them at the end of the session for men to take-home with them to review.
8. Say something like the following:
 - This handout gives us an example of what a written will might look like. (Review the sections of the template and sample language.)
9. Ask the group if they have any questions. (Answer questions as needed.)

Handout 5.1A: Making a Will

What Is a Will?

A will is a legal declaration by a person of their wishes with regard to their property *after* their death. A will (written or oral) can be revoked or altered by the person making the will) at any time that s/he is competent. The legal word for the person making the will is “testator.”



There are two types of wills:

1. An **oral will** must be made in the presence of competent witnesses. The number of witnesses depends by country. In some cases, if a witness dies before the person making the will, it will not be accepted. In some countries, an oral will must be made shortly before the person making the will dies. The exception to the time limit applies to terminally ill individuals and persons in the armed forces.
2. A **written will** should
 - Be in writing (typed or written in pen),
 - Include the name and address of the person making the will,
 - Include the name and contact information of the person who will carry out the testator’s wishes upon his/her death (the legal term for this person is “executor” if a man or “executrix” if a woman),
 - Include detailed descriptions of the person’s property, location, and who will inherit it. (the legal term for a person who inherits from a will is “beneficiary”),
 - Be signed and dated by the person making the will in front of witnesses who know how to read and write. If the person making the will is illiterate, they can use their right-hand thumb print. Again, the number of witnesses needed can vary by country. In many cases the witness cannot be people who will gain from will. The witnesses must also sign the will.

About the Revocation, Destruction, or Alteration of Written Wills

- A will can be amended by the person making the will, as long as the alterations are witnessed and dully signed.
- A will is deemed to be destroyed if it is torn or the content cannot be understood.
- If several written wills exist, then the most recently dated one will be considered the valid will.
- In a situation where a person has both written and oral wills, the written will takes priority.

Who Can Make a Will?

Those making a will must be of legal age, of sound mind, and not be under any type of duress, force or threat. Legal age varies by country. Both men and women can make wills.

Who Are the Beneficiaries of a Will?

- Surviving spouse(s) recognized by formal or customary laws
- Children of the deceased
- Other legal heirs

Where Should a Will Be Kept?

Keep your original will in a safe place where your executor/executrix will know how to find it. For example, you might want to keep a copy of your will at a lawyer's office, or with a religious leader or best friend.

A man who is wise of iust is one who cares for his familv's

Families and communities thrive when everyone in the familv and the community can realize their rights to land

Handout 5.1B: Last Will and Testament Template

Note: This is an example of a how a Last Will and Testament can be written. It is in the most basic and simplest form of will. Consult with your local legal services to make sure the format and information included in your will is consistent with your country's laws.

LAST WILL AND TESTAMENT

OF

_____ (NAME OF PERSON MAKING THE WILL)

A. Declaration

I, _____ (*your full name*), residing in _____ (*village, region, country*), and of ID number _____ (*your ID number*) being of sound mind and memory, and not acting under any duress or undue influence of any person or circumstance, do hereby make, publish, and declare this to be my Last Will and Testament.

B. Revoke Prior Wills and Codicils

I hereby revoke any and all Wills and Codicils previously made.

C. Appointment of Person Who Will Carry Out Your Wishes (Executor/Executrix)

I appoint my wife, _____ (*full name*), as Executrix¹⁴ under this, my Last Will and Testament. If my wife shall predecease me, or fail or cease to serve for any reason, I nominate, my son, _____ (*full name*), as Successor Executor. If my son shall predecease me, or fail or cease to serve for any reason, I nominate my daughter _____ (*full name*), as Successor Executrix.

D. Powers of the Executor/Executrix

I grant to the Executrix the following powers with respect to all the property forming my estate:

¹⁴ An "Executrix" (for women) and "Executor" (for men) are the legal terms use to describe the person who is assigned to carry out the terms of the will.

1. Distribute the assets of the estate.
2. Sell the assets of the estate at public or private sale for cash or credit terms.
3. Invest any surplus money of the estate in real or personal property as they think fit.

E. Family Members

My family consists of:

- My first wife, _____, *(full name)* born _____ *(birth date)*
- My second wife, _____, *(full name)* born _____ *(birth date)*
- My son, _____ *(full name)*, born _____ *(birth date)*
- My daughter _____ *(full name)*, born _____ *(birth date)*
- Etc.

I hereby declare my love and affection for my family.

F. Bequests¹⁵

I bequeath the following described sums of money and items of personal or real property as follows:

1. My first wife, _____ *(full name)*, living at
 _____ *(full address)*, _____
(description of bequest, e.g., money in bank account – provide amount of money, name of bank and location, and account number).

2. My second wife, _____ *(full name)*, living at
 _____ *(full address)*, _____
(description of bequest, e.g., my apartment – provide full address of apartment and location).

¹⁵ A “bequest” is a legal term for what a person what’s to leave to someone named in their will.

3. My son, _____ (*full name*), living at _____
(*full address*), _____ (*description of bequest, e.g., my 10 acre plot (provide full description of land and location), and my car (provide details about car)*).

4. My daughter, _____ (*full name*), living at _____
(*full address*), _____
(*description of bequest, e.g., 10 my acre plot (provide full description of land and location), and my animals (provide description, number, and location)*)

[Include additional bequests, as needed]

In WITNESS WHEREOF, I sign and declare this instrument as my Last Will and Testament, on this _____ (*month*), _____ (*date*) _____ (*year*) at _____ (*location*).

(*SIGNATURE*)
FULL NAME, TESTATOR¹⁶ (*print*)
ID NUMBER (*print*)

(*SIGNATURE*)
FULL NAME, WITNESS #1 (*print*)
ID NUMBER (*print*)

(*SIGNATURE*)
FULL NAME, WITNESS #2 (*print*)
ID NUMBER (*print*)

¹⁶ “Testator” is the legal term for the person who is making the will.

Using Land-Management Services (15 minutes)

1. Say something like the following:

- Let's switch now to learning about how we can use the land-management and legal services and resources in [NAME OF COMMUNITY/REGION].



2. Ask the following questions:

- **Who has experience in using the land-management or legal services in [NAME OF COMMUNITY/REGION]?** (Ask for a show of hands.)
- **Would you tell us which service you used, and why you used it?** (Take a few responses.)

3. Review **Handout 5.2: List of Land-Management Services/Resources** and **Handout 5.3: How to Use Land-Management Services/Resources** with participants. Be sure to share information on the handout that was not mentioned by the participants.

4. Ask the following questions:

- **Do the women in our community have a voice in the land-management organisations/services we just discussed? If not, why do you think that is?**
- **What are some things the men and leaders in our community can do to give women a greater voice in these organisations?** (Record on **Flipchart 5.4: Encouraging Women's Voices.**)

Examples of possible responses:

- Invite women to meetings.
- Ask women for their opinions during meetings.
- Include women in discussions and decision making.
- Share information about land-management organisations/services with women – what they are, how to use them.
- Encourage women to learn more about her land rights.
- Encourage women to learn more about managing land.

10. Ask the group if they have any questions. (Answer questions as needed.)

11. Share samples of your country's **Land Agreement and Land Title** forms here if you think appropriate or distribute them at the end of the session for men to take-home with them to review.
12. Say something like the following:
 - We have learnt a lot over the last few sessions. I guess we can call ourselves experts! Now that we have become experts at equitable land rights, we are going to use our expertise to advise other men like our friends Joseph and Simon!

Activity 5.E: Land Rights Radio (40 minutes)

Instructions and Small-Group Work (20 minutes)

1. Say something like the following:
 - We just learnt about several actions a father/husband/brother can take to assure equitable land rights for his wives, sons and daughters, and sisters. Now, we are going to think more about how a man might choose to use one of these actions by acting out a skit. The skit will be about men who call into a radio station for advice on land.
 - First, let's divide into three small groups. (Divide the large group into small groups of four people.)

Facilitator Note

The small groups should not be larger than about five people. If you have a group that is greater than 15 members, you will want to assign one worksheet/skit twice.

- (Direct participants to **Worksheets 5.1, 5.2** and **5.3** in their workbooks.) There are three worksheets.
 - One is about a man name Thomas who wants to *make a joint decision* with his wife about how to use their land.
 - Another is about Charles who wants to *co-register his land* with his wife.
 - And another is about James who wants to *write a will*.
 - Each group is assigned a different worksheet/skit.
2. Review the directions for completing this activity on the top of **Worksheet 5.1**, using Thomas as the example.

3. After 15 minutes, I will ask for each small group to present its skit to the rest of the group. I have some props here that you can use as a radio station microphone (for the talk show hosts) and a telephone (for the caller).
4. Ask the group if they have any questions about the assignment. (Answer questions as needed.)
5. Invite the men to begin their assignment. Circulate around the room and provide assistance if needed. Provide regular time checks.

Worksheet 5.1: Radio Program – Thomas (Joint Decision Making)

Directions

- Read Thomas' situation below.
- During a well-known radio program called "Land Rights Radio," Thomas calls in for advice on **how to make a joint decision with his wife about how to use their land.**
- Take 15 minutes to create a skit where Thomas and the two radio personalities who host the radio program – Forrest and Eartha – dialogue about his situation. In this skit, Forrest and Eartha give advice to Thomas using some of the seven strategies for making joint decisions (see the flipchart in front of the room).
- The skit should be no more than 2-3 minutes long. Feel free to use any kind of props you think would be helpful.
- Forrest and Eartha are very supportive of equitable land rights and have no tolerance of oppression of women.

Thomas' Situation – Joint Decision Making

Thomas is 27 years old and is married to Regina who is 25. They have two children (a boy and a girl). Thomas has learnt that men should make decisions for the family and women are expected to go along with what their husband's decisions. However, Regina feels and thinks differently.



Thomas loves his wife and respects her. He is a wise and just man. He thinks Regina is very smart. He wants to make a joint decision with Regina about how to use a plot of land he inherited from his father. He thinks she would have some good ideas – her father was very good at cultivating his land and made profits.

He is worried that his brothers will make fun of him or even scold him for getting his wife involved in "men's matters."

Don't let the gender box stop you from being the best man you can be for yourself and your family!

Worksheet 5.2: Radio Program – Charles (Co-registering Land)

Directions

- Read Charles' situation below.
- During a well-known radio program called "Land Rights Radio," Charles calls in for advice on how to co-register land with his wife.
- Take 15 minutes to create a skit where Charles and the two radio personalities who host the radio program – Forrest and Eartha - dialogue about his situation. In this skit, Forrest and Eartha give advice to Charles about how to use the land management services in his area to co-register his land. Use **Handout 5.2: List of Land-Management Services/Resources** and **Handout 5.3: How to Use Land Management Services/Resources**, as appropriate.
- The skit should be no more than 2-3 minutes long. Feel free to use any kind of props you think would be helpful.
- Forrest and Eartha are very supportive of equitable land rights and have no tolerance of oppression of women.

Charles' Situation – Co-registering Land

Charles is 33 and is married to Lorraine who is also 33. They have three children. Charles has heard that men should never co-register their land because women could leave their husband and take the land away from them.

Charles loves his wife and cares about her future and the future of his children. He is a wise and just man. He knows it is his responsibility to provide for them and his children. He wants to co-register land with Lorraine but worries about what his clan elders will say. He has no other men to talk to about how to co-register land as no one in his village has done so in the past.



Don't let the gender box stop you from being the best man you can be for yourself and your family!

Worksheet 5.3: Radio Program – James (Writing a Will)

Directions

- Read James' situation below.
- During a well-known radio program called "Land Rights Radio," James calls in for advice on **how to write a will**.
- Take 15 minutes to create a skit where James and the two radio personalities who host the radio program – Forrest and Eartha – dialogue about his situation. In this skit, Forrest and Eartha give advice to James about how to write a will (based on what we learnt today from ***Handout 5.1A: Writing a Will*** and ***Handout 5.1B: Last Will and Testament Template***).
- The skit should be no more than 2-3 minutes long. Feel free to use any kind of props you think would be helpful.
- Forrest and Eartha are very supportive of equitable land rights and have no tolerance of oppression of women.

