



Photo credit: Sangita Adhikari, Senior Program Officer | BRIGE, Mercy Corps, Nepal

Household Dialogue Toolkit

Training manual, best practices, and guidance
for implementing the Household Dialogue
activity

MAY 2018



Acknowledgements

This toolkit represents the committed work of a multi-disciplinary team from Nepal, Niger, and the United States. First and foremost, we thank our collaborating program teams, the Linking Financial and Social Capital to Enhance Resilience of Agro-Pastoral Communities (LEAP) Program in Niger and the Managing Risk through Economic Development (M-RED) Program and Earthquake Recovery Program (ERP) in Nepal for their dedication and commitment to pilot the Household Dialogue through their programs. We also recognize all of the field agents, facilitators, and supervisors who made the pilots a great success. Special thanks go to consultant **Bishnu Bahadur Khatri**, who adapted the approach for Nepal, led the facilitators' training, and created the first version of the training manual. Thank you to our colleagues at the International Food Policy Research Institute (IFPRI), **Sophie Theis** and **Elizabeth Bryan**, for their invaluable input and work on the household decision-making tool. Sincere thanks to consultant **Anna James**, who edited, compiled, and standardized this toolkit for broad dissemination. Finally, our most important thanks goes to the Nepali and Nigerien families who participated in the Household Dialogue pilot activity and are dedicated to inclusiveness in their homes and communities.

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Recommended citation: Mercy Corps (2018). Household Dialogue Toolkit. Portland, OR: Mercy Corps

Table of Contents

Preface	4
I. Overview of Household Dialogue Activity	6
II. Best Practices	11
III. Household Dialogue Training Manual	18
IV. Facilitator Training Sessions	66
V. Household decision-making tool	81
VI. Case Studies	90
Annex 1. Facilitator Training Agenda Example	93
Annex 2. Household Action Plan	102
Annex 3. Weekly Progress Monitoring	103
Annex 4. Evaluating Household Decisions	105
Annex 5. Gender-based Violence Definitions	108
Annex 6. Gender-based Violence Referral Sheets	110
Annex 7. Additional Gender-based Violence Resources	115
Annex 8. How to write success stories	116
Annex 9. Photo to use in gender session	117

Acronyms


BRIGE	Building Resilience through the Integration of Gender and Empowerment
DRR	Disaster Risk Reduction
ERP	Earthquake Recovery Program
GBV	Gender-based Violence
IFPRI	International Food Policy Research Institute
KAP	Knowledge, Attitudes and Practice
LEAP	Linking Financial and Social Capital to Enhance Resilience of Agro-Pastoral Communities
M-RED	Managing Risk through Economic Development
UNDP	United Nations Development Programme
UNFPA	United Nations Population Fund
VLSA	Village Loan and Savings Associations
WOREC	Women's Rehabilitation Center

Preface

The purpose of this Household Dialogue toolkit is to provide clear implementation guidance for organizations to strengthen their overall programming approaches through addressing gender norms at the household level through dialogue, leading to more inclusive decision-making and sharing of household responsibilities.

In the diverse countries where Mercy Corps operates, natural disasters, shocks and recurring crises can reinforce inequalities, making difficult situations even worse for marginalized groups. Women and youth often face additional barriers that render them uniquely vulnerable to shocks and stresses. In many places, male family members hold primary decision-making power within the household. From a young age, girls' desire to access information, attend school, delay marriage, and delay first pregnancy is discounted—they are not allowed an opinion on the direction of their lives. As they transition into adulthood, they continue to be excluded from important decisions regarding ownership of land, property or livestock.¹ They have little to no input on financial matters, and often even their own healthcare is out of their control. Paradoxically, women and girls are responsible for caring for their families, yet are excluded from critical decisions that impact their family's well-being.

To address this, Mercy Corps' Household Dialogue activity brings together male and female family members (usually couples) to talk about inclusive decision-making processes and sharing of household responsibilities. Mercy Corps believes that households in which women's and young people's voices are heard, and family members contribute equitably, are better equipped to learn, cope, adapt and transform in the face of shocks and stresses (i.e., resilience). Recent research in Nepal and Niger found that this Household Dialogue activity successfully shifts household behaviors regarding decision-making and distribution of household work, which supports increased household and community resilience.² While this approach was specifically tested in resilience-focused programs, **the Household Dialogue activity can be applied in any development program to unlock the benefits of other program activities for women through addressing socio-cultural norms that prevent women's participation in household and community decision-making and in activities outside the home.** Women and girls are powerful forces for recovery and resilience, and it is our hope that this toolkit will help bring families together to create transformative change.



“For us, [Household] Dialogue is the magical touch. When we go the field and we speak to those who have been part of the [Household] Dialogue, and they talk about the changes that have been applied in their lives, we think: why not in our families? We never imagined a simple training could be so powerful.”

— Nepal M-RED II Program Kailali District Coordinator

¹ James, A. (2018) Girls Improving Resilience through Livestock. Portland, OR: Mercy Corps.

² Ho, R. and Ragazzi, C. (2018) Priming Resilience through Household Dialogue. Portland, OR: Mercy Corps.

How to use this toolkit

This toolkit provides information on Mercy Corps' approach to building resilience through gender integration and shares user-friendly tools for implementing the Household Dialogue activity, which aims strengthen inclusive decision-making and sharing of household responsibilities through an approach that emphasizes positive change and family harmony. Section 1 provides an overview of Mercy Corps' BRIGE (Building Resilience through the Integration of Gender and Empowerment) Program and its Household Dialogue activity. Section 2 focuses on best practices—that is, how to successfully implement, monitor, and evaluate the activity. Section 3 focuses on the content of trainings for participants; the Household Dialogue Training Manual provides step-by-step instructions on how to facilitate the major discussion topics and user-friendly tools that can be used. Section 4 focuses on the content of trainings for facilitators and required materials. Section 5 includes a household decision-making tool developed by the International Food Policy Research Institute (IFPRI). Section 6 highlights successes from Nepal and Niger where Mercy Corps piloted the Household Dialogue activity. At the end, you will find annexes with worksheets and additional resources to support your efforts.

This toolkit is meant for any programs that seek to strengthen the impact of their approaches through gender integration and women's empowerment. It is designed to be used by field teams who would like to implement the Household Dialogue activity in their community programs. It can be used by people who do not have a gender or resilience background, or those who already have experience but are looking for new approaches. We hope that you will be able to take these tools, adapt them to meet your specific needs and successfully integrate them into your programs!

Additional versions of this toolkit, included editable files, are available upon request for your active use.



A husband and wife from Baitadi district, Nepal, work together to process maize — work that women were primarily tasked with prior to the Household Dialogue activity. Now, the family shares the responsibility.

Photo credit: Hem Raj Bhatta, Baitadi District Coordinator | M-RED II, Mercy Corps, Nepal

I. Overview of Household Dialogue Activity

Background on BRIGE

The Building Resilience through the Integration of Gender and Empowerment (BRIGE) Program, launched in 2015, was designed to explore the complex intersection of gender and resilience, both in theory and in practice. This 2-year program built upon Mercy Corps' efforts to strengthen household and community resilience by increasing the organization's capacity and that of the broader development community to better respond to gender-specific needs and vulnerabilities during complex and chronic crises. The aim of BRIGE was to empower women, youth, and other marginalized groups as agents of resilience, therefore increasing the coping capacities of households and communities to manage the impacts of natural disasters and climate-related shocks and stresses.

BRIGE partnered with Mercy Corps' resilience-focused programs in Nepal, Indonesia, and Niger to improve gender integration through three distinct phases:

1. **Assess:** BRIGE conducted gender assessments of the partner programs and reviewed program structure to identify critical areas of gender integration.
2. **Act:** Based on gender assessment findings, BRIGE facilitated the development and implementation of gender action plans. BRIGE team members piloted approaches to improve gender integration and strengthen the capacity of program staff through trainings.
3. **Learn:** BRIGE consolidated learnings from research and implementation, of which this toolkit is a part, to inform Mercy Corps' and peer organizations' overall approach to resilience.

Through the gender assessment process (Phase 1), Mercy Corps identified key gaps to address through gender action plans (Phase 2). In three programs across Nepal and Niger, women's participation in equitable decision-making was identified as a critical gender gap to building resilience. The Household Dialogue activity was initially piloted in one program in Niger and adapted for two programs in Nepal:

TABLE 1: HOUSEHOLD DIALOGUE PILOT PROGRAMS AND LOCATIONS

Program	Country	Specific locations	Number of participants
Linking Financial and Social Capital to Enhance Resilience of Agro-Pastoral Communities (LEAP)	Niger	8 villages within the Fillingué and Ouallam departments in the region of Tillabéri	Approximately 25 couples per village (400 participants total)
Managing Risk through Economic Development (M-RED) Phase 2	Nepal	Kailali, Kanchanpur, Baitadi, and Dadeldhura districts in the Far Western Region	Over 500 households (1,000+ participants total)
Earthquake Recovery Program (ERP)	Nepal	Kavrepalanchowk, Sindhupalchowk, and Dolakha districts in the Central Region	

BRIGE strengthened gender integration and social inclusion processes in these programs by conducting focused data collection, piloting activities and strengthening program staff’s capacities. Across countries, intersecting identities (e.g., gender, age, ethnicity, caste, location, etc.) greatly affect the degree to which people have access to education, services, and market systems. The BRIGE program used this lens in its programming to ensure we reached the most vulnerable groups.

Purpose of the Household Dialogue activity

The goal of the Household Dialogue activity is to strengthen inclusive decision-making at the household level, such that women have the confidence, respect, and time to participate in household and community decisions and in activities outside the home. The Household Dialogue activity takes a “family harmony” approach (as opposed to focusing on women’s oppression). The activity brings together male and female household members (usually married couples) to participate in positive, participatory activities centered on financial decision-making processes, sharing of household responsibilities, and household disaster response plans. Increased dialogue helps families make more informed decisions about their finances and division of labor, which allows them to be better prepared to deal with shocks and stresses.

Timeline of core activities

The Household Dialogue pilots engaged communities for a period of approximately 3–10 months. However, based on our research³, we recommend that programs engage families for approximately two years. Keep in mind, the Household Dialogue activity is meant to be integrated into a larger program. It is most beneficial to conduct the activity near the beginning of the program, so that the benefits extend to support the full program.

It is recommended to collect baseline data on household decision-making and workload-sharing (see Section V for suggestions) before implementing the training. The Household Dialogue activity begins with a four-day training for about 25 couples per community (multiple sessions may be conducted for large communities). Typically these couples are a husband and wife, with occasional exceptions (e.g., if family members are absent due to migration, illness, etc.). Depending on the context, the initial sessions of the Household Dialogue activity can be conducted separately for men and women, or together. However, for the final two days, it is critical that women and men come together to have a dialogue. Following the training, facilitators conduct regular follow-up visits to provide counseling and coaching as families implement their action plans. In Nepal, facilitators visited each house every week over the course of six weeks. During the visits, facilitators complete progress reports and an evaluation of household decision-making behavior. Then, facilitators compile data and submit a report to the program administrator (see Annexes 3, 4).