James' Situation – Writing a Will

James is 54 years old and his wife, Frances, is 48 years old. He has two other wives, Nia (40 years old) and Grace (34 years old). Together, they have six children (three boys and three girls). James and his wives are in good health, however James was recently saddened to learn that his brother died suddenly of a heart attack at 52 years old. His father died too young – at 40 – in a bus accident. He knows he should think about the future of his family.



James is a wise and just man. He wants to write a will to make sure his wives and children are provided for should something happen to him. He thinks he should involve his wives but is not sure. His father did not have a will and the land his father had went only to James and his brothers (not his sisters). He doesn't want to leave his daughters out of his legacy.

Don't let the gender box stop you from being the best man you can be for yourself and your family!

Presentations of Skits (10 minutes)

1. After 15 minutes, ask for everyone's attention.
2. Ask one of the groups to present their skit about Thomas. Repeat the process for Charles and James.

Facilitator Note

Depending on the size of your group, you may need to assign more than one small group the same worksheet. However, for the sake of time, only one small group can present for each of the skits.

3. Lead a round of applause after each skit.

Large-Group Discussion (10 minutes)

1. Thank the groups for their presentations.
2. Lead a large-group discussion with the questions listed below.
 - **When you were watching these skits, how did you feel listening to the men's (Thomas, Charles, James) situations? How did you feel about the man in the skit? How did you feel about his wife?**
 - **What did you think of the advice that the two radio show hosts (Forrest and Eartha) offered them?**
 - **Is there anything else you would have told the callers?**
 - **Is there any advice that you heard during the skits that you will apply to yourself**

Activity 5.F: Take-Home Activity and Closure (10 minutes)

Reflections on Today's Session (4 minutes)

1. Say something like the following:
 - Our session is coming to an end. Let's hear from a few of you about your thoughts on today.
2. Pick ONE of the questions below and ask a few participants to share their thoughts.

Facilitator Note

The purpose of this last question is to bring summary and closure to the session. It is not meant to be a long discussion.

- **What is one thing that you learnt during today's session?**
- **What is one thing that surprised you during today's session?**
- **What is one thing from today's session that you would like to try at home?**
- **What would you say to your partner (or children, family member, friend) about what you learnt in today's session?**
- **What is one thing you might want to do differently as a result of what you learnt during today's session?**

Reinforce Key Messages (1 minute)

1. Reinforce the key messages of this session by saying:
 - Remember the quote that we started our session with:

Do not belittle what you did not cultivate.

- **Don't let the gender box stop you from being the best man you can be for yourself and your family!** Make decisions with your wife about land. Take action to learn about making a will. Use the land-management organisations and services available to you and your wife!
- **A family thrives when everyone in the family can realize their rights to land and property!**

Take-Home Practice Activity (3 minutes)

1. Say something like the following:
 - Today, we talked about a lot of community resources that are there to help men and women with land rights. During your travels this week, try to locate one of these resources. Notice where it is located. Does it seem welcoming to men and women? Do you see people using the resource? Who are they? What else do you notice about the resource?
 - If you are inclined, visit the organisation or person and inquire about the services they provide.
2. Ask the men if they see any obstacles to completing the take-home activity over the next week. If so, problem-solve around overcoming any obstacles.
3. For those of you who are comfortable sharing, there will be an opportunity for a few people to share their experiences with this assignment at the beginning of the next session.

Closure (2 minutes)

1. Say something like the following:
 - Thank you for all of your excellent work today!
 - I look forward to seeing all of you next week!
 - Next week is our final session! We are going to talk about how to talk about equitable land rights in our communities. We will also have a closing ceremony.
2. Remind participants that you will remain after the session if they have questions.
3. Administer and collect Feedback Forms (optional).
4. Collect ***Securing Your Family's Future's Participant Workbooks***.
5. Share reminders and announcements as appropriate.
6. Adjourn.

Handout 5.2: List of Land-Management Services/Resources - KENYA

Name of Organisation/Resource	Services Provided	Location
LAND MANAGEMENT INSTITUTIONS		
1. Land Registry	<ul style="list-style-type: none"> ✓ Issues certificates of titles, title deeds, and keeps a register of all land. ✓ Maintains a database of all information related to land; the database can be used to do a search, registration of caution on a title, etc. ✓ The land registrar is in charge of the registry and drafts the documentation relating to transfer, ownership, and any other relevant transactions. 	County Level
2. National Land Commission	<ul style="list-style-type: none"> ✓ Manages public land on behalf of the national and county governments. ✓ Recommends a national land policy to the national government. ✓ Advises the national government on a comprehensive programme for the registration of title in land throughout Kenya. ✓ Conducts research related to land and the use of natural resources, and make recommendations to appropriate authorities. ✓ Initiates investigations, on its own initiative or on a complaint, into present or historical land injustices, and recommend appropriate redress. ✓ Encourages the application of traditional dispute-resolution mechanisms in land conflicts. ✓ Assesses taxes on land and premiums on immovable property in any area designated by law. 	National Level

Name of Organisation/Resource	Services Provided	Location
	<ul style="list-style-type: none"> ✓ Monitors and has oversight responsibilities over land use planning throughout the country. 	
3. County Land Coordinator Office	<ul style="list-style-type: none"> ✓ Conducts all the functions of the commission at the county level. ✓ Resolves disputes related to land at the county level. ✓ Ensures there are existing structures that ensure protection of land. 	County Level
4. County Land Boards	<ul style="list-style-type: none"> ✓ Holds and allocates land in the county which is not owned by any person or authority. ✓ Facilitates the registration and transfer of rights, claims and interests in land (surveying and valuing the land and issuing certificates related to it). ✓ Conducts surveys, plans, maps, drawings, and estimates to be made by or through its officers or agents. ✓ Compiles and maintains a list of rates of compensation payable in respect of crops, buildings of a non-permanent nature, and any other thing that may be prescribed. 	County Level
LAND JUSTICE INSTITUTIONS		
1. Environment and Land Court (ELC)	<ul style="list-style-type: none"> ✓ Presides over all matters relating to land. 	County Level
2. Family Division Courts	<ul style="list-style-type: none"> ✓ Presides over issues relating to family (e.g., property division, land, succession). 	County Level

Name of Organisation/Resource	Services Provided	Location
3. Traditional Justice Systems (Elders)	<ul style="list-style-type: none"> ✓ Facilitates communication between the parties in conflict with a view to helping them reach a voluntary resolution to their dispute that is timely, fair and cost-effective. ✓ Mediators manage the meeting and are in charge of the proceedings; he/she should not impose solutions or decisions and has no power to force a settlement. A solution should only be reached by agreement between the parties. 	Sub-county
4. Local administration (Chiefs and Sub chiefs)	<ul style="list-style-type: none"> ✓ Resolves disputes relating to land and property. ✓ Provides the basic beneficiary letter which assists in the succession process. ✓ Creates awareness at the community level on issues relating to property rights. 	
5. Non-Governmental Organisations such as: <ul style="list-style-type: none"> • Groots Kenya • Federation of Women Lawyers • Kenya Land Alliance • Kenya National Commission on Human Rights 	<ul style="list-style-type: none"> ✓ Give legal advice and follow up on cases in court. ✓ Create awareness on land and property rights issues. ✓ Advocate for the review of laws and policies that are discriminatory to women's property rights. 	

Human rights include land

Handout 5.3: How to Use Land Management Services/Resources in KENYA

1. What kinds of land are there?

- **Private land:** Land owned by individuals
- **Public Land:** Land which no individual or community ownership can be established by any legal process.
- **Community Land:** Land lawfully registered in the name of group representatives under the provisions of any law.

2. Who makes land laws in Kenya?

- The Legislature.

3. How do I register and co-register land with my wife?

- All transactions relating to land are centralised at the Land Registry.
- Copies of the relevant documents relating to the relevant land transfer (via sale or succession or gift) to support the process.
- Produce copies of transfer documents, national Identity card, copy of the title, and a fee of 500 shillings.
- Produce a copy of the marriage certificate and letter to registrar indicating co-ownership of land and copy of your ID to confirm your identity.
- The title deed will be crossed off and a new title issued to reflect the co ownership.

4. How do I transfer land from one person to another?

- Go to e-citizen online or Land Registry and obtain a copy of a transfer form.
- Fill in the details of the transfer annexing the relevant documentation (e.g., passport photos of the transferor and transferee, copies of national identity cards, copies of the land title in question, copy of the sale agreement, and bequest or any document that permits the transfer).
- The documents should be duly commissioned and witnessed by an advocate.
- File the documents at the Land Registry together with a letter to the registrar indicating the transfer.
- Do a search on the land to confirm the transfer and obtain the title.
- When it comes to agricultural property, consent of the land control boards at the county level is necessary.

5. How do I settle a land dispute?

In case of a land dispute, there are several alternative land justice institutions that can help you.

- Start off at the traditional institutions for mediation, or contact existing persons in the community that can support you to resolve conflict amicably through other alternative dispute-resolution methods like mediation and negotiation.
- If this fails to resolve the dispute, you will have to go to the courts and specifically the Environment and Land Court, file your documents, obtain the summons and attend court to present your case.
- There are certain disputes relating to land considered community land or land belonging to the county that can be resolved by the national land commission through the lodging of a complaint with the county coordinator.
- In certain instances, relating to clarity on matters ownership, a search at the land registry and a letter to the lands registrar can suffice in clearing uncertainty.

6. Where can I go to get help with making a will – especially with regard to land inheritance?

- Court Registry
- Private Lawyer
- Civil society organisations working on land issues
- Office of the Public Trustee, especially for child headed households

7. Where can I go to get help in using and managing land?

From the existing land management institutions in your area

- Area Chiefs
- County Land Coordinator
- Land Registry; Land Registrar's Office
- National Land Commission
- Environment and Land court, Family Court Division
- Civil Society Organisations

Human rights include land

Handout 5.2: List of Land-Management Services/Resources – TANZANIA

Name of Organisation/Resource	Services Provided	Location
Commissioner of Lands	<ul style="list-style-type: none"> • Advises the government on all matters connected with the administration of all land in the country 	Dar es Salaam
Ministry of Lands	<ul style="list-style-type: none"> • Oversees all land management, provides land ownership certificates 	Dar es Salaam
National Land Use Planning Commission	<ul style="list-style-type: none"> • Harmonises and coordinates all land use related policies and legislation 	Dar es Salaam
Village and District Land Registry	<ul style="list-style-type: none"> • Registers ownership of land • Registers Land Use Plans 	All Villages and Districts
The Village Council	<ul style="list-style-type: none"> • Manages village land as a trustee on behalf of community members 	All Villages
Village Land Council	<ul style="list-style-type: none"> • Conducts dispute settlement related to village level through mediation 	All Villages
Village Adjudication Committee (established by the Village Council)	<ul style="list-style-type: none"> • Determines the boundaries of and interest in village land • Conducts dispute settlement in accordance with customary law of village land • Advises on customary law related to village land 	All Villages
Ward Land Tribunal	<ul style="list-style-type: none"> • Conducts dispute settlement related to land at the ward level 	All Wards
The District Land and Housing Tribunal	<ul style="list-style-type: none"> • Conducts dispute settlement related to land within a district 	All Districts

Name of Organisation/Resource	Services Provided	Location
The Land Division of the High Court and the Court of Appeal	<ul style="list-style-type: none"> • Determines all matters of disputes, actions and proceedings concerning all kinds of land in the country 	All Districts and Regions
Non- Governmental Organisations and Community Based Organisations	<ul style="list-style-type: none"> • Advises on land and inheritance related issues as wells productive use of land 	Villages, Districts and Regions

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Handout 5.3: How to Use Land-Management Services/Resources in TANZANIA

1. What kinds of land are there?

- General land
- Village land
- Reserved/Protected Land

2. Who makes land laws in Tanzania?

- A proposed land bill/law is developed by the Ministry of Land (under the guidance of the Attorney General's Office) and submitted to parliament for discussion and adoption.
- Important to note that the President holds, in trust, all land in the country for and on behalf of all citizens

3. How do I register and co-register land with my wife?

- For individual land registration, the process starts from the village level where boundaries and approval for sale of a plot of land is done in writing by the village council. This document then registered at the Village and District Land Registries. Thereafter, all documentation related to the land is taken to the Regional Land Office for approval. Finally, the documents are taken to the Commissioner of Land office for approval and issuance of a title deed.