After at least six coaching visits, participants may attend a one-day workshop to share the changes they have experienced in their families. This interactive, celebratory event is filled with speeches, games, and prizes. It allows participants learn by teaching, and engage the wider community in the activity.

³ Ho, R. and Ragazzi, C. (2018) Priming Resilience through Household Dialogue. Portland, OR: Mercy Corps.

TABLE 2: SAMPLE TIMELINE OF KEY ACTIVITIES WITHIN TWO-YEAR PROGRAM PERIOD

Activity	Year 1				Year 2			
	Q1	Q2	Q3	Q4	Q1	Q2	Q3	Q4
Preparation: Identify target areas, contextualize curriculum, begin community mobilization	■							
Facilitator Recruitment and Training: Recruit skilled facilitators and conduct 5-day training	■							
Participant Recruitment: Identify and recruit community participants	■							
Baseline data: Collect baseline data with participating households communities on household decision-making and chore-sharing	■							
Household Dialogue training: Conduct 4-day community training with participants		■						
Follow-up: Conduct regular follow-up and coaching with participating families as they seek to turn their learning into action		■	■	■	■	■	■	
Additional activities: Conduct Learning Days, Religious Leaders Training, Economic Support, etc.		■	■	■	■	■	■	
Refresher: Conduct refresher training or Learning Day to reignite commitment to change						■		
Data collection: Collect data on household decision-making and workload-sharing at several points following the initial training		■			■			■

Estimated cost

The cost of implementing the Household Dialogue activity will vary among countries, depending on the local context and the number of households, and therefore the number of facilitators needed. Mercy Corps recommends using two facilitators for each Household Dialogue training; it is too difficult for a single person to effectively conduct these trainings. There are several budget areas that you will want to include. Examples include: conducting training for facilitators, salary for facilitators, salary for supervisors, transportation, initial training for participants, celebratory learning days, and physical materials necessary to carry out these tasks. However, the total cost per beneficiary is reasonable: the Nepal team estimated USD 17–26 per person, in addition to program staff time.⁴

⁴ This figure was calculated for an approach reaching approximately 1,000-5,000 total participants. The figure is inclusive of conducting the training-of-trainers for the facilitators, salary for facilitators and supervisors, community-level trainings and debriefing sessions, and materials. Following the initial training, facilitators and supervisors may double as full-time program staff, which would maximize program impact and further reduce overall costs.

Potential add-on activities

Learning Days

Following the completion of the Household Dialogue activity, we recommend holding Learning Days in each village to celebrate participants' accomplishments and share learnings with the community. Facilitators explain the goals of the Household Dialogue activity, and how they were achieved. Household Dialogue participants share their experiences (e.g., what they learned, what behaviors have changed, etc.) through skits and songs. Lastly, facilitators lead a "Question and Answer" game, where community members can demonstrate their knowledge and win small symbolic prizes. In Niger, staff observed active community participation in Learning Days, which is attributed to influential community members' involvement and engaging facilitators.

Religious and Traditional Leaders Training

In many countries, local religious and traditional leaders are important gatekeepers and influential members of the community. It can be critical to train these leaders on the importance of gender equity and collaborative decision-making because they have the power to affirm to the community that these new messages are aligned with the local religion and customs. This support can be essential for project success. In Niger, BRIGE designed a three-day training for local religious and traditional leaders, which was facilitated by a Nigerien Islamic scholar. This participatory workshop included knowledge and tools to promote gender equitable messages in their communities. Research in Niger confirmed that coherence between the messages of the Household Dialogue activity and those of the religious leaders was essential to achieve the intended behavior change.⁵

Income-generating activities

The Household Dialogue activity aims to foster dialogue that leads to inclusive decision-making and sharing of household responsibilities. This, in turn, can free up women's time and allow them to be active outside of the home; for example, through community groups or income-generating activities. We recommend supporting entrepreneurship or market linkage opportunities throughout the Household Dialogue activity. This requires analyzing which potential opportunities are available to women and other marginalized groups given their interests. Conducting a market assessment would ensure that community members are able to sell whatever goods they produce. Once opportunities are identified, it is important to provide the necessary skills training and economic support for participants to start their



In Dolakha district, Nepal, BRIGE provided economic support to Household Dialogue participants for beekeeping following the activity.


Photo credit: Anil Shrestha, Program Supervisor | BRIGE, Mercy Corps, Nepal

⁵ Doka, M. (2017) *The Dynamics of Household and Financial Decision-making*. Portland, OR: Mercy Corps.

businesses. Staff members must conduct regular monitoring and evaluation, and provide consultation as necessary. For examples of these successful activities, see section VI.

Expected outcomes of the Household Dialogue activity

After participating in the Household Dialogue activity, we expect that families take action to promote more equitable division of household responsibilities and more inclusive decision-making among family members. Women will be better prepared to participate in important family discussions and household and community decisions. Research in Nepal and Niger showed that, as a result of the Household Dialogue activity, key gender norms at the household level begin to shift: men’s respect for women and their opinions increased, women’s confidence in their own abilities and value increased, men began to participate more in household chores, and men’s respect for women and value of their opinions increased. This, in turn, led to women’s improved participation in household and community decisions and in activities outside the home.⁶ In Nepal, women’s increased participation manifested in women taking more meaningful roles in community disaster risk management committees and income-generating activities. In Niger, women had more decision-making power over household expenditures and were able to ensure that the food purchased for the household was nutritious and aligned with family needs.⁷



“After two days of the workshop I can assure you that my husband really changed the way he behaves towards me. He started to give me money to pay the mill charges so I don’t need to pound it with my own hands. As a consequence, I spend less time with housework activities than I used to spend before, so I can go to the local market and sell the oil that my husband buys when he travels. And it doesn’t stop here! We have also started to discuss more about financial issues and he started to give me pocket money for covering some of our family basic expenses. I am very happy with all this changing as I am now living a new life! I hope that this behavior change in our community will continue in the long-term.”

— Female participant in the Household Dialogue from Banne Beri, Niger

⁶ Ho, R. and Ragazzi, C. (2018) Priming Resilience through Household Dialogue. Portland, OR: Mercy Corps.

⁷ Ibid.

II. Best Practices

Adapt Household Dialogue content to your country's context

The Household Dialogue activity can be adapted in several ways to fit your country's context. First, trainings should be conducted in a culturally appropriate manner. For example, in Nepal, men and women participated in the 4-day training together, while in Niger the training was conducted separately for men and women for the first two days, and together for the next two days. In Niger, it was important to hire female facilitators for the women's groups. Second, if appropriate, religious and traditional leaders can be engaged to strengthen the activity's messages. In Niger, the Religious Leaders Training was integral to the success of the activity, because community members look to traditional and religious leaders for confirmation that program activities are aligned with the teachings of Islam. Third, the timing of the activity can be adjusted according to the context. In many countries, it is critical to consider the seasonality of activities and how different seasons impact decision-making within households. Lastly, Household Dialogue activities can be adapted to increase the capacities of households and communities to manage the impacts of natural disasters and climate-related shocks and stresses. For example, in Nepal, activities focused strongly on disaster preparedness and disaster risk reduction.

Bring men and women participants together to engage in dialogue

Depending on your country's context, you can conduct the initial sessions of the Household Dialogue activity separately for men and women, or together. For the final two days, it is essential that women and men are brought together to engage in dialogue. Successful approaches for Niger and Nepal are described below:

- 1) For the first two days, men and women work separately with trained facilitators to discuss and learn about division of labor, roles and responsibilities, decision-making and power dynamics. This participatory approach helps the group discover how behaviors are often dictated by culture and society, and to understand that gender is a social construction that can change over time. During the final two days, men and women come together to discuss their findings and develop a household-level action plan for behavior change.
- 2) Men and women participate in all of the above sessions together. This approach was successful in Nepal.

Allow adequate time for planning, implementation, monitoring and evaluation

The initial 4-day training workshop with participants is one of the most critical components of the Household Dialogue activity. These workshops require targeted effort in terms of time and human resources. One 4-day workshop for up to 25 couples requires at least two facilitators (ideally one woman and one man). The duration of these workshops should not be reduced, or the number of participants expanded, as this may sacrifice the quality of the activity.

The Household Dialogue activity aims to create profound behavior change, which takes time and should not be rushed. We recommend that staff observe, compare and analyze household's behaviors over a period of

two years to truly understand the activity’s impact. This recommended timeline is due in part to the different challenges experienced by families throughout the year. For example, household food security decisions in Niger depend on the season (e.g., dry season vs. rainy season), and it is critical to be able to observe how families adapt their decision-making based on the time of year.

Recruit mature, experienced facilitators who are familiar with the context

The sensitive content of the Household Dialogue activity necessitates the recruitment of experienced and mature staff to facilitate trainings and coach participants. Facilitators should have 10–20 years of field experience related to social mobilization and behavior change. They should be comfortable addressing sensitive subjects related to social inclusion, decision-making and power dynamics. These facilitators use their experience to build trust among participants, convey new information, and share strategies for behavior change. Take the time to develop a detailed Scope of Work for facilitators to ensure that you hire the right people and, during recruitment, look for candidates who display important “soft” skills such as empathy, emotional maturity, social perceptiveness, and patience, as well as progressive gender-equitable attitudes. Facilitators must believe in and enact the core concepts of the Household Dialogue activity in their own lives if they are to deliver the curriculum with any credibility or authority. This is key to the success of the activity.

Facilitators must understand the culture and language of the communities in which the activity is implemented. For example, in the Far Western region of Nepal there are dialects which only people from the surrounding area understand. Ideally, the facilitators should come from nearby towns or villages, but not the same community. Often, there will be existing biases towards people from the same community, which can impact the facilitators’ credibility.

Depending on the local context, it is important to recruit at least 50% female facilitators, so that they can hold one-on-one conversations with female participants. For example, during follow-up visits to the household, it can be useful to meet individually with women first, and then with the couple together. This can help address situations in which women do not feel comfortable expressing their true opinion or experience in front of their husbands.

Invest in conducting a comprehensive, 5-day training for facilitators

This 5-day training provides facilitators with the skills they need to conduct meaningful discussions with participants about inclusive decision-making and sharing of household responsibilities. Facilitators are trained to identify constraints to these goals and help families create action plans to address these challenges. The first three days of the training are focused on the Household Dialogue activity content. Topics include: basic gender topics, household activity clocks, how patriarchy harms women and men, and creating household budgets. The last two days of the training focus on facilitation techniques and how to best deliver the content to communities (see section IV). To be effective, we recommend limiting the group size to no more than 15–20 facilitators per training-of-trainers session.

Deliberately target and recruit participants with respect to their influence and need

As men and women become more aware of the gender norms that constrain their actions, couples will seek to change these dynamics to improve their wellbeing, and that of their families. Equitable decision-making between a husband and wife can prepare households to be more resilient to climate and ecological shocks and stresses, specifically by adopting financially resilient behaviors, including increased savings and better use of formalized banking structures (e.g., loans and savings accounts). By targeting couples, and including both men and women in the Household Dialogue activity, we can ensure that both parties understand the reasons for, and are committed to behavior changes.

The Household Dialogue involves one male and one female from each family (ideally a husband and wife). If a woman's husband is unavailable (e.g., due to migration, etc.), another male family member can participate. In these cases, the father-in-law, brother-in-law, or sons above 18 years old are all possibilities. Regardless, it is important to ensure that the male family member who participates has influence over household decisions. If there are no men in the household, a mother-in-law, or mother, or another woman head-of-household can participate; however, this should be your last option. In cases of polygamy, we recommend that the husband and all wives participate in the training. Each wife should develop a separate action plan which they discuss with their husband.



Household Dialogue participants in Kavrepalanchowk district, Nepal, work together in their garden.

Photo credit: Ezra Millstein, Senior Content Producer | Mercy Corps

Deliberate targeting of influential community members for the Household Dialogue activity can produce a spillover effect where even non-participants begin to change behaviors. These “thought leaders” must be seen as role-models within the community, so that others will begin to copy the new behaviors. For example, in Niger, “thought leaders” are usually couples in which the husband is young (under 40 years old) and the male children are not married. Targeting couples who share the same dwelling unit as other couples in the same family also has a positive spillover effect. In this context, when a man changes his behaviors at home, social pressure can lead to other husbands changing their behaviors.

Recruit participants via community leaders and existing organizations

In Nepal and Niger, participation in the Household Dialogue activity was voluntary, and often families self-selected to take part in the activity. Community leaders and gatekeepers were also helpful in recruiting potential participants. For example, in Nepal, village leaders recommended families who were struggling with alcohol abuse or gender-based violence. In Niger, Mercy Corps staff utilized Village Loan and Savings

Associations (VLSAs) to recruit participants for the Household Dialogue activity. Staff asked women from the VLSAs to identify 25 women according to their availability and that of their husbands.

Working with local partners can provide the opportunity to leverage these organizations' deep knowledge of local community dynamics. In Nepal, local organizations effectively selected which families were most in need of the Household Dialogue activity.

Experiences in Nepal and Niger highlight several potential recruitment strategies to ensure the activity is reaching the most vulnerable and marginalized families. Depending on the context, these strategies may include:

- 1) Recruit persons who **most need the training** (as identified by community leaders or community-based organizations).
- 2) Recruit persons with the **greatest potential to influence** others in the community.
- 3) Recruit persons who are **motivated to change** (e.g., those who volunteer).

In all cases, **engage with community leaders** to identify which recruitment strategy to take and how to identify and recruit participants.

Be flexible about timing

Flexibility is critical when conducting the training for participants. It would be ideal if people could devote 5 hours a day, for 4 days in a row, but often this is not feasible. For example, in Nepal there is still a lot of reconstruction taking place following the April 2015 earthquake, which is often attached to strict deadlines. Because of this, the training was spread over several days and only required participants to devote 2–3 hours per day. Being conscientious of people's availability and flexible about the timing of the training will allow more community members to participate, while still fulfilling their other responsibilities.

Major discussion topics

This section of the toolkit presents the actual guidance and lessons for implementing the core training. Each session within the Household Dialogue Training Manual addresses an important topic to increase inclusive decision-making and the sharing of household responsibilities. In addition, there are several sessions you can use to train Household Dialogue facilitators. Below is an overview of the topics covered in the included training session guides:

Training sessions for participants

- Session 1: Introduction
- Session 2: Gender
- Session 3: Socialization and negative social norms/superstitions
- Session 4: Patriarchal ideology and discrimination
- Session 5: Gender-based violence

- Session 6: Division of household roles and responsibilities
- Session 7: Joint household decisions
- Session 8: Household financial management and family plans
- Session 9: Potential disasters, disaster management, and family preparedness
- Session 10: Family harmony and household action plans

Training sessions for facilitators

- Session 1: Learning exchange, training methods, and materials
- Session 2: Preparation and management of the learning process
- Session 3: Roles and qualities of household dialogue facilitators
- Session 4: Training session plans
- Session 5: How to facilitate sensitive topics such as gender-based violence (GBV)
- Session 6: How to refer gender-based violence (GBV) survivors

Tools and worksheets used for trainings

Below is a list of tools and worksheets that facilitators may use with participants before, during, and after the Household Dialogue training.

- 1) Household roles and responsibilities analysis worksheet: analyzes the daily activities and roles and responsibilities of family members (see page 41).
- 2) Household decision-making exercise worksheet: analyzes which family members make specific decisions within the household (see page 50).
- 3) Family access and control analysis worksheet: analyzes access and control within families (see page 51).
- 4) Creating a household budget: analyzes the family's income, expenditure and savings (see page 57).
- 5) Training agenda example (see Annex 1): provides a sample agenda that was used for the 5-day training of facilitators. Staff may adapt this to their context and use as a basis for a Facilitators' training, and it also provides a rough guide that could be adapted for the 4-day Household Dialogue activity itself.
- 6) Household action plan worksheet (see Annex 2): helps families create an action plan to implement their learnings from the Household Dialogue activity.
- 7) Weekly progress monitoring worksheet (see Annex 3): assists facilitators in collecting monitoring data during their weekly follow-up visits.
- 8) Evaluating household decisions worksheet (see Annex 4): assists facilitators in evaluating the process of decision-making within families during weekly follow-up visits.

Timing

Ideally, the Household Dialogue activity would take place over 4 days, for approximately 5 hours a day. However, this is often not feasible because of participants' other responsibilities. In these cases, the training could be spread over several additional days, with participants committing 2–3 hours a day. A sample training agenda is included in Annex 1 and can be modified depending on your specific context. It is critical to be flexible with how the training is structured so that both male and female community members are able to attend, while still fulfilling their other responsibilities.



Husband and wife participating in the Household Dialogue training together in Kavrepalanchowk, Nepal.

Photo credit: Parbati Khadka, Senior Program Officer | BRIGE, Mercy Corps, Nepal

Host Learning Days to foster community engagement

Learning Days are an opportunity for facilitators to educate community members about the Household Dialogue activity, for participants to share their accomplishments, and for the wider community to engage with the activity. In Niger, communities were very receptive to the interactive and celebratory nature of the Learning Days, in which participants performed songs and skits to share important messages. There was broad engagement and interest among community members—even couples who were not targeted by the project shared experiences related to behavior change in decision-making processes. Learning Days in Niger also provided an opportunity for traditional and religious leaders to share what they learned, and how their learning impacted the community.



A community member shares during Household Dialogue Learning Days in the Tillaberi region of Niger.

Conduct regular follow-up visits and data collection

We recommend collecting qualitative data on families' decision-making processes before the Household Dialogue activity, and throughout the duration of the activity. In several countries, the timing of data collection will depend on the season because family decisions vary accordingly. For instance, in Niger, women often have more decision-making power during the dry season (when men migrate), but this is not necessarily related to joint decision-making behaviors. We recommend that follow-up visits to participants last for a minimum of 6 months to observe progress related to their action plans and assess changes in awareness among community members. Ideally, follow-up visits should be spaced no more than 2 months apart. Facilitators should conduct these visits in pairs (one female and one male), to easily access both husbands and wives if cultural norms may prevent open communication between sexes. In Nepal, there was a supervisor and facilitator for each Household Dialogue training, and the facilitator conducted the follow-up visits to families. You may use the tools and worksheets included in Annexes 3 and 4 for data collection during follow-up visits.

Educate facilitators on referral mechanisms for gender-based violence survivors

Gender-based violence is an umbrella term for any harmful act that is perpetrated against a person's will and that is based on socially ascribed (i.e., gender) differences between males and females. It includes acts that inflict physical, sexual, or mental harm or suffering, threats of such acts, coercion, and other deprivations of liberty. These acts can occur in public or in private.⁸ Women and girls can be at particular risk of gender-based violence. Given the sensitive nature of household dynamics, it is likely that facilitators may encounter instances where they witness or suspect gender-based violence. Facilitators must be knowledgeable about the local health, psychosocial, safety, and justice services available to survivors. Facilitator sensitization on locally available services and reporting mechanisms is critical. Significant time should be dedicated to these topics during the facilitators' training so that staff can go into the field prepared to support survivors by connecting them to the proper services (see Facilitator Training session 6).

Scale the Household Dialogue activity

Several of the recommendations mentioned above will help to achieve a scalable model for the Household Dialogue activity. Three critical areas to consider include: 1) Using a timeframe of at least two years, ideally coupled with a broader program, to achieve and evaluate impact; 2) Targeting influential community members and conducting Learning Days to produce a "spillover effect" within the communities; and 3) Strengthening engagement with religious and traditional leaders and other gatekeepers so that they become agents of change within communities.

⁸ Inter-Agency Standing Committee. 2015. Guidelines for Integrating Gender-Based Violence Interventions in Humanitarian Action: Reducing risk, promoting resilience and aiding recovery.

III. Household Dialogue Training Manual

Household Dialogue session 1: Introduction

Topics: 1) Introduction; 2) Sharing of participants' expectations; 3) Setting ground rules for the training; 4) Sharing responsibilities

Objectives: By the end of this session, participants will:

- be introduced to each other.
- be able to articulate their expectations from the training.
- create a conducive environment for learning with facilitators.

Training materials: flip-chart paper, white board, markers, a list of potential questions for the introduction session

Method of facilitation: Sociogram (a visual representation or map of the relationships between individuals), open discussion

Time required: 2 hours

Session details:

For the introduction, follow the steps outlined below.

- 1) Ask all participants to stand in a circle and share their names.
- 2) After everyone is standing in a circle, ask participants questions that are relevant to their life experiences. Then ask those with similar answers to form a group. Examples of questions you can ask participants include:
 - Who has taken part in a gender training before?
 - Who has not taken part in any gender trainings before?
 - What is gender? (For those who have taken part in a gender training)
 - Who here is married? Who is unmarried?
 - Who wears makeup? Who doesn't wear makeup?
 - Who here is the head of their household?
 - Who is able to make family decisions by themselves?
 - Who here has a job? Who doesn't have a job?
 - Who is an entrepreneur?
 - Who here generates an income?
 - Who here is able to decide how they spend their income?
 - Who is the first person in their family to wake up in the morning?
 - Who here cooks for the family?
 - Who here does the laundry for the family?
- 3) Ask additional questions to further divide participants into smaller groups. After you have a sufficient number of smaller groups (4–5 groups, depending on the total number of participants), ask participants why they are part of their eventual group (i.e. what series of answers got them there).