4. How do I transfer land from one person to another?

- To transfer land the following forms must be completed: 1) Form No. 29 Notification, 2) Form No. 30 for Approval, and 3) Form No. 35 Disposition.
- A Transfer Deed or Sale Contract must be prepared, and a fee as per value of the land paid.

5. How do I settle a land dispute?

A land dispute can be resolved at different levels and with different authorized structures as follows:

- Village Level – Village Land Council and Village Adjudication Committee

- Ward Level – Ward Land Tribunal is responsible for resolving land disputes.
- District Level – The District Land and Housing Tribunal is responsible to resolve conflicts at the district level.
- National Level – High court land division tackles all land matters. Any person can appeal from one level to another if he/she is not satisfied with the decision of the subordinate court to court of appeal of Tanzania.

6. Where can I go to get help with making a will – especially with regard to land inheritance?

- Any commissioner for oath can prepare a will. Commissioners for oath in Tanzania are: advocate, judges, magistrates and state attorneys.
- Department of Gender and Family Affairs at District Council and Regional Commissioner's offices
- Non-Governmental Organisations and Community Based Organisations.

7. Where can I go to get help in using and managing land?

- Advice on land management is provided under the Office of Commissioner for Land in the District Level, Regional Level, and National Level and also can be done by authorized land officers around the country.
- Non-Governmental Organisations/ Community Based Organisations

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Handout 5.2: List of Land-Management Services/Resources - UGANDA

Name of Organisation/Resource	Services Provided	Location
LAND MANAGEMENT INSTITUTIONS		
1. Land Registry	<ul style="list-style-type: none"> ✓ Issues certificates of titles ✓ Conducts general conveyance (<i>legal process of transferring property from one owner to another</i>) ✓ Keeps custody of the national land register ✓ Coordinates, inspects, monitors and provides back-up technical support relating to land registration and land acquisition processes to local governments 	Regional Level
2. Uganda Land Commission	<ul style="list-style-type: none"> ✓ Holds and manages land in Uganda which is vested in and acquired by the government in accordance with the constitution ✓ Resettles people who have been made landless due to government action and natural disaster ✓ Procures certificates of title over land vested in and acquired by government ✓ Manages the Land Fund, which lends money to tenants by occupancy to pay for and register their land ✓ Assists lawful and “bonafide” occupants get titles 	National Level - Kampala
3. District Land Boards	<ul style="list-style-type: none"> ✓ Hold and allocate land in the district which is not owned by any person or authority ✓ Facilitate the registration and transfer of rights, claims and interests in land (<i>surveying and valuing the land and issuing certificates related to it</i>) ✓ Take over the role and exercise the powers of the lessor in the case of a lease granted by a former controlling authority (e.g., ULC) ✓ Request surveys, plans, maps, drawings, and estimates ✓ Compile and maintain a list of compensation rates payable in respect of crops, buildings of a non-permanent nature, and any other thing that may be prescribed 	District Level – Each district has a district land office comprised of the district physical planner, the district land officer, the district valuer, the district surveyor and district registrar of titles. The district land office provides technical services to the board to facilitate the board in the performance of its functions.

Name of Organisation/Resource	Services Provided	Location
4. Area Land Committees	<ul style="list-style-type: none"> ✓ Assist the board in an advisory capacity on matters relating to land, including ascertaining rights in land. ✓ Determine, verify, and mark the boundaries of customary land within the locality when an application for a certificate of Customary Occupancy is made. 	Parish Level – A committee at each parish
5. Land Recorders	<ul style="list-style-type: none"> ✓ Register land, issuing certificates and keeping records relating to certificates of customary ownership and certificates of occupancy (copy of each certificate issued deposited to the District Land Board). 	At Sub-county Level – i.e., Sub-county Chief/ Town Clerk
LAND JUSTICE INSTITUTIONS		
6. Supreme Court (the highest Court in Uganda and the final Court of Appeal)	<ol style="list-style-type: none"> 1. Decides cases on appeal from lower courts (the decisions of the Supreme Court form precedents which all lower courts are required to follow). 2. Gives the final judgment in all cases involving laws of Congress, and the highest law of all, the Constitution. 	National Level
7. Court of Appeal (only has original jurisdiction when sitting as a Constitutional Court, otherwise , it has unlimited civil, criminal and constitutional jurisdiction in such matters)	<ol style="list-style-type: none"> 3. Handles appeals from the High Court of Uganda. 	National Level
8. High Court	<ul style="list-style-type: none"> ✓ The High Court has five Divisions: the Civil Division, the Commercial Division, the Family Division, the Land Division, and the Criminal Division. ✓ It is responsible for the administration of the court and has supervisory powers over Magistrate's courts. 	Regional Level
9. Magistrates Court	<ul style="list-style-type: none"> ✓ Comprised of Chief Magistrates Court, Magistrates Court (Grade 1) and Magistrates Court (Grade 2). ✓ Chief Magistrates exercises general powers of supervision of all magistrates' courts (Grade 1 and 2) within the area of his or her jurisdiction. ✓ In exercising their powers, the Chief Magistrate may call for and examine the records of any proceedings before the lower magistrates' courts. ✓ They have appellate jurisdiction from Grade 1 courts that is to say they entertain appeals from the Grade 1 courts. 	District Level

Name of Organisation/Resource	Services Provided	Location
	<ul style="list-style-type: none"> ✓ This court tries all cases except those (for criminal cases) whose maximum penalty is death. ✓ A Chief Magistrate has jurisdiction where the value of the subject matter in dispute does not exceed fifty million shillings. ✓ It has unlimited jurisdiction in disputes related to conversion, damage to property or trespass. 	
10. Local Council Courts	<ul style="list-style-type: none"> ✓ First court of instance in land related disputes. 	Sub-county Level - Local Council 111 Parish Level – Local Council 11
11. Traditional Authorities/ Mediators	<ul style="list-style-type: none"> ✓ Facilitate communication between the parties in conflict with a view to helping them reach a voluntary resolution to their dispute that is timely, fair, and cost-effective. ✓ Mediator manages the meeting and is in charge of the proceedings. He/she should not impose solutions or decisions and has no power to force a settlement. A solution should only be reached by agreement between the parties. 	Village Level
12. Legal aid Civil Society Organisations (CSOs) in your area (for example; UCOBAC, FIDA, Action aid, etc.)	<ul style="list-style-type: none"> ✓ Provide information, legal aid, alternative dispute resolution (mediation, etc.), 	District and National Level

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Handout 5.3: How to Use Land Management Services/Resources in UGANDA

1. What kinds of land are there?

There is **private** land, **community** land and **public** land. The laws about how each type of land can be used and managed land differ. You can find out more about these laws at:

- The Ministry of Lands, Housing and Urban Development in Kampala
- District Land Offices in the respective districts
- Existing civil society organisations working on land issues in your area.
 - These institutions will have hard copies of the Constitution of Republic of Uganda (1995) and 1998 Land Act (as amended) and the National Land policy.
 - These documents/laws are available online if you have access to the internet.
 - In the case of community land/customary land, the rules and procedures of land access, ownership, control and management are largely undocumented. They are determined by the norms, customs, and traditions of a particular society.

2. Who makes land laws in Uganda?

- The Constitution of the Republic of Uganda (1995) is supreme law.
- Other land laws are made by our Legislators – Members of Parliament.

3. How do I register and co-register land with my wife?

Title Deed from Freehold and Leasehold Land Registration Process

- The interested person applies to the Area land Committee – ALC (at Parish Level) and fills in an application form provided by the ALC. The ALC then visits the site to determine, verify, and mark the boundaries of the land. The applicant is required to buy the application forms at 5000/= and to facilitate the ALC to travel to the site at approximately 50,000/= (more or less) depending on area, distance etc.

- The ALC then submits a report to the District Land Board. The District Land Board on receiving the report from the ALC, convenes a meeting to discuss the applications and makes a recommendation to the District Land Office instructing the district surveyor or a your own private surveyor registered at the district land office to survey and demarcate the land. The surveyor then works with the district cartographer to draw a deed plan that is then submitted to the District Registrar of Titles who will then issue a title.

Certificate of Customary Ownership/Certificate of Occupancy from Customary Land or Mailo Land

- Apply to the Area Land Committee at Parish level. Complete the application form and ALC will verify and mark boundaries to the land at a fee of approximately 10,000 UGX.
- The ALC will submit a report to the Sub-county Chief/Recorder at sub-county level to record your application and issue you a Certificate of Occupancy or Certificate of Customary Ownership.

NOTE: The spouse should sign as a co-owner and not as a witness to the process. Ensure that both your full names are registered on the section of owner/owners of land.

4. How do I transfer land from one person to another?

- In the case of transfer of registered land from one person to another, you will acquire land transfer forms from the District Land office. You will both fill in and sign the transfer forms (free of charge) and a mutation form (free of charge) which shows that all persons with interests on that piece of land consent to the transfer of the land. You also attach the Land Title and submit to the District land office. The Land Transfer fee depends on the size of the land – For example a 100ft x 50ft plot would cost approximately 650,000 UGX.
- You can also transfer land through a written will clearly stating which land would be allocated to whom.

5. How do I settle a land dispute?

In case of a land dispute, there are several alternative land justice institutions that you should go to.

- Start at the traditional institutions for mediation or contact existing persons in the community that can support you in resolving conflict amicably using alternative dispute resolution methods like mediation and negotiation.

- If this fails to resolve the dispute, you will have to go to the Local Council Courts (11 and 111) at the Parish and sub-county level, respectively.
- If the above fails to resolve your case, move to the Magistrates Court at district level.
- If the case is not resolved at these levels, you can appeal in the higher courts i.e., High court (Regional level), then Court of appeal (National level)

6. Where can I go to get help with making a will – especially with regard to land inheritance?

- Community Development office
- Private lawyer
- Civil Society organisations in your area working on land issues
- Religious and opinion leaders
- Trained community paralegals

7. Where can I go to get help in using and managing land?

- **Village level** – *Traditional leaders, mediators*
- **Parish level** – *Area Land Committee, Local Council Court 11*
- **Sub-county level** – *Area Land Committee, Sub-county Chief/Recorder, Local Council Court 111, Community Development officers,*
- **District Level** – *District Land Office, Magistrates Court, High Court*
- **Regional and National Level** – *Land Registry, High Court, Court of Appeal, Supreme Court, Ministry of Lands*
- **Legal aid institutions or land rights civil society organisations operating at all levels.**

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-Recording- Quiet Please!



Session #6: Being a Force for Change

Session at-a-Glance

Activity	Time
Activity 6.A: Welcome and Review of Take-Home Activity	10 minutes
Activity 6.B: Quote of the Day	5 minutes
Activity 6.C: Social Norms Survey #2 Results	10 minutes
Activity 6.D: How to Be an Active Bystander	30 minutes
Activity 6.E: Responding to Inequitable Land Rights Attitudes	35 minutes
Activity 6.F: Candle Ceremony and Closure	20 minutes

Total Time

2 hours

Learning Objectives

At the completion of this session, participants will be able to

1. Describe tips that can be used to challenge gender inequality, especially with regard to land rights;
2. Challenge gender inequality and inequitable land rights in their community in ways that are productive and safe;
3. Identify key learning's from the SYFF course and make personal commitments for the future.

Materials

- ❑ Supplies
 - ✓ Attendance sheet
 - ✓ Flipchart stand
 - ✓ Flipchart paper
 - ✓ Marker pens, various colours
 - ✓ Tape
 - ✓ Pens/pencils
 - ✓ Watch or cell phone that tells the time
 - ✓ Small table
 - ✓ One large candle
 - ✓ Smaller candles for each participant
 - ✓ Matches
 - ✓ Certificate of Completion (one for each participant)
 - ✓ Incentives, such as t-shirts, caps, etc. (optional)
 - ✓ Supplies for celebration (optional)
 - ✓ Feedback Forms (optional)
- ✓ Flipcharts
 - ✓ ***Flipchart 1.2: Three Actions***
 - ✓ ***Flipchart 1.3: Group Agreements for Learning Together***
 - ✓ ***Flipchart 6.1: Today's Proverb***
- ✓ Handouts/Worksheets (in ***Securing Your Family's Future's Participant Workbook***)
 - ✓ ***Handout 6.1: Tips for Responding to Gender Inequality***
 - ✓ ***Worksheet 6.1: Joseph and His Friends Talk***

Preparation

- ❑ Review the session plan and be sure you are comfortable with the session's content, teaching methods, flow and timing.
- ❑ As best you can, prepare the meeting space so men can meet in a semi-circle.
- ❑ As the men are entering the space where you will hold this session, greet them warmly and then ask them to sign an attendance sheet.
- ❑ Post ***Flipchart 1.2: Three Actions*** and ***Flipchart 1.3: Group Agreements for Learning Together***, which were created in Session #1.
- ❑ Prepare and post ***Flipchart 6.1: Today's Proverb***.
- ❑ Review the story on ***Worksheet 6.1: Josephs and His Friends Talk*** and be sure you are comfortable reading the story aloud.

- ❑ Prepare to share your personal answers to the two questions in *Activity 6.C: Candle Ceremony and Closure*, as well as a heartfelt thank you to your group.
- ❑ (Optional) Make copies of Feedback Forms for each participant. (See forms at the end of Session #1.)

Procedure

Activity 6.A: Welcome and Review of Take-Home Activity (10 minutes)

1. Welcome the men back to the course!
2. Distribute ***Securing Your Family's Future's Participant Workbooks***.
3. Briefly explain the topic of today's session by saying something like:
 - Today is our final session! We are going to end our course by talking about how we can challenge people in our community who resist equitable land rights. We will also have a closing ceremony.
4. Display ***Flipchart 1.2: Three Actions***, created in Session #1. Review the flipchart and explain that today's session will focus on all three actions. Read these actions aloud to the group.
5. Ask the following questions:
 - Let's take a few minutes to talk about the take-home activity from last week.
 - **Who had a chance to visit or find out more about one of the land-management or legal services in your community? (Ask for a show of hands).**
 - **Would someone like to share their experience?**

Facilitator Note

Plan to hear from only a few volunteers. Recognise that each man's situation is different and some may not have been able to do the take-home activity.

6. Thank the men for the discussion.

Activity 6.B: Quote of the Day (15 minutes)

1. Say something like the following:

- As we did in our last sessions, we are going to start off with an inspirational proverb.
- Today, I am going to read another proverb from Uganda. (Read the proverb aloud on **Flipchart 6.1: Today's Proverb.**)



Old men sit in the shade because they planted a tree many years before.

- Go ahead and turn to the person next to you and discuss what you think the quote means. I will let you know when time is up.
2. Give participants a minute or two to discuss the quote and then call for their attention back to the front of the room.
3. Ask the following question:

- **Who would like to share some of their thoughts on what the quote (or proverb) means to them?** (Take a few responses.)

Examples of possible responses:

- We have to plan today for our future.
 - Investing today means pay off in the future.
 - Good things come to those who wait.
 - It is important to prepare for our future.
4. After a few responses, ask the group to keep the quote in mind as they participate in today's session. Be sure to emphasize that **being wise, just, and responsible, requires us to plan and think about the needs of everyone in our family. Sometimes, this also means breaking out of gender boxes to achieve greater success.** The investments we make now will pay off in our future and the future of our family.

Activity 6.C: Social Norms Survey #2 Results (10 minutes)

Sharing and Discussing Results of Survey #1 (10 minutes)

1. Review the results of the two question sets (one about attitude and one about behaviour) from Session #5. Use the guidance on **Facilitator Resource 4.2: Summarising the Social Norms Statements Results** to: 1) report on the results and 2) lead a large-group discussion.

Activity 6.D: How to Be an Active Bystander (30 minutes)

What Is an Active Bystander? (10 minutes)

1. Say something like the following:
 - We have learned a lot about land rights over the last five sessions. We hope that you will take what you learnt here and share it with other men in your community including your wives, sons, daughters, other relatives, and friends. Today, we are going to talk about how we can be active bystanders when we hear others say things that are disrespectful of women and against equitable land rights.

2. Ask participants the following questions:

- **What does it mean to be a “bystander?”** (If the group does not know the word “bystander,” you can use the “witness.”) Take a few responses.

Offer the following definition if needed:

- A bystander is someone who is present at an event (e.g., a car accident), but is not necessarily participating. A bystander is like an observer or a witness. We have all been bystanders at one time or another.

- **What does it mean to be an “active bystander?”** Take a few responses.

Offer the following definition if needed:

- An *active bystander* is someone who takes steps to challenge an injustice and/or provide support to a person who has experienced injustice (e.g., going over to the car accident and seeing if you could help anyone that was injured).

- **Why do you think it is important to have active bystanders in a community, especially with regard to gender equality?**

Examples of possible responses:

- To send a message about equitable land rights, resist gender inequality be a good role model for children, to support women, etc.

- **What are some strategies that you think you can use if you were in an active bystander situation? For example, what would you do if you heard a man say that sharing land with women is “wrong?” Or a man saying men who share land are henpecked?**

Examples of possible responses:

- Ask the man why he believes the way he does, share the benefits of equitable land rights, educate him about the law, etc.

Review Active-Bystander Tips – Small Group Work (20 minutes)

1. Say something like the following:

- We are going to talk more about things an active bystander can do when witnessing someone treat women in an inequitable way. First, I would like to divide us into four small groups.

2. Divide the group into four small groups.

3. Direct participants to **Handout 6.1: Tips for Responding to Gender Inequality** in their workbooks.

4. Say something like the following:

- On **Handout 6.1** you will find six tips that one can use to be an active bystander and respond to gender inequality, especially with regard to land rights. They are not necessarily presented in any particular order. (Read aloud only the bold headings for each tip.)
- In your small group, elect a volunteer(s) to read each the descriptions under each of the tips. Then discuss which tips you think you could personally use and put a mark next to it. Also discuss which tips might be challenging and why. Take about 15 minutes to do this.
- If there are any additional tips you would like to add to the lists, please feel free to do so.

5. Ask the groups if they have any question about their assignment. Answer questions.
6. Invite the groups to start their work. Circulate around the room and provide help if needed. Provide regular time checks.

Debrief (5 minutes)

1. After about 15 minutes, call the small group's attention to the front of the room.
2. Ask the group:
 - **What do you think of these tips?**
 - **Do you think they are realistic? Has anyone ever used one of these tips before?**
 - **Did any group have additional tips to add to the list?**
 - **Which tips did you mark?**
 - **Are there any tips that you think would be challenging to use? Which ones? Why?**
(Try to problem solve around these challenges.)

Handout 6.1: Tips for Responding to Gender Inequality

1. Ask the person to explain their opinion.

Sometimes people want to go along with what they believe others believe even though they have never thought critically about the belief. If they really understood what they were saying they may not agree with it as strongly as they do. Remember our proverb: “Blind belief is dangerous.” Ask the person something like this:

- Why do you believe that?
- What proof do you have about that?
- Have you actually seen that happen?

Don't let the gender box stop you from being the best man you can be for yourself and your family!

2. Acknowledge the person's fear and concern.

A man who is wise of just is one who cares for his family's

It's important when challenging someone on their beliefs that they are not put on the defensive. No one likes to feel like they are being told that they are “wrong.” Acknowledge the other person's feelings or concerns so they see that you understand them.

Remember the quote: “Fear is one of the greatest enemies of success. Say something like this:

- I hear that you are worried.
- I know this idea is new to you and you still don't know how you feel about it.
- I know that you worry about giving up rights to your land.

3. Educate the person, if needed.

Sometimes people form their opinions without having all the information they need or use misinformation. When appropriate, educate the person with facts about the law or about services available. See *Handout 1.1: Human Rights, Formal Laws, and Customary Laws Related to Land*, *Handout 5.2: List of Land-Management Services / Resources* and *Handout 5.3: How to Use Land Management Services/Resources* for more information. For example, you could say something like:



Human rights include land rights!

- The law in our country says that women are entitled to own land.
- The [NAME OF ORGANISATION] is available to help couples with co-registering land.
- When couples jointly own or use land, their families are more likely to have better economic and health outcomes (see *Facilitator Resource 2.2: Benefits of Women's Land Rights*).

4. Evoke the person's empathy.

Empathy is the ability to understand the feelings of another. Appeal to the person's sense of fairness. For example, you could say something like:

- How would you feel if you were given no inheritance?
- How do you think it feels to be a woman without having a feeling of security?
- Imagine your daughter's husband leaves her. What is she going to do without resources?

5. Share your positive experience (and the positive experiences of other men you know).

When other people hear your positive experiences with certain actions (for example writing a will or co-registering land with your wife), they are more likely to be convinced that the actions have value. Be willing to share your experiences and the benefits that have come from those actions for you and your family.



6. When necessary, show your disapproval of treating women unfairly – especially using violence against women.

No one should tolerate disrespect for women or girls. And violence (physical, sexual, emotional or financial) of any kind should never be tolerated. If someone talks about women in a disrespectful way, say that you are uncomfortable with it and don't approve of it. For example, you might say:

- I have a mother, a wife, and a daughter. I don't like to talk about women like that.
- We have to respect people if we want to be respected. I don't like to call anyone names.
- I don't believe we should ever hit anyone. A strong man shows his strength by loving his family, not hitting them.

Families and communities thrive when everyone in the family and the community can realize their rights to land and property!

Activity 6.E: Responding to Inequitable Land Rights Attitudes (35 minutes)

Joseph and His Friends Talk – Instruction and Small-Group Work (20 minutes)

1. Say something like the following:
 - We are going to have an opportunity now to apply these tips.
 - I am going to read you another story about our friend Joseph. This time Joseph is faced with resistance about equitable land rights from other men in his community. After I read the story, we are going to try to put ourselves in Joseph's place and make suggestions about how Joseph could respond to this resistance.
 - (Direct participants to the story in their workbooks.) Feel free to read along with me.
2. Read the story on **Worksheet 6.1: Joseph and His Friends Talk**.
3. After reading the story, say something like the following:
 - I would like you to stay in your small groups. I am going to assign two of the statements on the handout to each small group. Together, you will review the tips we just learned about being an active bystander and come up with some language that Joseph could use to respond to his friend making the statement. You do not have to use all the tips. Use the tips that make the most sense for the statement assigned to you. You will have 10 minutes.
 - Afterwards, I will ask for volunteers to share their responses to each of the statements with all of us.

Facilitator Note

If you have an uneven group of people, you can have one group make up a statement that Joseph's friends might say and practice responding to that statement.