This allows participants to share their experiences. The facilitator should build on participants' experiences to clarify training objectives.

You can leave out some of these questions or add others depending on the participants' background and level of understanding. The questions should be relevant to the participants' lives given the sociocultural context. This introductory session will help you identify issues to discuss during the training, and gauge participants' level of understanding and experiences. At the end of the exercise, ask each participant to share their name and where they are from.

Participant expectations

Ask participants what they expect to get out of the training, and ask them to write these expectations on the sticky notes provided. Categorize participants' expectations into attitudes, knowledge, and skills, and stick these onto flip-charts under these headings. The facilitator should read aloud everything that the participants have contributed. If there are certain expectations that cannot be met by the training, address these when clarifying the objectives of the training. If there are certain expectations that are not directly related to the training but could be useful, let participants know that those can be discussed at a relevant time in the future.

Participant contributions

Ask participants what potential contributions they can make during the training (e.g., sharing life experiences, telling a story, leading a game, sharing a poem or song related to a topic, etc.). All of these contributions will make the training more participatory. Write down the names of the participants and their potential contributions, and put the list up in the hall. Ask the remaining participants to add their contributions to the list, based on their interests and experiences.

Training objectives

Inform participants about the training objectives and outline the schedule for achieving these objectives. Ask participants for their input on both, and revise as necessary.

Training ground rules

Ask participants to develop ground rules for the facilitator and participants to ensure a successful, respectful and equitable training. Obtain group consensus and write the ground rules on the flip-chart. Discuss the daily training schedule with the participants, and write down the final schedule on the flip-chart. Hang both the ground rules and schedule in a place where they are easily visible to all participants.

Shared responsibilities

To facilitate the training, divide participants into various groups and make each group responsible for a different task such as daily training management, learning or entertainment. You can add additional groups, as necessary.

Household Dialogue session 2: Gender

Topics: 1) Biological differences between women and men; 2) Gender (socially prescribed roles and responsibilities expected of them as a man or woman)

Objectives: By the end of this session, participants will:

- have a better understanding of the theoretical underpinnings of gender.
- be able to differentiate between sex and gender (e.g., biological differences versus identity based on sociocultural norms).

Training Materials: a picture of a baby whose sex is not obvious (see Annex 9), white board, flip-chart, markers, sticky-notes, colored pens

Method of facilitation: Question and answer, discussion about photo, open discussion

Time required: 2 hours

Session details:

- 1) Ask participants if they consider themselves female, male or something else that may include non-binary options. Ask them why and what basis they have for telling the difference. Write participant responses on a flip-chart.
- 2) After this exercise, show participants the picture of a baby (see Annex 9) and ask them whether it is a boy or a girl, and why. On the flip-chart, note down the participants' reasons for stating that the baby is a girl or boy.
- 3) Provide participants with sticky notes, and ask them to choose a profession and draw a picture of that professional. Possible examples include: a doctor, an engineer, a farmer, a cook, a government employee, a driver, a social worker, a politician, a journalist, or a pilot.
- 4) Based on these three exercises, open the discussion for participants to talk about which differences are biological, and which ones are social or cultural.
- 5) Explain that the differences between women's and men's bodies, hormones and organs are biological differences (and that degrees or mixtures of male and female attributes are possible), whereas other differences are socially prescribed roles and responsibilities expected of them as a man or woman (i.e., gender).
- 6) The facilitators can perform the skit in the box below to prompt discussion among participants. This skit was used successfully in Niger, but you can adapt the skit to your country's context.
- 7) Share the definition of biological sex and gender with participants, and discuss to develop a common understanding.
 - Biological sex is a common basis used to differentiate among men and women.
 - Gender is the socially and culturally determined values, norms and differences in treatment of men, women and "third-gender" or non-binary people, which can act as a barrier or a pathway their equality, freedom, and empowerment.

Explain that gender discrimination occurs when socially and culturally determined perceptions interfere with a person's ability to live a life of their choosing. Also explain with examples how women and non-binary individuals are mainly affected by this kind of discrimination.

SAMPLE SKIT (NIGER) ON SHARING HOUSEHOLD CHORES

Sani and his wife, Rabi, live together in the village of Mountsere with their 2-month old baby. Every day, Rabi goes to the well and leaves her baby asleep in the house. Today, the baby woke up and began to cry.

Sani: Rabi! Rabi! Where are you? Wait...maybe she went to the well.

(Sani takes the child and goes to the village well. On his way, he sees Rabi carrying a can of water on her head.)

Sani: Here, take your child, he won't stop crying.

Rabi: Please, be patient, can't you see I have a can of water on my head? Can you carry the water so I can feed him?

Sani: What?! Have you ever seen a husband carrying water for his wife in this village?

Rabi: But I can't feed the baby with this can on my head.

Sani: No, I can't do it! Do you want people to make fun of me?

Rabi: Fine. Why don't you take him and feed him yourself? It's your child too, right?

Sani: Don't make fun of me. You know very well that I do not have breasts to feed him.

Rabi: Exactly! That's why I'm begging you to help me with the water can. Look, he's crying.

Sani: But you know that fetching water is a woman's job.

Rabi: Yes, but men can do it too. Besides, you are very strong, so it might be easier for you. And haven't you noticed that in the neighboring village it's the men who fetch the water? Plus, I am the only one who can breastfeed our baby!

(After a few minutes of silence)

Sani: You're right, it never occurred to me. Here, give me the can! I will take it for you. And I can be an example for other men in our village, inshallah (god willing).

Household Dialogue session 2 additional resources: Gender

The following reading material can be used when the training session indicates “open discussion.” It can be read aloud and/or presented to participants to facilitate discussion, or the facilitator can ask open-ended questions and then use the material to illustrate key points.

The socially and culturally determined factors for differentiating between men, women and “third-gender” or non-binary individuals is called “gender.” These determinations have been created by society, and can change over time. Gender is the definition set by social and cultural norms to differentiate between men, women and “third-gender” or non-binary individuals.

According to the National Gender Master Trainers’ Network, gender encompasses everything except biological differences. The kinds of roles, responsibilities, rights, resources, the type of mindset and habits it teaches, and the values which people are raised with are all a part of “gender”. These vary according to time and identity (e.g., race, ethnicity, caste, age, location, etc.).

There are certain social assumptions and norms about the characteristics of men, women and “third-gender” or non-binary individuals that may or may not conform to an individual’s perception of their own gender. These characteristics could be found equally frequently in men, women and “third-gender” or non-binary individuals, but socially-determined norms are what we refer to when we talk about “gender.” For example, women can be fearless, direct, confident, or ruthless; and men can be polite, kind, reserved, or quiet. However, society often attaches these qualities to males or females. For example, below is a list of characteristics that society typically attaches to men, women and “third-gender” or non-binary individuals in Nepal. Consider what exceptions may exist to these social “rules”.

Identity

Characteristics

Women	Polite, kind, respectful, wears makeup, has long hair, well-mannered, shy, wears a skirt, does household chores
Men	Fearless, confident, independent, strong, ruthless, head of household, has decision-making power, has short hair, wears shirts and pants.
Non-binary individual	Different mannerisms, polite, likes to have fun

Socialization is the process by which, after birth, social and cultural forces start to enforce gender norms. Families and social structures play an active role in enforcing these norms. For example, parents may speak different languages to their sons and daughters. They will choose specific clothing and toys that conform to gender norms. Boys and girls will be tasked with different household responsibilities determined by sociocultural norms.

Sex

Gender

- Biological differences
- Related to the body and various organs of the body
- Given at birth, or created naturally
- Does not usually change by location

- Created by social and cultural structures
- Denotes women's and men's roles, work, characteristics, responsibilities
- Socially prescribed roles and responsibilities expected of them as a man or woman

or time

- Same in all races, castes and groups
- Cannot be changed except through purposeful surgery or hormonal therapy

- Varies according to time and identity (e.g., race, ethnicity, caste, age, location, etc.)
- Could differ even within the same household
- Can be changed
- Can act as a barrier to equality, empowerment and respect

Household Dialogue session 3: Socialization and negative social norms/superstitions

Topics: 1) Socialization; 2) Negative social norms/superstitions

Objectives: By the end of this session, participants will:

- clearly understand gender differences in the socialization process, and can prepare a list of gender-based negative/harmful practices currently prevalent in society.

Training Materials: whiteboard, flip-chart, markers, various colored pens

Method of facilitation: individual exercises, open discussion, brainstorming, question and answer

Time required: 2 hours

Session details:

- 1) To begin the session, provide participants with the following definition of socialization: the process whereby an individual learns to adjust to a group (or society) and behave in a manner approved by the group (or society).
- 2) Give each participant a piece of flip-chart paper, and ask them to sketch the important events of their life, encompassing the good and the bad milestones, successes and failures, opportunities and barriers, dreams and obligations.
- 3) Ask participants to present their life sketch to the group.
- 4) Discuss the differences in participants' life experiences based on the drawings. Ask participants to think about the types of and basis for differences. Discuss whether there are differences in the drawings of women and men. Facilitate an open discussion on whether the influence of gender norms is apparent in these drawings.
- 5) Ask participants the following open-ended question: What negative social and cultural practices exist in women's, men's or non-binary individuals' lives? If participants have trouble understanding the question, define a negative practice as, "a practice that creates unfair treatment of an individual based on their social standing or identity." You may give examples of negative practices and superstitions such as discrimination during menstruation, untouchability, child marriage, practices prohibiting touching of a new mother, etc.
- 6) Ask participants the following open-ended question: What positive social and cultural practices exist in women's, men's or non-binary individuals' lives?
- 7) Write down participants' responses on the whiteboard or flip-chart.

- 8) Discuss who experiences the effects of each of these bad practices (women, men, “third-gender” or non-binary individuals), and where in their life cycle they experience these effects (childhood, adolescence, youth, or old age).
- 9) Discuss whether these practices impact a person's decision-making ability, opportunities, participation, respect and equality. If so, what are the specific impacts? Use this discussion to conclude the session.

Household Dialogue session 3 additional resources: socialization and negative social norms/superstitions

The following reading material can be used when the training session indicates “open discussion.” It can be read aloud and/or presented to participants to facilitate discussion, or the facilitator can ask open-ended questions and then use the material to illustrate key points.

Not all social practices encountered in the socialization process are benign. Some of these customs are rooted in violence against certain sexes, castes, races, ages, indigenous groups, and communities. Often, community and family members accept these practices as normal. At times, we might find ourselves advocating in favor of some of these negative practices. During our own socialization, we may have been influenced to accept negative practices as the correct way to do things, or as cultural traditions.