4. Ask the groups if they have any question about their assignment. Answer questions.
5. Invite the groups to start their work. Circulate around the room and provide help if needed. Provide regular time checks.

Worksheet 6.1: Joseph and His Friends Talk

Joseph, his friend Simon, and a few other men are in town one Sunday. The men are talking about their recent harvests and how they are going to sell some of the surplus. Joseph shares with them that he recently took the SYFF course and that he learnt a lot about how beneficial it can be to share land with his wife and his daughters.



Some of the men start laughing and the others just stare at him as if they couldn't believe what they just heard. As they started to discuss the course, Joseph heard several of his friends say things that were disrespectful of women and went against equitable land rights. He knew that some of them felt threatened by the idea of sharing their land and needed more education.

Below are some of the statements Joseph heard from his friends. What do you recommend Joseph say in response to these statements? Use your handouts to help develop your answer.

- 1. If you share land with your wife, you are just letting her control you.**

- 2. I can't go against the traditions of my clan. Our tradition is to leave land only to our sons.**

- 3. My daughters will marry and their husbands will take care of them.**

- 4. Writing a will means you are going to die. It's bad luck.**

- 5. If I co-register my land with my wife, she will leave me and take it with her.**

- 6. My wife doesn't know anything about land. Why should I give any to her?**

- 7. A woman's job is in the home. I will take care of the land.**

- 8. When my wife gives me hard time about land, I show her who's the boss of the family. Sometimes she needs to be put in her place.**

Large-Group Debrief (15 minutes)

1. After about 10 minutes, call the small group's attention to the front of the room.
2. Read each of the statements out loud and ask for the group assigned to that statement to share what they think Joseph could say in response to it. Ask them to tell you which tip(s) they are using.
3. After responses to all eight statements are shared, lead a large group discussion with the questions below.
 - **Do you think these kinds of statements are realistic? In other words, could you imagine men you know say these kinds of things?**
 - **How realistic would it be to respond to these kinds of statements using the active bystander tips we learned today?**
 - **How did it feel responding to these statements?**
 - **Why is it important that we be active bystanders? What benefits does it provide us? Our family? Our community?**
4. Say something like the following:
 - Over the course of the last six sessions we have learned a lot. Before we move to our closing ceremony, I want to emphasise these key messages.
 - **Human rights include land rights!** Both men and women are entitled to basic human rights including the right to buy, inherit, sell, own and manage land. The two are not separable. [NAME OF COUNTRY] protects these rights for men and women.
 - **Families and communities thrive when everyone in the family and the community can realize their rights to land and property!** We know that women and families fair better when women have some control over land. The times when only men owned or management land are changing.
 - **Don't let the gender box stop you from being the best man you can be for yourself and your family!** Release yourself from gender beliefs that are not based in truth. There are many ways a man can express his manhood. Choose the ways that will allow you to be the best man, husband, father and brother you can be.
 - **A man who is wise of just is one who cares for his family's future.** Start planning today for your family's successes in the future. Everyone in your family deserves to feel secure – wives, daughters, and sisters included.

- And remember the three actions that we have talked about throughout the course. Refer to **Flipchart 1.2: Three Actions** and read the three actions aloud.

5. Thank the men for their participation.

Activity 6.F: Closing Candle Ceremony (20 minutes)

Closing Candle Ceremony (20 minutes)

1. Say something like the following:
 - Our session is coming to a close as is the SYFF course. For our last activity, I would like to give everyone a chance to share what the SYFF course has meant to them.
2. Ask all the participants to form a circle (with their chairs or standing up). In the middle of the circle place a large candle on a small table.
3. Give each participant a smaller candle.
4. Say something like:
 - There is a candle here in the middle of our circle. Ask one of the participants to light the candle with a match).
 - This candle represents the collective fire in all of us. Our fire is our strength, our wisdom, our energy, and our spirit. This fire is what keeps us alive, healthy and happy. This is the fire that will give us the courage to be wise and just men.
 - We are going to go around the circle and I would like each of us to share two things.
 - **What is one of the most important things you learnt during the last few weeks?**
 - **What is one promise you will make to yourself based on what you learnt?**
 - The first person who speaks will first light their candle from the candle in the middle. The second person will light his candle from the candle of the previous person sharing and so on.
 - I will volunteer to go first. (Model the answering of the two questions above.)

5. After everyone has had a chance to light their candles and answer both questions, ask the questions below. (Everyone does not have to answer this question. Take a few responses.)
 - We learned a lot about two men during our time together... Joseph and Simon.
What advice do you have for Joseph and/or Simon?
6. We are all here as support to each other. When someone's flame is low, we can lend our flame to that person.
 - Before blowing out your candles, silently make a wish for yourself and for the group as a whole.
7. After the men have blown out their candles express a heartfelt thank you for their participation.
8. Present each participant with a signed Certificate of Completion.
9. If you have opted to give participants an incentive for their participation, you can do so now.
10. Remind participants that they can keep their workbooks.
11. Remind participants how they can reach you in the future should they have questions.
12. Administer and collect Feedback Forms (optional).

Facilitator Note

At this point, facilitators have the option of having a celebration. If there is funding available, a reception with food, drinks, and music is an option. You may also want to invite the men's family to the celebration.

If your budget allows, you might consider a "parting gift" or an incentive (something like a t-shirt, cap, something for their wives, etc.) with one of the key messages of the course.

If these options are not possible, then adjourn here.

Session Acknowledgements

Portions of this session were adapted from:

Rolleri, L., Verani, F., Lees, S., Nyalali, K. & Kiswaga, L. (2015). *Wanawake na maisha: A gender transformative intimate partner violence prevention curriculum for women in Mwanza, Tanzania*. London: London School of Hygiene & Tropical Medicine; New York: EngenderHealth; Mwanza, Tanzania: Mwanza Intervention Trials Unit at the National Institute for Medical Research.

Rolleri, L., Verani, F., Tewolde, S., Toliver, M., Sharma, V., Leight, J. & Deyessa, N. (2014). *Unite for a better life: A gender transformative intimate partner violence and HIV prevention curriculum for women*. Boston: Abdul Latif Jameel Poverty Action Lab (JPAL) at the Massachusetts Institute of Technology; New York: EngenderHealth.

Certificate of Completion

[Participant Name]

*Has successfully completed the
Securing Your Family's Future Course*

Day, Month, Year

Signature

Signature

*Name of Facilitator
Title Facilitator*

Other

Appendices

- A. Women's Land Rights Theory of Change Logic Model
- B. SYFF Curriculum Theory of Change Logic Model
- C. Materials Needed to Implement *Securing Your Family's Future*
- D. Dividing a Big Group into Smaller Groups
- E. Icebreakers
- F. Energisers

Appendix A: Women's Land Rights Theory-of-Change Logic Model

Intervention Activities	Determinants of Behaviours (INTERMEDIATE OUTCOMES)	Behaviours Directly Related to Goals (BEHAVIOURAL OUTCOMES)	Goal (IMPACT)
<p>Social Norms Assessment</p> <ol style="list-style-type: none"> Social Norms Survey and Focus Groups that form the foundation to develop intervention activities <p>Message Development</p> <ol style="list-style-type: none"> WLT Message Development and Promotion Guide <p>Social Norm Change Activities</p> <ol style="list-style-type: none"> IEC Materials Learning Events (i.e., workshops, community dialogues, radio programming, debates, dramas, trainings, etc.) Advocacy Kit <p>Capacity Building</p> <ol style="list-style-type: none"> Training for lead organisations on how to implement activities and train stakeholders (e.g., paralegals) Training for stakeholders (e.g., paralegals) by lead organisations 	<p>CLUSTER #1: Beliefs, Attitudes and Norms about Gender Equality including WLT</p> <p>Knowledge</p> <ol style="list-style-type: none"> Knowledge about sex, gender and gender norms Knowledge about where gender norms come from Awareness of gender norms that affect women's wellbeing, especially their ability to secure land tenure. For example: 1) women are property therefore they cannot own property (-), 2) men should make all family decisions (e.g., buying land, how to use land, who works outside the home, how to use money, etc.) (-), 3) women should obey her husband's decisions (-), 4) women do not know how to manage land (-), 5) land shows a man's self-worth, dominance, power (-), 6) women should not inherit land (-), 7) property should be in the man's name only (-), 8) women and men are partners (+), 9) etc. Knowledge of the costs of abiding to inequitable, rigid gender norms, especially those related to women's land tenure (to men, women, families, communities) Knowledge of benefits of equitable gender norms especially those related to women's land tenure (to men, women, families, communities) Awareness of how inequitable gender norms can be replaced with equitable gender norms. 	<p>Women's Behaviours</p> <ol style="list-style-type: none"> Women acquire (purchase, gift, inheritance) and register land in their name. Women make decisions about land use Women manage land <p>Men's Behaviours</p> <ol style="list-style-type: none"> Fathers allocate land to daughters (regardless of marital status) as they do for sons. Husbands include wives as joint owners and/or managers of land. Husbands and fathers bequeath wives and daughters land in their wills (inheritance). Husbands consult women in making decisions about land. <p>Land Management Structures' (LMS) Behaviours</p> <ol style="list-style-type: none"> In pastoral communities where land is communal, LMS ensure gender equality in LMS membership LMS include women's priorities (e.g., agriculture, grazing, etc.) in land use plan. LMS include women in positions of leadership 	<p>Increase women's access to, use of, ownership of, control of, and decision-making about, land in target sites in Kenya, Tanzania and Uganda.</p>

Intervention Activities	Determinants of Behaviours (INTERMEDIATE OUTCOMES)	Behaviours Directly Related to Goals (BEHAVIOURAL OUTCOMES)	Goal (IMPACT)
	<p>Beliefs/Attitudes/Norms</p> <ul style="list-style-type: none"> 7. Positive attitude and social norms about abiding to equitable gender norms 8. Positive attitude and social norms about communicating about equitable gender norms and challenging inequitable gender norms <p>Skill and Self-efficacy</p> <ul style="list-style-type: none"> 9. Skill and self-efficacy to communicate about equitable gender norms 10. Skill and self-efficacy to challenge/resist inequitable gender norms <p style="text-align: center;">CLUSTER #2: Beliefs, Attitudes, Norms and Self-Efficacy to Navigate Formal and Customary Laws and Systems Related to Securing Land Tenure</p> <p>Knowledge</p> <ul style="list-style-type: none"> 1. Knowledge of human rights as they relate to women’s land rights 2. Knowledge of formal laws as they relate to women’s land rights 3. Knowledge of customary laws as they relate to women’s land rights 4. Knowledge of repercussions of not following formal laws 5. Knowledge about consistencies and inconsistencies between formal and customary laws and how both sets of laws can be harmonized 		

Intervention Activities	Determinants of Behaviours (INTERMEDIATE OUTCOMES)	Behaviours Directly Related to Goals (BEHAVIOURAL OUTCOMES)	Goal (IMPACT)
	<p>6. Knowledge about structures that can intervene on women's land rights (e.g., land management structures, courts, other government or non-profit organisations)</p> <p>7. Knowledge of the existing mechanisms that can help negotiate for the inclusion of women's land rights (NGOs, the local government, civil societies)</p> <p>Beliefs/Attitudes/Norms</p> <p>8. Positive attitude and social norms about using community services</p> <p>9. Positive attitude and social norms about registering land</p> <p>10. Belief that using community services will lead to women's land tenure</p> <p>11. Belief that women are entitled to land tenure</p> <p>12. Positive attitude about creating a will</p> <p>13. Belief that creating a will lead to women's land tenure</p> <p>14. Belief that negotiating land rights with community leaders is possible and can lead to a win/win outcome</p> <p>Skill and Self-Efficacy</p> <p>15. Skill and self-efficacy to ask for support from community services</p> <p>16. Skill and self-efficacy to register land (individually or jointly)</p>		

Intervention Activities	Determinants of Behaviours (INTERMEDIATE OUTCOMES)	Behaviours Directly Related to Goals (BEHAVIOURAL OUTCOMES)	Goal (IMPACT)
	<p style="text-align: center;">CLUSTER #3: Beliefs, Attitudes, Norms and Self-Efficacy for Women’s Meaningful Inclusion/Participation in Land Management Structures</p> <p>Knowledge</p> <ol style="list-style-type: none"> 1. Knowledge about the existence of land management structures (LMS) 2. Knowledge about ways to meaningfully participate in LMS (when appropriate) <p>Beliefs/Attitudes/Norms</p> <ol style="list-style-type: none"> 3. Positive attitude and social norms about women participating in LMS 4. Belief that participating in LMS will lead to positive outcomes related to women’s land tenure <p>Skill and Self-efficacy</p> <ol style="list-style-type: none"> 5. Skill and self-efficacy to express needs, benefits related to women’s land tenure 6. Skill and self-efficacy to support other women in securing land tenure <p>Other</p> <ol style="list-style-type: none"> 7. Positive reinforcement for women’s participation in LMS 		

Appendix B: SYFF Theory-of-Change Logic Model (August 2017 – still in draft form)

For more information about the SYFF Theory of Change Logic Model, see the *How the Course Curriculum Was Developed* section in the Introduction of this manual.

SYFF Curriculum Activities Linked to Changing Prioritized Determinants	Prioritized Determinants of Men's Behaviours (INTERMEDIATE OUTCOMES)	Men's Behaviours Directly Related to Goal (BEHAVIOURAL OUTCOMES)	Goal (IMPACT)
Knowledge/Awareness about:			
<ul style="list-style-type: none"> • Activity 2.C: What Is Gender? • Activity 2.D: Joseph's Childhood • Activity 2.E: Gender Boxes • Activity 2.F: Take-home Activity and Closure • Activity 3.A: Welcome and Review of Take-home Activity • Activity 3.C: Introduction to Joint Decision Making • Activity 6.D: How to Be an Active Bystander • Activity 6.E: Responding to Inequitable Land Rights Attitudes 	<ol style="list-style-type: none"> 1. Rigid, inequitable gender norms, where they come from, and how they can affect women's men's and family wellbeing, including inequitable land rights. 	<ol style="list-style-type: none"> 1. Fathers allocate land to daughters (regardless of marital status) as they do for sons. 2. Husbands include wives as joint owners and/or managers of land. 	<p>Increase women's access to, use of, ownership of, control of, and decision-making about, land in target sites in Kenya, Tanzania and Uganda.</p>
<ul style="list-style-type: none"> • Activity 2.C: What Is Gender? • Activity 2.D: Joseph's Childhood • Activity 2.E: Gender Boxes • Activity 2.F: Take-home Activity and Closure • Activity 3.A: Welcome and Review of Take-home Activity • Activity 3.C: Introduction to Joint Decision Making • Activity 4.B: Today's Quote/Proverb • Activity 4.D: Simon's Worries • Activity 4.F: Take-home Activity and Closure • Activity 6.D: How to Be an Active Bystander • Activity 6.E: Responding to Inequitable Land Rights Attitudes 	<ol style="list-style-type: none"> 2. Knowledge of the costs of abiding to inequitable, rigid gender norms, especially those related to women's land rights (to men, women, families, communities) 	<ol style="list-style-type: none"> 3. Husbands and fathers bequeath wives and daughters land in their wills (inheritance). 4. Husbands seek women's consent before selling family land or making other major decisions about land. 	

SYFF Curriculum Activities Linked to Changing Prioritized Determinants	Prioritized Determinants of Men's Behaviours (INTERMEDIATE OUTCOMES)	Men's Behaviours Directly Related to Goal (BEHAVIOURAL OUTCOMES)	Goal (IMPACT)
<ul style="list-style-type: none"> • Activity 1.G: Joseph and Sarah • Activity 2.C: What Is Gender? • Activity 2.D: Joseph's Childhood • Activity 2.E: Gender Boxes • Activity 2.F: Take-home Activity and Closure • Activity 3.A: Welcome and Review of Take-home Activity • Activity 3.C: Introduction to Joint Decision Making • Activity 3.E: Applying Joint Decision Strategies • Activity 4.D: Simon's Worries • Activity 6.D: How to Be an Active Bystander • Activity 6.E: Responding to Inequitable Land Rights Attitudes 	3. Knowledge of benefits of equitable gender norms especially those related to women's land rights (to men, women, families, communities)		
<ul style="list-style-type: none"> • Activity 2.E: Gender Boxes • Activity 2.F: Take-home Activity and Closure • Activity 3.A: Welcome and Review of Take-home Activity • Activity 3.C: Introduction to Joint Decision Making • Activity 3.E: Applying Joint Decision Strategies • Activity 3.E: Applying Joint Decision Strategies • Activity 4.D: Simon's Worries • Activity 6.D: How to Be an Active Bystander • Activity 6.E: Responding to Inequitable Land Rights Attitudes 	4. Awareness of how inequitable gender norms can be replaced with equitable gender norms.		
<ul style="list-style-type: none"> • Activity 1.F: What Do You Know about Land Rights? • Activity 5.D: What Men Can Do to Plan for Equitable Land Rights • Activity 5.E: Land Rights Radio • Activity 6.D: How to Be an Active Bystander • Activity 6.E: Responding to Inequitable Land Rights Attitudes 	5. Knowledge of human rights, formal laws and customary laws as they relate to women's land rights		

SYFF Curriculum Activities Linked to Changing Prioritized Determinants	Prioritized Determinants of Men's Behaviours (INTERMEDIATE OUTCOMES)	Men's Behaviours Directly Related to Goal (BEHAVIOURAL OUTCOMES)	Goal (IMPACT)
<ul style="list-style-type: none"> Activity 3.B: Today's Quote/Proverb Activity 3.C: Introduction to Joint Decision Making Activity 3.D: Strategies for Making Joint Decisions Activity 3.E: Applying Joint Decision Strategies Activity 5.D: What Men Can Do to Plan for Equitable Land Rights Activity 5.E: Land Rights Radio 	6. Making joint decisions with partner		
<ul style="list-style-type: none"> Activity 5.D: What Men Can Do to Plan for Equitable Land Rights Activity 5.E: Land Rights Radio Activity 5.F: Take-home Activity and Closure Activity 6.A: Welcome and Review of Take-home Activity 	7. Knowledge about services and resources that can support women's land rights (e.g., land management structures, courts, other government or non-profit organisations)		
<ul style="list-style-type: none"> Activity 5.D: What Men Can Do to Plan for Equitable Land Rights Activity 5.E: Land Rights Radio Activity 5.F: Take-home Activity and Closure Activity 6.A: Welcome and Review of Take-home Activity 	8. Knowledge about ways to support women in meaningful participation in land management structures		
<ul style="list-style-type: none"> Activity 4.E: Envisioning Our Successful Family Activity 4.F: Take-home Activity and Closure Activity 5.A: Welcome and Review of Take-home Activity Activity 5.D: What Men Can Do to Plan for Equitable Land Rights 	9. Knowledge about steps to take to reach future goals		
<ul style="list-style-type: none"> Activity 5.D: What Men Can Do to Plan for Equitable Land Rights Activity 5.E: Land Rights Radio 	12. Knowledge about how to make a Will		

SYFF Curriculum Activities Linked to Changing Prioritized Determinants	Prioritized Determinants of Men's Behaviours (INTERMEDIATE OUTCOMES)	Men's Behaviours Directly Related to Goal (BEHAVIOURAL OUTCOMES)	Goal (IMPACT)
<ul style="list-style-type: none"> Activity 1.F: What Do You Know about Land Rights? 	10. Knowledge of repercussions of not following formal laws		
<ul style="list-style-type: none"> Activity 1.F: What Do You Know about Land Rights? 	11. Knowledge about consistencies and inconsistencies between formal and customary laws		
Positive Beliefs, Attitudes and Peer Norms about:			
<ul style="list-style-type: none"> Activity 1.D: Today's Quote/Proverb Activity 1.G: Joseph and Sarah Activity 1.H: Take-home Activity and Closure Activity 4.C: Social Norms Survey #1 Activity 4.D: Simon's Worries Activity 4.E: Envisioning Our Successful Family Activity 4.F: Take-home Activity and Closure Activity 5.A: Welcome and Review of Take-home Activity Activity 5.B: Today's Quote/Proverb Activity 5.C: Social Norms Survey #1 Results and Survey #2 Activity 5.D: What Men Can Do to Plan for Equitable Land Rights Activity 5.E: Land Rights Radio Activity 5.F: Take-home Activity and Closure Activity 6.A: Welcome and Review of Take-home Activity Activity 6.B: Today's Quote/Proverb Activity 6.C: Social Norms Survey #2 Results 	1. Planning for the security of one's family		
<ul style="list-style-type: none"> Activity 1.E: Values Voting Activity 2.E: Gender Boxes Activity 2.F: Take-home Activity and Closure Activity 3.A: Welcome and Review of Take-home Activity Activity 3.E: Applying Joint Decision Strategies 	2. Abiding to equitable gender norms		

SYFF Curriculum Activities Linked to Changing Prioritized Determinants	Prioritized Determinants of Men's Behaviours (INTERMEDIATE OUTCOMES)	Men's Behaviours Directly Related to Goal (BEHAVIOURAL OUTCOMES)	Goal (IMPACT)
<ul style="list-style-type: none"> • Activity 3.F: Take-home Activity and Closure • Activity 4.A: Welcome and Review of Take-home Activity • Activity 4.B: Today's Quote/Proverb • Activity 4.C: Social Norms Survey #1 • Activity 4.D: Simon's Worries • Activity 4.F: Take-home Activity and Closure • Activity 5.A: Welcome and Review of Take-home Activity • Activity 5.C: Social Norms Survey #1 Results and Survey #2 • Activity 5.D: What Men Can Do to Plan for Equitable Land Rights • Activity 5.E: Land Rights Radio • Activity 6.A: Welcome and Review of Take-home Activity • Activity 6.C: Social Norms Survey #2 Results • Activity 6.D: How to Be an Active Bystander • Activity 6.E: Responding to Inequitable Land Rights Attitudes 			
<ul style="list-style-type: none"> • Activity 1.E: Values Voting • Activity 1.G: Joseph and Sarah • Activity 1.H: Take-home Activity and Closure • Activity 2.B: Today's Quote/Proverb • Activity 2.E: Gender Boxes • Activity 3.E: Applying Joint Decision Strategies • Activity 4.C: Social Norms Survey #1 • Activity 4.D: Simon's Worries • Activity 4.E: Envisioning Our Successful Family • Activity 5.B: Today's Quote/Proverb • Activity 5.C: Social Norms Survey #1 Results and Survey #2 • Activity 5.D: What Men Can Do to Plan for Equitable Land Rights • Activity 5.E: Land Rights Radio • Activity 5.F: Take-home Activity and Closure • Activity 6.A: Welcome and Review of Take-home Activity • Activity 6.C: Social Norms Survey #2 Results 	3. Women's land rights		