There are many inhumane practices in society that are perpetuated in the name of religion, culture or tradition. Even family members will discriminate against each other simply because of gender differences. In some cases, their gender provides a rationale for violence perpetrated against them. Women and girls are especially vulnerable to gender-based violence, but in many cases men/boys are also targeted with specific types of violence (e.g., corporal punishment in schools). Below is a list of examples of negative gender-based practices (to be updated based on the context):

- Dowries
- Discrimination during menstruation
- Child marriage
- Forced polygamy
- Sex slavery
- Forced polyandry
- Negative views of single (unmarried or widowed) women
- Marriage ritual where fathers “give” the daughter away
- Asking a woman to eat from a man’s used plate
- Talaq (practice under which a Muslim man can instantly divorce his wife by simply uttering “talaq” three times)
- Untouchability
- Discrimination between sons and daughters
- Domestic violence
- Corporal punishment in schools
- Recruitment of child soldiers

These types of negative social practices create preferential treatment of sons, discriminating against daughters and women from birth. They foster the thinking that women are a burden on the family. Social norms unfairly define men as leaders, and women as followers, limiting women’s ability to participate in financial matters and decision-making. These negative social norms redefine natural, biological processes such as menstruation, and they perpetuate violence against women.

If they are members of community disaster management committees, their family may not allow them to travel to conduct their duties or purchase the necessary materials. Many women are not trusted to successfully participate in and manage income-generating activities. Social pressures often keep men from speaking out against these negative practices.

The following story was used successfully in Nepal. You can adapt the story to your country's context, or select another true story from the region that illustrates an extreme example of negative socialization practices. A facilitator or participant should read the story aloud, and then participants can identify aspects of the story that relate to the session's content.

》 CHHAUPADI IN NEPAL

Chhaupadi is an old Hindu tradition in the Western region of Nepal, in which women and girls are banished from their homes during menstruation, and forced to sequester themselves in outdoor huts. This practice stems from the false belief that women and girls are “impure” during menstruation. Following numerous deaths, cases of sexual assault, and other injuries, the Nepalese government made it illegal to practice Chhaupadi, but enforcement is still a challenge in remote regions of the country.

SAMPLE STORY (NEPAL) ON HARMFUL GENDER PRACTICES

Deadly Tradition: Teenage Girl Dies of Snakebite in Chhaupadi Shed (Source: jwalasandesh.com)

Nineteen-year-old Tulasi Shahi from Chamundabindrasaini Municipality in Dailekh, Western Nepal died after she was bitten by a snake while asleep in a Chhaupadi shed, a shed where she was forced to live during her periods. According to the local police office in Dullu, the young woman died during treatment for the snakebite.

Tulasi, who was married to a man in Achham, had been living with her parents for a long time. Because tradition dictated that women should not stay inside the main house during their periods, she was forced to live in the shed, resulting in her untimely death. Chief District Officer Prakash Chandra Adhikari said, “The world is changing so rapidly, but this event in our society is an indicator of where we are.” He emphasized that all stakeholders should work together to eliminate such outdated traditions.

According to statistics provided by the District Coordination Committee, there are 513 households in Dailekh district with Chhaupadi sheds. However, Women's Development Officer Anita Gyawali says the true number could be even higher. She said that this event, which occurred in a district as educated as Dailekh, should not be taken lightly. She said that if traditional healers such as witch doctors, shamans and the men in the community provide their support, then this harmful tradition can be eliminated.

Jagat Shahi, Chair of the local community committee, says that 70% of the households in Chamundabindrasaini Municipality still practice Chhaupadi. He added, “Every household practices Chhaupadi, but we only find out after something like this happens.” According to him, various awareness programs advocate against Chhaupadi, but they have not resulted in a decrease in the practice. He added: “If district stakeholders provide their support, the community is ready to destroy all Chhaupadi sheds.

Household Dialogue session 4: Patriarchal ideology and discrimination

Topics: 1) Patriarchal ideas; 2) Discrimination created by the patriarchy

Objectives: By the end of this session, participants will:

- have a common understanding of patriarchal ideology and will understand that the fight for women's rights is not a fight between men and women but between people who hold patriarchal ideology and people who do not.
- be able to identify areas of discrimination created by the patriarchy, both for men and women.

Training Materials: white board, markers, props that can be used for a roleplay (if needed)

Method of facilitation: Question and answer, open discussion, roleplay

Time required: 1 hour 30 minutes

Session details:

- 1) Set the stage for discussion by asking the following questions:
 - Who makes decisions in the household?
 - Who is usually the head of the household?
 - Who decides where to send the children to school?
 - Who makes decisions about who plants the fields and what kinds of seeds to sow?
 - Who takes care of the crops?
 - Who decides where to build the family home, and what type of house to build for the family?
 - Who decides where the family should go in the event of a disaster, and how to survive there?
 - Who decides how to manage the family income, how to spend it, and how and where to save it?
 - Who participates in discussions in the community?
 - Whose ideas are accepted more, or accepted more quickly by the community?

Building on the discussions and conclusions from the previous sessions, add other questions, and facilitate an open discussion with the participants.

- 2) On the whiteboard, write down all of the important points that came up during the discussion.
- 3) Building on participant opinions, offer the following definition of patriarchy:
 - The idea that asserts male supremacy in the family, society and the nation, prioritizing men's leadership and rule.
- 4) Ask participants to think about the discrimination between men and women that are created by this idea and social structure. Allow participants some time to think.
- 5) Explain that patriarchy is not about men as individuals, but is related to the idea that men are superior. This idea defines men as inherently stronger, more skillful, and more capable while defining women as weak and easy influenced. This is one reason why women are often limited to household activities.
- 6) Ask participants for their opinions on patriarchy and write them on the whiteboard. If participants do not fully understand the concepts, take time to help them understand. Explain how patriarchy

controls people's daily household, community, and economic activities. It impacts disaster preparedness and management, business, and the whole country's productivity. This results in gendered effects on progress, equality of opportunities, and access to services.

- 7) Ask participants, "Can women also have patriarchal ideas?" Discuss together and explain that patriarchy is not about men, but the idea that men are superior. Men and women can both subscribe to this idea.
- 8) Ask participants the following questions: 1) Does patriarchy only control women? 2) Does it control or harm men? Ask participants to write down one way patriarchy harms men on a piece of paper. Discuss the responses as a group.
- 9) Ask participants: What is the opposite of patriarchy? ("Matriarchy" is not correct.) Explain that protesting against patriarchy, is not the same as advocating for matriarchy. The goal is not to replace patriarchal control with matriarchal control, or replace one form of inequality, discrimination and injustice with another form. Protesting against patriarchy is about creating equality, peace and respect for all people. Patriarchal ideas do not just affect women, they also effect men, children, and the whole family.
- 10) Create smaller groups to participate in a role-playing exercise. Ask participants to act out different discriminatory behaviors in the family, society, community groups, workplace, and public spaces that are a result of patriarchal ideas. Use the role-playing exercise to summarize the whole session.

Household Dialogue session 4 additional resources: patriarchal ideology and discrimination

The following reading material can be used when the training session indicates “open discussion.” It can be read aloud and/or presented to participants to facilitate discussion, or the facilitator can ask open-ended questions and then use the material to illustrate key points.

Patriarchy is the idea that men’s rule, leadership, and men in general are superior. Patriarchal structures provide men with access and control over resources and decision-making power. Even though women might have access to limited resources inside or outside the household, men control the resources and make decisions about how they are used. Women’s participation in decision-making and economic activities is often severely limited.

In a patriarchal society, the family wealth and name are inherited by the son (or another male), and the family is under his control. Women are controlled by men in various ways throughout their lives and are often dependent on male family members because they have not had the opportunity to earn an independent income.

Patriarchal ideas can also be held by women. Because of their socialization, women can also believe that men are superior and should make family decisions. In these cases, women also hold and perpetuate patriarchal beliefs. The patriarchy can also discriminate against men. For example, in Nepal, sons have to conduct the difficult last rites for their parents. If men do housework, they are considered to be weak. Patriarchal ideas dictate that men must be responsible for household finances and cannot show signs of weakness.

Areas of discrimination created by the patriarchy include:

Identity: The patriarchy does not allow women to have independent identities. Women’s identities depend on their male family members. In many countries, women’s identities from birth to marriage depend on her father. After marriage, she is known by her husband’s last name. In many conservative cultures, women’s independent identities are not easily accepted by society.

Beliefs: Patriarchy influences many widespread negative beliefs about women that are difficult to change. Examples include: women are weak, women are unable to take on responsibilities, women belong at home, and women’s progress threatens household stability. Women’s contributions to their families and societies are not appreciated. Patriarchy dictates that men must be strong and courageous in all situations. This discriminates against men who have no interest in building or showing physical strength.

Movement: The patriarchy restricts women’s free movement. Often, women must be accompanied by a male family member (even if he is younger) if they want to leave the house. They will likely need permission of a male family member to leave, and there might be restrictions on where they can and cannot go, or the time of day they can be outside of the home.

Work: In many places, sociocultural norms dictate the division between men’s and women’s work. Often, work that does not generate an income, or provides low wages is designated as women’s work. Examples of this include caretaking roles or service-oriented jobs. Even when women and men are doing the same work, women earn considerably less (i.e., gender wage gap). In these cases, patriarchy enforces the false idea

that women are weaker or less capable than their male peers. For men, there is extreme pressure to work and earn an income. Men are conditioned to be the ‘providers’ for the family and their employment situation often determines their status in society—as eligible bachelors, good sons, husbands, fathers, etc.

Social: The patriarchy prevents women from participating in social activities and women are often confined to the household. Even when women’s participation and leadership is a topic of discussion in politics, policymakers often designate secondary leadership roles for women (e.g., vice-president, secretary).

Economic: The patriarchy often prevents women from participating in income-generating activities. The patriarchy controls women’s income generation and how money is spent. In some countries, women are unable to buy, sell or exchange even small household goods without men, and they lose control over assets. The access and control of resources allows an individual to make decisions—making decisions gives an individual power. With no control over assets, women are also unable to assert other rights. Even if a woman wanted to buy, sell or exchange her own jewelry, she would need to first consult with her husband or another male family member.

Body: In many countries, women cannot exercise their rights over their own bodies. They are denied decision-making power related to their own physical well-being and health. After women are married, their bodies are considered the property of their husbands. Women do not have rights over their own body. Warped social norms encourage men to exert power over women, taking part in gender-based violence. The World Health Organization estimates that 1 in 3 women worldwide have experienced physical or sexual violence—the majority of this violence is carried out by intimate partners.

Reproduction and Sexuality: Sexual and reproductive functions are another area where the patriarchy controls women. In many situations, sexual activity is considered to be solely for the entertainment of men and should take place according to their desires. The result is that men unfairly have control over women’s sexuality. Men’s control over decisions regarding number of children, birth spacing and family planning methods also result from the patriarchy.

The patriarchy discriminates against women in seven areas of their lives: **body, assets, labor, participation, freedom, rule, and respect**. This lays the groundwork for exploitation of, and violence against, women.

The following readings were used successfully in Nepal. You can adapt the story to your country's context, or select another story from the region that illustrates how men can be impacted by patriarchy.

SAMPLE STORY (NEPAL) ON HOW PATRIARCHY CAN HURT MEN

Men Are Victims of the Patriarchy Too

When Ramhari was 14, his father died suddenly. His father's death filled him with sorrow. When he first heard about his father's death, Ramhari cried a lot. However, his uncle, neighbors, and relatives told him, "Men shouldn't cry, you need to be strong," and he wasn't allowed to cry. His father's sudden death sent him into a depression. Ramhari and his 7-year-old brother had to wear white clothing, eat basic food they prepared themselves and perform the grueling mourning rites for their father.

After his father's death, all household responsibilities fell to Ramhari, the eldest son. Ramhari's mother was much more mature in terms of age, experience and information, but society dictated that the male member of the family should be responsible for the household, and so everything was on Ramhari's plate. His academic performance suffered. A bright student studying in Grade 9, Ramhari was saddled with a mountain of responsibility for financial decisions, which were supposed to be made by men in the family. Because of the need to manage the household, and the belief that "a man should tackle whatever comes his way," Ramhari stopped going to school and migrated to India to earn money for his family.

You may use the poem below or another poem from your country/region in this session to develop a common understanding of patriarchy and patriarchal ideas among trainees.

SAMPLE POEM (NEPAL) ON PATRIARCHAL IDEAS

A hen shouldn't crow

(Source: Poet Kunta Sharma, nepalkhabar.com, 21 March 2017)

<i>Every day on the rooftops</i>	<i>A tear is a weapon</i>	<i>A chick's young life</i>
<i>In the gardens and balconies</i>	<i>It should be used sometimes</i>	<i>might end before blossoming</i>
<i>Stretching his neck, shaking</i>	<i>A smile is a weapon</i>	<i>Attacks might occur</i>
<i>his crown</i>	<i>It should be used other times</i>	<i>Destruction might occur</i>
<i>The rooster crows.</i>	<i>Shouldn't speak the truth</i>	<i>Shouldn't give voice to her reason</i>
<i>Raising his voice is for a</i>	<i>Shouldn't pull open the shades</i>	<i>Shouldn't pull open the shades of</i>
<i>rooster alone</i>	<i>of darkness</i>	<i>darkness</i>
<i>A hen should only groan</i>	<i>She shouldn't laugh freely</i>	<i>She shouldn't laugh freely</i>
<i>Should quietly swallow gulps</i>	<i>A hen shouldn't crow.</i>	<i>A hen shouldn't crow.</i>
<i>of rage</i>		
<i>Should lay eggs and sit on</i>	<i>She shouldn't take a stand</i>	<i>Blocked awareness</i>
<i>eggs</i>	<i>or stand in the way</i>	<i>when it tries to flow</i>
<i>Should hatch chicks</i>	<i>Should repeat "master, master"</i>	<i>Against immobility</i>
<i>Should dedicatedly raise them</i>	<i>and like a machine work faster</i>	<i>when trying to take mobile steps</i>
<i>She shouldn't laugh freely</i>		<i>When the light tickles you</i>
<i>A hen shouldn't crow.</i>	<i>Shouldn't venture into new</i>	<i>when brave hearts open their</i>
	<i>territory</i>	<i>mouths</i>
<i>She should weigh her words</i>	<i>Shouldn't voice new thoughts</i>	<i>and speak the truth</i>
<i>carefully</i>	<i>She shouldn't laugh freely</i>	<i>Terrified barbarisms</i>
<i>Should add respect to her</i>	<i>A hen shouldn't crow.</i>	<i>wake up at once</i>
<i>words</i>		<i>against life</i>
<i>Should lay down and touch</i>	<i>There will be disaster</i>	<i>They might ring the bells of death</i>
<i>feet</i>	<i>Traditions will be decimated</i>	<i>They might blow the conch of</i>
<i>Should wear the flower of</i>	<i>She should put up with great</i>	<i>death</i>
<i>servility</i>	<i>barriers</i>	<i>So, without great courage</i>
<i>Shouldn't cross the line of</i>	<i>She should swim in the river of</i>	<i>without strong company</i>
<i>danger</i>	<i>tears</i>	<i>shouldn't venture into the thorns</i>
<i>Shouldn't ask for her rights</i>	<i>Dreams might drown</i>	<i>She shouldn't laugh freely</i>
<i>She shouldn't laugh freely</i>	<i>Lives might rip apart</i>	<i>A hen shouldn't crow.</i>
<i>A hen shouldn't crow.</i>	<i>Brooding eggs</i>	

Household Dialogue session 5: Gender-based violence

Topics: 1) Definition of gender-based violence; 2) Types of gender-based violence; 3) Cause and effect; 4) Major sites where violence occurs; 5) Various sites and the role of male family members

Objectives: By the end of this session, participants will:

- be able to define gender-based violence and identify types of gender-based violence.
- be able to identify the causes, effects, and extent of gender-based violence.

Training Materials: balloon, toothpicks, white board, markers, flip-chart paper, masking tape, sticky notes.

Method of facilitation: Brainstorming, open discussion, games

Time required: 2 hours

Important considerations for facilitators: The terms "third-gender" and "non-binary" are US-centric. You may want to use terms such as LGBTQI (Lesbian, Gay, Bisexual, Transgender, Queer or Questioning, and Intersex). Alternatively, you may explain that that you are referring to people who identify by their sexual orientation or their gender identity. Your country's context will determine which terms are the most appropriate to use.

Session details:

- 1) Ask participants to share stories of gender-based violence against women, girls, boys, men, and "third-gender" or non-binary individuals in their family or society that they have seen or heard about. Allow them time to think of examples. Ask them not to reveal the identity of the person they are talking about, unless it is a personal story and that other person is comfortable sharing the story with the group.
- 2) Use participant responses to define violence in general and gender-based violence. You may use the definitions below to facilitate the discussion:
 - **Violence:** the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, that either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment, or deprivation.⁹
 - **Gender-based violence:** Any harm (physical, mental, social, and/or sexual) towards an Individual because of the socially prescribed roles and responsibilities expected of them as a man or woman.
- 3) Use participants' examples to illustrate cases where violence is purely based on one's gender roles and expectations versus violence in general.
- 4) Ask participants to form a circle to play the balloon game. Give each participant a balloon and ask them to blow it up. After participants have blown up their balloons, ask them to throw their balloons up in the air and catch them. After participants have played with their balloons for a couple of minutes, give each of them a toothpick or a needle to carry in their palm. Ask them to protect their balloons. After they have played this game for a minute, ask participants the following questions:

⁹ World Health Organization. (2018). Definition and typology of violence. <http://www.who.int/violenceprevention/approach/definition/en/>

- How many balloons did you burst?
 - Why did you burst them?
 - How did it feel when your balloon burst?
 - How did it feel when you burst someone else's balloon?
 - Why did you burst other people's balloons when we only asked you to protect your own balloon?
- 5) Using this game as an example, explain how humans have the capacity to inflict violence on others, given the opportunity. Discuss the effects this could have on society. Use this discussion as a basis to define violence and gender-based violence.
 - 6) Divide participants into smaller groups as necessary, and ask them to discuss types of gender-based violence, effects of gender-based violence, and major sites where gender-based violence occurs. Ask them to present their discussion to the whole group.
 - 7) Use the following questions for a group discussion. You can refer participants to additional information (see Annexes 5, 6, 7).
 - How can you reduce gender-based violence in your own family and society?
 - How could male family members help reduce gender-based violence?
 - What are some small steps that male family members could take?

Household Dialogue session 5 additional resources: gender-based violence

The following reading material can be used when the training session indicates “open discussion.” It can be read aloud and/or presented to participants to facilitate discussion, or the facilitator can ask open-ended questions and then use the material to illustrate key points.

Violence is possible in every society, even if it is not common. The nature and type of violence differs according to the society. Gender, race, caste, culture, social, political, economic, state structures may each contribute to violence. Violence can occur anywhere, among villages and cities, rich and poor, educated and uneducated. Misuse of power and resources fosters violence, which can be used as a means to control resources. The root causes of gender-based violence are related to the abuse of power. Violence occurs not just outside the home, but can also occur inside. Although a home is supposed to be a safe place for families, most violence actually starts at home.

Women experience discrimination in physical, emotional, mental, social, economic and political realms. This creates barriers to opportunities and treats women as lower or second class citizens, simply because of their sex. When people take part in this type of discrimination, they are engaging in violence against women. The difference between gender-based violence and violence against women is that in the former the victims are any gender (male, female, “third-gender” or non-binary individuals) while in the latter the victims are specifically women.

The six core types of GBV¹⁰ and their definitions are:

- 1) **Rape:** non-consensual penetration (however slight) of the vagina, anus or mouth with a penis or other body part. Also includes non-consensual penetration of the vagina or anus with an object.

¹⁰ The GBV Classification Tool was developed as part of the Gender-based Violence Information Management System's (GBVIMS) project initiated in 2006 by OCHA, UNHCR, and the IRC. The GBVIMS received technical guidance from the Inter-agency Standing Committee's (IASC) Sub-Working Group on Gender and Humanitarian Action.

Examples can include but are not limited to: gang rape, marital rape, sodomy, forced oral sex. This type of GBV does not include attempted rape since no penetration has occurred.

- 2) **Sexual Assault:** any form of non-consensual sexual contact that does not result in or include penetration. Examples can include but are not limited to: attempted rape, unwanted kissing, unwanted stroking, unwanted touching of breasts, genitalia and buttocks, and female genital cutting/mutilation. This type of GBV does not include rape since rape involves penetration.
- 3) **Physical Assault:** physical violence that is not sexual in nature. Examples can include but are not limited to: hitting, slapping, choking, cutting, shoving, burning, shooting or use of any weapons, acid attacks or any other act that results in physical pain, discomfort or injury. This type of GBV does not include female genital cutting/mutilation, or honor killing.
- 4) **Forced Marriage:** the marriage of an individual against her or his will.
- 5) **Denial of Resources, Opportunities or Services:** denial of rightful access to economic resources/assets or livelihood opportunities, education, health or other social services. Examples can include but are not limited to: a widow prevented from receiving an inheritance, earnings taken by an intimate partner or family member, a woman prevented from using contraceptives, a girl prevented from attending school, etc. This type of GBV does not include reports of general poverty.
- 6) **Psychological/Emotional Abuse:** infliction of mental or emotional pain or injury. Examples can include but are not limited to: threats of physical or sexual violence, intimidation, humiliation, forced isolation, stalking, verbal harassment, unwanted attention, remarks, gestures or written words of a sexual and/or menacing nature, destruction of cherished things, etc.