SYFF Curriculum Activities Linked to Changing Prioritized Determinants	Prioritized Determinants of Men's Behaviours (INTERMEDIATE OUTCOMES)	Men's Behaviours Directly Related to Goal (BEHAVIOURAL OUTCOMES)	Goal (IMPACT)
<ul style="list-style-type: none"> Activity 6.D: How to Be an Active Bystander Activity 6.E: Responding to Inequitable Land Rights Attitudes 			
<ul style="list-style-type: none"> Activity 2.E: Gender Boxes Activity 2.F: Take-home Activity and Closure Activity 3.A: Welcome and Review of Take-home Activity Activity 6.D: How to Be an Active Bystander Activity 6.E: Responding to Inequitable Land Rights Attitudes 	4. Communicating about equitable gender norms and challenging inequitable gender norms		
<ul style="list-style-type: none"> Activity 2.F: Take-home Activity and Closure Activity 3.C: Introduction to Joint Decision Making Activity 3.E: Applying Joint Decision Strategies Activity 3.F: Take-home Activity and Closure Activity 4.A: Welcome and Review of Take-home Activity Activity 4.D: Simon's Worries Activity 5.D: What Men Can Do to Plan for Equitable Land Rights Activity 5.E: Land Rights Radio Activity 6.D: How to Be an Active Bystander Activity 6.E: Responding to Inequitable Land Rights Attitudes 	5. Women's autonomy and capabilities		
<ul style="list-style-type: none"> Activity 3.C: Introduction to Joint Decision Making Activity 3.D: Strategies for Making Joint Decisions Activity 3.E: Applying Joint Decision Strategies Activity 3.F: Take-home Activity and Closure Activity 4.A: Welcome and Review of Take-home Activity Activity 4.C: Social Norms Survey #1 Activity 4.D: Simon's Worries Activity 5.C: Social Norms Survey #1 Results and Survey #2 Activity 5.D: What Men Can Do to Plan for Equitable Land Rights Activity 5.E: Land Rights Radio Activity 6.C: Social Norms Survey #2 Results 	6. Making joint decisions with spouse		

SYFF Curriculum Activities Linked to Changing Prioritized Determinants	Prioritized Determinants of Men's Behaviours (INTERMEDIATE OUTCOMES)	Men's Behaviours Directly Related to Goal (BEHAVIOURAL OUTCOMES)	Goal (IMPACT)
<ul style="list-style-type: none"> Activity 6.C: Social Norms Survey #2 Results 			
<ul style="list-style-type: none"> Activity 5.D: What Men Can Do to Plan for Equitable Land Rights Activity 5.E: Land Rights Radio 	7. Using community services will support women's land rights		
<ul style="list-style-type: none"> Activity 4.C: Social Norms Survey #1 Activity 4.D: Simon's Worries Activity 5.C: Social Norms Survey #1 Results and Survey #2 Activity 5.D: What Men Can Do to Plan for Equitable Land Rights Activity 5.E: Land Rights Radio Activity 6.C: Social Norms Survey #2 Results 	8. Co-registering land/sharing land		
<ul style="list-style-type: none"> Activity 4.C: Social Norms Survey #1 Activity 4.D: Simon's Worries Activity 5.C: Social Norms Survey #1 Results and Survey #2 Activity 5.D: What Men Can Do to Plan for Equitable Land Rights Activity 5.E: Land Rights Radio Activity 6.C: Social Norms Survey #2 Results Activity 6.D: How to Be an Active Bystander Activity 6.E: Responding to Inequitable Land Rights Attitudes 	9. Women are entitled to own/manage land		
<ul style="list-style-type: none"> Activity 4.C: Social Norms Survey #1 Activity 4.D: Simon's Worries Activity 5.C: Social Norms Survey #1 Results and Survey #2 Activity 5.D: What Men Can Do to Plan for Equitable Land Rights Activity 5.E: Land Rights Radio Activity 6.C: Social Norms Survey #2 Results 	10. Making a will		

SYFF Curriculum Activities Linked to Changing Prioritized Determinants	Prioritized Determinants of Men's Behaviours (INTERMEDIATE OUTCOMES)	Men's Behaviours Directly Related to Goal (BEHAVIOURAL OUTCOMES)	Goal (IMPACT)
Skills, Self-Efficacy and Intentions to:			
<ul style="list-style-type: none"> Activity 6.D: How to Be an Active Bystander Activity 6.E: Responding to Inequitable Land Rights Attitudes 	1. Challenge/resist inequitable gender norms		
<ul style="list-style-type: none"> Activity 5.D: What Men Can Do to Plan for Equitable Land Rights Activity 5.E: Land Rights Radio Activity 5.F: Take-home Activity and Closure Activity 6.A: Welcome and Review of Take-home Activity 	2. Obtain support from community services		
<ul style="list-style-type: none"> Activity 5.D: What Men Can Do to Plan for Equitable Land Rights Activity 5.E: Land Rights Radio 	3. Co-register land / co-manage land		
<ul style="list-style-type: none"> Activity 5.D: What Men Can Do to Plan for Equitable Land Rights Activity 5.E: Land Rights Radio 	4. Support women in securing land rights		
<ul style="list-style-type: none"> Activity 3.C: Introduction to Joint Decision Making Activity 3.D: Strategies for Making Joint Decisions Activity 3.E: Applying Joint Decision Strategies Activity 3.F: Take-home Activity and Closure Activity 4.A: Welcome and Review of Take-home Activity Activity 5.D: What Men Can Do to Plan for Equitable Land Rights Activity 5.E: Land Rights Radio 	5. Making joint decisions with spouse		
<ul style="list-style-type: none"> Activity 4.E: Envisioning Our Successful Family Activity 4.F: Take-home Activity and Closure Activity 5.D: What Men Can Do to Plan for Equitable Land Rights Activity 5.E: Land Rights Radio 	6. Plan for a secure and successful future		

SYFF Curriculum Activities Linked to Changing Prioritized Determinants	Prioritized Determinants of Men's Behaviours (INTERMEDIATE OUTCOMES)	Men's Behaviours Directly Related to Goal (BEHAVIOURAL OUTCOMES)	Goal (IMPACT)
<ul style="list-style-type: none"> Activity 5.D: What Men Can Do to Plan for Equitable Land Rights Activity 5.E: Land Rights Radio 	7. Make a Will		

Appendix C: Materials Needed to Implement SYFF

Supplies

Item	Session #
1. Inexpensive rolling suitcase, backpack or something to similar for facilitators to hold materials	for all 6 sessions
2. SYFF Curriculum (one for each facilitator)	For all 6 sessions
3. Pens/Pencils	for all 6 sessions
4. Flipchart stand	for all 6 sessions
5. Flipchart paper	for all 6 sessions
6. Tape	for all 6 sessions
7. Thick magic markers, various colours	for all 6 sessions
8. Watch or cell phone that counts seconds (to time activities and give time warnings)	for all 6 sessions
9. Nametags	1
10. Agree/Disagree Signs	1
11. Small pieces of paper (1/2 or 1/4 piece of A4 paper will do) – one for each participant	2
12. A4 paper – one piece for each participant	2
13. Green pen and red pen	4, 5
14. Small pieces of paper (about 2" x 2") with red dots and green dots (see Preparation section of Session #4)	4, 5
15. 4 Brown paper bags or any other opaque container	4, 5
16. Calculator	4, 5
17. Sign (A4 paper) that says "Relationship Radio" (include a radio station number as well)	5
18. Sign (A4 paper) that says "Recording – Quiet Please!"	5
19. Prop that can used as a microphone for radio program skit	5

Item	Session #
20. Cell phone that can used as a prop for radio program skit	5
21. Small table	6
22. One large candle	6
23. Smaller candles for each participant	6
24. Matches	6
25. Completed Certificates of Completion (one for each participant)	6
26. Supplies for celebration (optional)	6

Facilitator Resources

1. **Attendance Sheet - optional** (see Session #1)
2. **Facilitator Resource 1.1: Human Rights and Land Rights – A Few Examples**
3. **Facilitator Resource 2.1: Act Like a Man, Act Like a Woman**
4. **Facilitator Resource 2.2: Benefits of Women’s Land Rights**
5. **Facilitator Resource 4.1: Social Norms Survey Statements** (also for Session #5)
6. **Facilitator Resource 4.2: Summarising Social Norms Statements Results** (also for Session #5)
7. **Facilitator Resource: 4.3A: Social Norms Statements Response Tally** (also for Session #5)
8. **Facilitator Resource: 4.3B: Social Norms Questions Response Tally – Example** (also for Session #5)

Flipcharts

1. **Flipchart 1.1: Introductions**
2. **Flipchart 1.2: Three Actions** (for all 6 sessions)
3. **Flipchart 1.3: Group Agreements for Learning Together** (for all 6 sessions)
4. **Flipchart 1.4: Today’s Proverb**
5. **Flipchart 1.5: [YOUR COUNTRY] Land Rights/Laws**
6. **Flipchart 1.6: Local Customary Land Rights/Laws**
7. **Flipchart 2.1: Today’s Proverb**
8. **Flipchart 2.2: Definition of Sex**
9. **Flipchart 2.3: Definition of Gender**
10. **Flipchart 2.4: Act Like a Man**
11. **Flipchart 2.5: Act Like a Woman**
12. **Flipchart 2.6: Gender Equitable Men and Women**

13. **Flipchart 3.1: Today's Quote**
14. **Flipchart 3.2: Husband, Wife, Jointly**
15. **Flipchart 3.3: Advantages of Joint Decision Making**
16. **Flipchart 3.4: Making Decisions Together**
17. **Flipchart 3.5: Seven Key Strategies** (also for Sessions #4, #5)
18. **Flipchart 4.1: Today's Quote**
19. **Flipchart 4.2: Agree or Disagree**
20. **Flipchart 4.3: My Goal Map – An Example**
21. **Flipchart 5.1: Today's Proverb**
22. **Flipchart 5.2: What Men Can Do**
23. **Flipchart 5.3: Benefits to Having a Will**
24. **Flipchart 5.4: Encouraging Women's Voices**
25. **Flipchart 6.1: Today's Proverb**

Handouts/Worksheets

1. **Feedback Forms – optional** (see Session #1, optional for all sessions)
2. **Handout 1.1K: Formal Land Laws in Kenya**
3. **Handout 1.1T: Formal Land Laws in Tanzania**
4. **Handout 1.1U: Formal Land Laws in Uganda** (also for Session #5)
5. **Handout 1.2: Our Local Customary Land Laws** (also for Session #5)
6. **Handout 1.3: Joseph and Sarah**
7. **Handout 2.1: Joseph's Childhood**
8. **Handout 3.1: Simon and Rose's Marriage**
9. **Handout 3.2: How Healthy Couples Make Joint Decisions – Seven Key Strategies**
10. **Worksheet 3.1: Daniel and Mary**
11. **Worksheet 3.2: Samuel and Ester**
12. **Handout 4.1: Simon's Worries**
13. **Worksheet 4.1: My Goal Map**
14. **Handout 5.1A: Making a Will**
15. **Handout 5.1B: Last Will and Testament Template**
16. Example of Letters of Administration and Grant of Probate forms from your country
17. Procedures for Obtaining Letters of Administration or Grants of Probate
18. **Handout 5.2: List of Land-Management Services/Resources**
19. Example of a Land Agreement form from your country
20. Example of a Land Title form from your country
21. **Handout 5.3: How to Use Land-Management Services/Resources**
22. **Worksheet 5.1: Radio Program – Thomas (Joint Decision Making)**
23. **Worksheet 5.2: Radio Program – Charles (Co-registering Land)**
24. **Worksheet 5.3: Radio Program – James (Making a Will)**
25. **Handout 6.1: Tips for Responding to Gender Inequality**
26. **Worksheet 6.1: Joseph and His Friends Talk**

Appendix D: Dividing a Big Group into Smaller Groups



Birthdays

Ask participants to line up in order of their birth date (month and day only). Once they are in a long line, the facilitator can go down line and divide into smaller groups. For a twist, ask participants to line up in birthday order without talking.

In another version, the facilitator asks those born anytime between January 1st and June 30th to form a line on one side of the room. On the other side of the room, ask those born between January 1st and December 31st to form a line. Ask those in both lines to walk toward each other. The person they line up with is their partner.

Candy

Put different kinds of candy in a bag. The different kinds of candy should represent the number of groups you need. Those who select like candies becomes a group. This can also be done with small toys, different coloured paper clips, different kinds of beans, etc.