You may adjust the examples in the tables below to ensure they are relevant to your country's context.

TABLE 3: EXAMPLES OF GENDER-BASED VIOLENCE OVER A PERSON'S LIFETIME

Age	Examples of Gender-Based Violence
Before Birth	Sexual selection, abortion, forced pregnancy, physical violence during pregnancy, lack of good nutrition or health facilities, etc.
Infancy	Female infanticide, different treatment of girls (in terms of nutrition or healthcare), etc.
Childhood	Child marriage, genital mutilation, sexual abuse, trafficking, discrimination related to nutrition and health, etc.
Adolescence	Chhaupadi (isolation during menstruation), rape, intimidation, sexual abuse in the workplace, forced prostitution, trafficking, etc.
Reproductive Age	Sexual abuse, marital rape, dowry-based violence, sexual activity in the workplace, abuse of disabled, single and widowed women, etc.
Old Age	Abuse, neglecting basic needs (e.g., food, clothing, medicine), forcing exits from the home, lack of health services, etc.

TABLE 4: PHYSICAL SPACES WHERE GENDER-BASED VIOLENCE MAY OCCUR

Where	By Whom	Type of Violence
Home	Husband, Parents, Brothers, Sisters, In-Laws, etc.	Verbal abuse, emotional abuse, beatings, rape, sexual abuse, discriminatory behavior
Workplace	Boss, Leader, Colleagues, Subordinates, Contractor, etc.	Unsolicited sexual comments, using insults and slurs, touching, concealing or giving confusing information, showing explicit materials, sexual abuse, unequal pay
School, College, Hostel	Student, Teacher, Warden, Employees, Guard, Driver	Unsolicited sexual comments, sexual touching, inviting them alone to a room, bribing for sexual favors, sexual abuse
Public places, Markets	Anyone	Invading personal space, unsolicited sexual comments, following someone, using slurs and insults, rape
Policies, Laws	The nation and its representatives	Not making policies that are gender-friendly, not implementing existing gender-friendly laws

TABLE 5: THE EFFECTS OF PHYSICAL VIOLENCE ON A PERSON'S HEALTH, HUMAN RIGHTS, EDUCATION AND SELF-CONFIDENCE

Health

- poorer health
- inability to be productive or functional
- frequent illnesses
- physical disfigurement

Self-confidence

- decreased confidence
- mentally unstable
- rage, fear, despondence
- preference to be alone
- social withdrawal

Education

- disinterest in studying
- distances themselves from their educational institution
- inability to perform academically

Human Rights

- deprivation of right to education, freedom and work
- deprivation of the right to live free of violence

TABLE 6: THE EFFECTS OF SOCIAL VIOLENCE ON A PERSON'S HEALTH, HUMAN RIGHTS, EDUCATION AND SELF-CONFIDENCE

Health

- wounded, disfigured, injured, death, hernia, uterine prolapse, mental imbalance
- barriers to physical and mental development
- increase in death rates of infants and mothers

Self-confidence

- fearful, unable to get close to people
- panicky, angry
- feeling ashamed or a sense of inferiority

Education

- deprived of the right to an education
- unable to retain knowledge learned
- sense of being disliked by peers
- barrier to complete personality development

Human Rights

- deprived of services, rights and opportunities provided by the state
- constantly feeling unsafe
- deprived of the right to privacy by making their private information public.

TABLE 7: THE EFFECTS OF ECONOMIC VIOLENCE ON A PERSON'S HEALTH, HUMAN RIGHTS, EDUCATION AND SELF-CONFIDENCE

Health

- lack of access to health services
- lack of nutritious food to eat

Self-confidence

- scared to go out in public because of the violence committed against them
- unable to make decisions

Education

- Not able to access educational opportunities due to lack of funds, which severely compromises future opportunities

Human Rights

- deprived of the right to health
- deprived of basic necessities such as food, shelter, clothing and a safe home

TABLE 8: EFFECTS OF CULTURAL VIOLENCE ON A PERSON'S HEALTH, HUMAN RIGHTS, EDUCATION AND SELF-CONFIDENCE

Health

- physical harm, even murder
- forced to give birth to many children, leading to deterioration of health

Self-confidence

- feeling weak
- decrease in self-respect and reputation among community members

Education

- deprived of higher education

Human Rights

- deprived of the right to make decisions about their own reproductive health

TABLE 9: EFFECT OF EMOTIONAL VIOLENCE ON A PERSON'S HEALTH, HUMAN RIGHTS, EDUCATION AND SELF-CONFIDENCE

Health

- mental instability
- lack of appetite, weight loss or gain
- withdrawn and distant
- frequent illness

Self-confidence

- loss of interest in work
- loss of confidence in one's own ability to work
- nightmares
- unable to hold a conversation with others
- preference to be alone
- unable to make decisions

Education

- unable to concentrate when studying
- poor academic performance

Human Rights

- deprived of human rights and dignity

TABLE 10: THE EFFECTS OF SEXUAL VIOLENCE ON A PERSON'S HEALTH, HUMAN RIGHTS, EDUCATION AND SELF-CONFIDENCE

Health

- sexually transmitted diseases
- unplanned pregnancy, abortion
- back and waist pain
- impact on overall health

Self-confidence

- mental health issues
- fearful, withdrawn or distant
- loss of reasoning abilities
- suicidal thoughts
- destructive behaviors
- feeling of being rejected by society

Education

- unable to concentrate on studying
- poor academic performance

Human Rights

- deprived of human rights

(This information on the effects of violence against women has been derived from a poster prepared by UNFPA, Government of Nepal, Office of the Prime Minister and Cabinet of Ministers, and WOREC Nepal and is not meant to be an exhaustive list.)

Household Dialogue session 6: Division of household roles and responsibilities

Topics: 1) Division of household roles and responsibilities; 2) Gender roles

Objectives: By the end of this session, participants will:

- be able to evaluate their roles in daily domestic chores and understand the gendered division of domestic work between women and men.
- be able to see how the joint handling of domestic chores by women and men will help increase women's incomes and improve their participation in society.
- be able to define gender roles.

Training Materials: a chart of household resources written on flip-chart paper, additional flip-chart paper, marker, white board, sticky notes, tape

Method of facilitation: Open discussion, brainstorming, question and answer, individual and group exercises

Time required: 3 hours (including discussion and exercise)

Session details:

- 1) Create a conducive environment for discussion by asking participants to prepare to discuss their daily activities in the household and community.
- 2) To begin the discussion, ask a woman to imagine she was a man. Ask her to introduce herself, followed by a list of everything she does from morning to night (as a man). If it's helpful, she can imagine the roles of a man within her household. Then, ask a man to imagine he was a woman. Ask him to introduce himself, followed by a list of everything he does from morning to night (as a woman). Again, if it's helpful, he can imagine the roles of a woman in his household.
- 3) After these presentations, ask the participants how it felt to introduce themselves as someone of the opposite sex and imagine themselves in each other's shoes.
- 4) If training participants are all-male or all-female, ask them to present based on the activities they see women and men engaging in in their homes and communities.
- 5) Ask participants to copy the List of Household Roles and Responsibilities (see page 41) onto a flip-chart, or provide them with copies of the list. Ask them to write down the various roles they play (the work they do) in varying contexts—as an individual, in their family, and in society. Let the participants know that the activities already on the sheet are only examples, and that activities can be added or removed by the participants, depending on the relevance to their own local context.
- 6) After participants complete the Family Members' Roles and Responsibilities exercise, ask them to give a short presentation to the group.
- 7) Discuss the following questions with the participants:
 - How long do women and men work each day?
 - Who mostly engages in income-generating activities? Why?
 - Who mostly engages in activities that support the domestic household? Why?
 - What does rest and entertainment consist of in your home? Who rests more? Who takes part in leisure activities?
 - Who does the majority of the work outside the home?

- Is it possible to divide this work among family members? If possible, which activities outside the home can be divided? How can they be divided?
 - If domestic chores are divided, will women have more time for income-generating activities? If they have more time, how will women use it? What are the activities in which they would participate?
 - What are the benefits of dividing up the domestic chores, and who benefits?
- 8) After the discussion, ask participants to create their ideal division of the domestic workload and present it to the group.
 - 9) Define gender roles, with examples.
 - 10) Building on examples from the previous discussion on gender roles and division of daily workload, clarify which roles and types of work are gender roles.

A few suggestions for this session:

- To enhance participants' understanding, facilitators can show them "The Impossible Dream," an animated documentary produced by the United Nations. You can access the film using the following link: <https://www.youtube.com/watch?v=t2JBPBIFR2Y>
- Facilitators can use pictures to prompt discussions on women's and men's work. For this exercise, the facilitator can either select pictures in advance which depict men's and women's work and roles, or ask participants to illustrate their own.
- This session can also be conducted using a role-playing exercise, where participants act out men's and women's work and roles.
- Case studies, stories and examples can also contribute to effective discussions. Below you will find a few examples. Participants can also provide examples. These examples may also be useful for facilitators when they are conducting orientations for participants in target communities.

The following readings were used successfully in Nepal. You can adapt the story to your country's context, or select another story that illustrates household responsibilities and gender roles. A facilitator or participant should read the story aloud, and then participants can identify aspects of the story that relate to the session's content.

SAMPLE STORIES (NEPAL) ON HOUSEHOLD GENDER ROLES

Mansara as a social worker, and Mansara as a homemaker

Before marriage, Mansara was active in the youth group in the village where she grew up. She used to help everyone. If someone in her family or community needed any kind of help, they would think of Mansara first. Her coordination efforts were key to preparing the community's disaster preparedness plan, conducting soil erosion prevention work, preparing for floods and landslides, and distributing relief in the community after the earthquake. Everyone wished they had a daughter like Mansara.

After marriage, Mansara's daily activities completely changed. Now, she is the first in her family to wake up. Her daily workload consists of household chores, feeding the children, taking care of the livestock, cooking for the family, and cleaning the house. After finishing the burdensome domestic work, she is the last one in her new family to eat, and the last one to go to sleep. Her education, her social work experience, and her desires are discounted. Now, she feels like she is a prisoner in her husband's home.

CONT.

Ward Chairperson Radhika

Radhika has been elected as the Chairperson of her ward in the local elections. Now, Radhika has no spare time. She is always occupied with planning and implementation of various community development projects.

However, even though she is now the Ward Chairperson, the burden of her household responsibilities has not decreased. In addition to her household responsibilities, she is also responsible for community development and leadership as the Ward Chair. Radhika strongly feels that if other family members would help out with the household work, she would be able to do more for the social development of her community and be more politically active.

After participating in the Household Dialogue activity, this man from Kavrepalanchowk district, Nepal now works together with his wife in their garden.