Cards

Count out matching playing card numbers into groups of 2, 3, 4, etc. Shuffle. Ask participants to draw and locate others with matching card numbers.

Clothes

Ask participants to group based on the kind of shoes they are wearing, the colours they are wearing, type of shirt they are wearing, etc.

Count Off

Simply count off to form a group, or count off and have all the “ones” form a group, all the “twos” form a group, etc.

Favourites

Ask participants to form small groups based on their favourite colour, fast food restaurant, soft drink, song, subject in school, etc.

Puzzle

Find a few pictures from a magazine, or a few postcards or a few graphics that you download from the web. Cut each picture into the number of pieces you want in a group. For example, if you want to form groups of four people, cut each picture into four pieces. Throw all the pieces into a bag. Have participants pick a piece and find the others who complete their picture to form a group.

Siblings

Ask participants to form a group based on the number of siblings they have (only child, one sibling, two siblings, etc.).

Stickers

Place different stickers on the participant handouts (or manuals, desks, chairs, etc.). When you are ready to form groups, ask participants to find their sticker and form small groups with other people who have the same sticker.

Adapted from Levack, A., Rolleri, L. & DeAtley, J. (2013). *Gen.M: A gender transformative teenage pregnancy prevention curriculum*. New York, NY: EngenderHealth.

Appendix E: Icebreakers

Icebreakers are used to encourage learners to interact with each other by talking, solving a problem, playing a game, etc. Icebreakers also help to establish a comfortable learning environment and elevate the energy level of the group. Icebreakers are often conducted at the beginning of a training session.



Photo credit: <http://bit.ly/2CDziEH>

Howdy Howdy

Participants stand in a circle. One person walks around the outside of the circle and taps someone on the shoulder. That person walks the opposite way around the circle, until the two people meet. They greet each other three times by name, in their own language. The two people then race back, continuing in opposite directions around the circle, to take the empty place. The person who loses walks around the outside of the circle again and the game continues until everyone has had a turn.

Juggling Ball Game

Everyone stands in a close circle. (If the group is very large, it may be necessary to split the group into two circles.) The facilitator starts by throwing the ball to someone in the circle, saying their name as they throw it. Continue catching and throwing the ball establishing a pattern for the group. (Each person must remember who they receive the ball from and who they have thrown it to.) Ask the group if they think they can beat the time it took to pass the ball to everyone in the circle – following the same pattern. Ask them to think about what they can do to make the group juggle go more efficiently. Time them and let them know if they improve from one round to the next.

Once everyone has received the ball and a pattern is established, introduce one or two more balls, so that there are always several balls being thrown at the same time, following the set pattern.

This icebreaker can be used to talk about the importance of cooperation, team work, and planning/analysing a situation.

The Sun Shines on...

Participants sit or stand in a tight circle with one person in the middle. The person in the middle shouts out “the sun shines on...” and names a colour or articles of clothing that some in the group possess. For example, “the sun shines on all those wearing blue” or “the sun shines on all those wearing socks” or “the sun shines on all those with brown eyes.” All the participants who have that attribute must change places with one another. The person in the middle tries to take one of their places as they move, so that there is another person left in the middle without a place. The new person in the middle shouts out “the sun shines on...” and names something else that people may have in common (e.g., anyone who like football, has children, has more than 5 siblings, is older than 30, etc.)

Leading and Guiding

Participants split into pairs. One participant puts on a blindfold. Their partner then leads them carefully around the area making sure they don’t trip or bump into anything. After some time, the facilitator asks the pairs to swap roles. At the end, participants discuss how they felt when they had to trust someone else to keep them safe.

Match the Cards

The facilitator chooses a number of Ethiopian proverbs and writes half of each proverb on a piece of paper or card. For example, they write 'Happy' on one piece of paper and 'Birthday' on another. (The number of pieces of paper should match the number of participants in the group.) The folded pieces of paper are put into a hat. Each participant takes a piece of paper from the hat and tries to find the member of the group with the matching half of the phrase. Below find several Ethiopian proverbs you can use or choose some of your own.

1. A brave person has always a way out.
2. We don't fear oldness, but we fear what comes with it.
3. You cannot climb two trees even though you have two legs.
4. You accept a situation, you are ready to accept the consequences.
5. Gossip is useless.
6. If you offend, ask for pardon; if offended, forgive.
7. He who learns, teaches.
8. Advise and counsel him; if he does not listen, adversity will teach him.
9. No one knows what the dawn will bring.
10. A belt fastened while running will come undone while running.

Pass the Parcel

The facilitator has wrapped a small gift with many different layers of paper. On each layer they have written a task or a question. Examples of tasks are 'sing a song' or 'hug the person next to you'. Examples of questions are 'What is your favourite colour?' or 'What is your birthday?' The facilitator starts the music, or claps their hands if there is no music available. The participants pass the parcel around the circle, or throw it to each other. When the facilitator stops the music or the clapping, the person who is holding the parcel tears off one layer of paper and carries out the task or answers the question that is written on the paper. The game continues until all the layers have been unwrapped. The gift goes to the last person to take off the wrapping.

I Like You Because...

Ask participants to sit in a circle and say what they like about the person on their right. Give them time to think about it first!

Knots

Participants (not more than ten) stand in a circle and join hands (but not with the person directly to their right or left). Keeping their hands joined, they move in any way that they want, twisting and turning and creating a 'knot'. They must then unravel this knot, without letting go of one another's hands. Sometimes when the group unravels, one big circle is formed; sometimes two big circles are formed.

This icebreaker can be used to talk about teamwork, cooperation, and planning or analysing a situation.

Yes/No Game

Participants split into two lines, so that each person faces a partner. Line one has to say "Yes" in as many different ways as possible, and line two has to try to change their partner's minds by saying "No" as convincingly as possible. Give both lines a chance to say both "Yes" and "No." Then discuss how people felt. How did it feel to say "Yes" or "No"? Was it easier to say one than another?

Writing on Backs

Ask participants to stick a piece of paper on their backs. Each participant then writes something they like, admire or appreciate about that person on the paper on their backs. When they have all finished, participants can take their papers home with them as a reminder.

Adapted from International HIV/AIDS Alliance. (2002). *100 ways to energise groups: Games to use in workshops, meetings and the community*. United Kingdom: International HIV/AIDS Alliance.

Appendix F: Energisers

Energisers are used to re-energise learners. When learners have been sitting or working for more than 90 minutes, they benefit from a short energizer where they get to move, play, laugh, etc.



Photo credit: <http://bit.ly/2CdLlg3>

Group Doodle

Each person in a small group is provided a sheet of paper and crayons or markers as doodling tools. On the signal “Go” doodling begins. After 30 seconds to a minute, the leader calls “Stop”. Doodle pictures are passed to the right, and everyone starts doodling again. The leader continues the paper shifting process until everyone eventually receives his/her original doodle paper back. Group doodles can be based on learning themes and content—describe your audience, draw one thing you want to change about your campaign message, etc.

Tactile Copier

Everyone lines up, all facing one way. (You could do this in smaller groups.) A simple diagram is shown to the last person in line, which uses a finger to reconstruct the image on the back of the person in front. Each in turn passes that image onto the back of the person in front. The person at the head of the line draws the diagram on a piece of paper for the group to compare with the original drawing. Numbers, letters or words may be copied as well.

Slow Breathing

Invite participants to take ten slow, cleansing breaths...inhaling deeply and then exhaling. Then invite them to reverse the process—have them slowly exhale and then inhale. Even though breathing is always a continuous cycle of inhaling and exhaling, consciously trying to emphasise each part of the cycle can be exhilarating.

Touch Blue

Call out a colour (such as blue) and have participants scurry to touch an object of that colour or a person wearing it. You can identify other objects too such as something round, or “a book”, “a watch”, etc. Call the next item as soon as everyone has touched the current one.

Paper Airplanes

Give out sheets of paper and challenge participants to make a paper airplane that goes the farthest or successfully hits a bull’s-eye you have drawn on flip chart.

Mirroring

Pair up participants and have one pair (call that person the “leader”) do hand or stretching motions while the other person (call that person the “follower”) simultaneously imitates or “mirrors” their partner’s motions. Invite participants to switch roles or even partners.

Back Rubs

Pair up participants and invite them to give each other a back rub. Or have participants create a circle with everyone facing the same direction. Have each person give a back rub to the person in front of them. Then have them turn in the opposite direction and give back rubs to the new person in front of them.

Just Like Me

The facilitator gives a series of stems or questions. If the content of a stem applies to a participant, they energetically stand, raise their arms, and exclaim “Just Like Me”. The stems and questions can be tailored to the content of the presentation. Some generic ideas include: I was born in (state name); I like to travel; I love chocolate; I’ve been to Europe; I’ve been to Japan; this topic is new to me; I speak more than 10 words of another language, etc.

Pass the Energy

Participants stand or sit in a circle, hold hands and silently concentrate. The facilitator sends a series of ‘pulses’ both ways round the group by discreetly squeezing the hands of those next to her/him. Participants pass these pulses round the circle, as in an electric current, by squeezing the hand of the person next to them and literally ‘energizing’ the group.

COCONUT

The facilitator shows the group how to spell out C-O-C-O-N-U-T by using full movements of the arms and the body. All participants then try this together.

Body Writing

Ask participants to write their name in the air with a part of their body. They may choose to use an elbow, for example, or a leg. Continue in this way, until everyone has written his or her name with several body parts.

Banana Game

A banana or other object such as a bunch of keys is selected. The participants stand in a circle with their hands behind their backs. One person volunteers to stand in the middle. The facilitator walks around the outside of the circle and secretly slips the banana into someone’s hand. The banana is then secretly passed round the circle behind the participant’s backs. The job of the volunteer in the middle is to study people’s faces and work out who has the banana. When successful, the volunteer takes that place in the circle and the game continues with a new person in the middle.

People to People

Everyone finds a partner. A leader calls out actions such as “nose to nose”, “back to back”, “head to knee”, etc. Participants have to follow these instructions in their pairs. When the leader calls “people to people” everyone must change partners.

Pass the Action

Participants sit in a circle. One person (A) stands in the centre. A moves towards another person (B) using a specific action, such as jumping. When s/he reaches B, s/he takes B’s place and B then moves to the centre of the circle using A’s action or movement. When B reaches the centre, s/he walks towards C, using a new action or movement. The game continues in this way until everyone has taken part.

Shopping List

The group forms a circle. One person starts by saying “I am going to the market to buy fish.” The next person says, “I am going to the market to buy fish and potatoes.” Each person repeats the list, and then adds an item. The aim is to be able to remember all of the items that all of the people before you have listed.

Clap Exchange

Participants sit or stand in a circle. They send a clap around the circle by facing and clapping in unison with the person on their right, who repeats the clap with the person on their right, and so on. Do this as fast as possible. Send many claps, with different rhythms, around the circle at the same time.

An Orchestra Without Instruments

Explain to the group that they are going to create an ‘orchestra’ without instruments. The orchestra will only use sounds that can be made by the human body. Players can use hands, feet, voice etc., but no words; for example, they could whistle, hum, sigh or stomp their feet. Each player should select a sound. Choose a well-known tune and ask everyone to play along, using the ‘instrument’ that they have chosen. Alternatively, don’t give a tune and let the group surprise itself by creating a unique sound.

Who Is the Leader?

Participants sit in a circle. One person volunteers to leave the room. After they leave, the rest of the group chooses a ‘leader.’ The leader must perform a series of actions, such as clapping, tapping a foot, etc., that are copied by the whole group. The volunteer comes back into the room, stands in the middle and tries to guess who is leading the actions. The group protects the leader by not looking at him/her. The leader must change the actions at regular intervals, without getting caught. When the volunteer spots the leader, they join the circle, and the person who was the leader leaves the room to allow the group to choose a new leader.