Photo credit: Ezra Millstein, Senior Content Producer | Mercy Corps



Household roles and responsibilities analysis worksheet

Role / Type of work	Responsibility <i>(Which family member is mainly responsible for this work?)</i>		Average time required	Daily timeframe <i>(Examples: mornings, afternoons, evenings)</i>	Does this activity generate an income?	Other daily/weekly/occasional work, or any other additional work	Remarks
Domestic <i>(The roles included here are intended to provide a starting point. The facilitator can add or remove roles during the training or subsequent door-to-door visits as required.)</i>							
	Men	Women					
Housecleaning							
Cooking							
Fetching Water							
Collecting Grass							
Caring for livestock							
Childcare							
Going to the market							
Purchasing daily necessities (food, tea, cooking oil, soap, school supplies for the children, etc.)							
Buying clothes or school uniforms for the family							

Buying seeds and fertilizer							
Transporting seeds, fertilizer and produce							
Selling farm products							
Taking children to school							
Personal Development, Opportunities and Rest <i>(The examples included here are intended to provide a starting point. The facilitator can add or remove roles during the training or subsequent door-to-door visits, as required.)</i>							
	Men	Women					
Reading, writing, increasing Knowledge							
Household discussions							
Community discussions							
Entertainment and exercise							
Income-generating activities							
Rest							
Social <i>(The roles included here are examples intended to provide a starting point. The facilitator can add or remove roles during the training or subsequent door-to-door visits as required.)</i>							
	Men	Women					
Contributing labor for construction and repair activities							
Discussions on community							

development							
Participation in social, cultural or religious organizations							
Labor contribution for cultural and religious works							
Participation in users' committees and construction committees							
Participation in leadership positions in various community groups							
Participation in major community meetings							
Participation in celebrations							
Participation in disaster risk reduction preparations							
Participation in capacity development opportunities related to disaster risk reduction information, early warning systems, etc.							

Household Dialogue session 6 additional resources: division of household roles and responsibilities

The following reading material can be used when the training session indicates “open discussion.” It can be read aloud and/or presented to participants to facilitate discussion, or the facilitator can ask open-ended questions and then use the material to illustrate key points.

Women and men often conform to gender roles set by their family, community, or organizational values. When children are born, their sex does not dictate that they should do certain types of work or take on certain responsibilities. However, society sets certain norms for their behaviors, roles, responsibilities and habits based on biological differences. Organizations, cultures, laws, and other social actors entrench these roles and responsibilities.

Our society, culture, traditions, and religions designate certain types of work as “women’s work,” and other types of work as “men’s work.” Men are designated as the heads of the household—the providers, masters, political and business managers, and the breadwinner of the family. Women are designated as mothers and caretakers, who look after the household, handle domestic chores, raise livestock, and uphold the family’s reputation by staying “where they belong”— that is, at home.

Women’s and men’s roles and responsibilities differ depending on social, cultural and geographic contexts. If we examine the different roles and responsibilities for women and men, we can see how discriminatory they can be. Men’s work is seen as respectable, whereas women’s work is viewed as menial. Tradition dictates that men should provide for their families, which places intense pressure on them to find employment. As a result, many men are forced to migrate to foreign countries to work. In these cases, men are also victims of gender discrimination. When men do not question these norms set by society, women are confined to the household and men are forced to carry unnecessary burdens themselves.

The socialization process not only influences women’s and men’s roles, work and behavior, it also designates different spaces, times, languages and material goods. Generally, women’s space is in the home, and men’s spaces are outside of the home. Even within a home, the kitchen is usually women’s space, and the living room is designated for men. In public, movie theaters, hotels and sports facilities are men’s spaces, while the community well and religious sites are accessible to women. Men frequent community gatherings and meetings, and women rarely venture into these spaces. When they do, they are usually accompanied by male family members and are not allowed to voice unique opinions. There is still much work to do to ensure equal access and representation.

Household resources are also designated as belonging to women or men. For example, certain dishware or furniture may be set aside for the father. Men usually have decision-making power over major assets, such as land, vehicles, bicycles or businesses. In many cases, certain professions are considered to be either women’s or men’s work. For example, female professions might include being a secretary, nurse or nanny, while male professions might include being a boss, driver, manager, politician, doctor or farmer.

Women’s time is often occupied with household chores and caretaking. Men take on financial responsibilities, make important family decisions, and take on leadership roles. The burden of domestic work falls disproportionately on women, but their efforts are underappreciated and undervalued. Men have decision-making power within the household and community, and as a result, power tends to be concentrated in men’s hands. The long tradition of patriarchy ties women to household work and saddles men with the sole responsibility of earning income to provide for their families. This can result in family

disputes, polygamy and a lack of income in cases where there are no men in the family. If women and men share household responsibilities, there is greater opportunity for each to earn an income outside of the home. By participating in trainings and discussions, men and women will be more knowledgeable about each other's challenges. The result is a better managed family where everyone cooperates and contributes. To reach your destination, you need both wheels to work equally and in harmony.

There are four types of gender roles:

Productive roles: These include activities with a direct economic benefit, which usually take place outside of the home. Examples include: production, trade, labor wages, etc. These activities are considered to be important because they are visible and generate income. The prevailing view in society is that men should be active in these productive roles. When women are in these roles, there is usually a gender wage gap.

Reproductive and domestic roles: These include all daily household activities, such as cleaning, cooking, agricultural labor, caretaking for children or elderly family members, and giving birth and breastfeeding. These activities tend to be undervalued, in part because they do not generate an income. Many of these tasks (with the exception of childbearing and breastfeeding) would require payment if someone outside of the family completed the work. However, when the same work is done by women within the family, it is valued less. Generally, social norms dictate that women and girls should be responsible for reproductive roles. These daily activities are time-consuming and prevent women from taking part in meetings, trainings, discussions and other development activities. An enabling environment where women and men can share household responsibilities will allow both women and men to take part in opportunities outside the home.

Community management roles: These include work done for the benefit of the community. For example, helping out during emergencies, births and deaths in the community, contributing labor to construction work, helping repair and maintain important public resources, and being active in cultural or religious activities. These types of work do not necessarily provide economic returns, or earn much respect. Historically, men and women have both been involved in these roles.

Community political roles: These roles encompass local government and political activities, distribution of resources and opportunities, and leadership of projects and events which benefit the community. While these roles do not provide a direct economic benefit, they can earn respect and create political opportunities. These roles can also eventually provide a pathway to national politics. Men are usually more active, either directly or indirectly, in these roles. While some women are becoming more active in these community political roles, most simply contribute physical labor for community projects. Increasingly, women's participation is sought at all levels, from local to national. However, they still lack decision-making power in many of these structures. To ensure that women's participation is meaningful and that they have decision-making power, it is important to instill the following values within the household:

- Household roles and responsibilities should be divided among all family members, especially the women and men in the family, so that everyone has an equal opportunity to rest and participate in entertainment and income-generating activities.
- The family's financial situation will improve and life will become easier if women have the opportunity to get involved in income-generating activities.
- When all family members have equal time to rest, then their health will improve, which results in increases in productivity.
- When women are involved in income-generating activities, then it will no longer be the sole responsibility of the men to provide for the family.

- If household responsibilities are shared, then women will have more time to participate in and contribute to community activities.

For equality and mainstreaming, it is important to increase women's participation in productive and community roles. If women spend the majority of their time in reproductive roles, their economic, social and personal development will suffer. It is also important for businesses, enterprises and business committees to carefully think about issues of women's participation. If women take on productive and community roles without release from the burden of reproductive roles, then women will be overworked with negative impacts on their physical and mental health. It is critical to reduce their participation in reproductive roles to increase their participation in productive and community roles. The story below provides a successful example of finding this balance.

The facilitator may use the following story to prompt discussion among participants. This example was successful in Nepal, but we recommend adapting it to fit your country's context.

SAMPLE STORY (NEPAL) ON ROLES AND RESPONSIBILITIES

Shiva Kumari Tharu (age 23) is the Vice Mayor of her city

(Source: Bhagwati Pandey, setopati.com, 4 July 2017)

Shiva Kumari Tharu's mother was a homemaker, just like other women in her village. They did not have a lot of land, and her father ran a small shop. In their village, most of the girls were busy with household chores and cooking. However, Shiva Kumari's father sent his daughter to school. Unlike many other girls from Terai-Madhesh communities, she was not confined to her home. With time, her dreams guided her, and now she has become the Vice-Mayor of her municipality. Elected the Vice-Mayor of Shivraj municipality in Kapilvastu, Shiv Kumari is just 23 years old. However, she is already responsible for many things in her family, and now, her responsibility extends to the whole municipality.

Shiv Kumari was just 17 years old when she was married to Rajendra Chaudhary from Shivpur. She had just completed 10th grade at that time. While she was married at a very young age, she did not have to face huge difficulties. Her husband's family did not try to prevent her from going to college. Instead, her new family introduced her to politics. While studying in college, she began to work as a social mobilizer with a nongovernmental organization, where she worked for a year. Her work centered on increasing the awareness and empowerment of poor households. In this position, she had the opportunity to learn about the challenges that various households faced. She increased the self-confidence of community members and encouraged them to speak out against injustices. She was able to learn how politics impacts people's experiences—the good and the bad. She shared, "At that time, I understood politics. I used to think that my family responsibilities would prevent me from entering politics. Now, I have actually given up my teaching job to pursue this."

Many married women in the Terai do not have citizenship. Shiv Kumari saw that many men were afraid that if they provided citizenship to their wives, they would turn against the men. "I was surprised to see men who would not support their wives' applications for citizenship, afraid that the women would demand their rights, and lay a claim to the family property," said Shiv Kumari. "Seeing all these women deprived of their right to citizenship made me sad. We tried to change the men's minds." Shiv Kumari's husband is abroad, earning money and helping her with her education. Shiv Kumari feels that she would be where she is today without the support of her husband and in-laws. She attributes her success to the people in her community, and to her family. Her mother and father have played a critical role in caring for her infant daughter, which allows her to engage in politics. Shiv Kumari says, "I am the Vice Mayor now. The work of the Vice Mayor is to provide justice. I will work to bring justice, not just to women, but everyone who is facing injustice."

Household Dialogue session 7: Joint household decisions

Topics: 1) Joint household decisions

Objectives: By the end of this session, participants will:

- understand the positive and negative aspects of individual and joint family decisions.
- evaluate women's and men's roles and decision-making power in household matters.
- develop the skills to hold productive discussions to ensure the equitable participation of women and men in household decision-making processes.

Training Materials: participant exercise worksheets (pages 49, 50), flip-chart paper, markers, whiteboard, masking tape

Method of facilitation: open discussion, question and answer, individual and group exercises, group discussion

Time required: 3 hours (including discussion and exercises)

Facilitator's Note: This discussion focuses on the sensitive topic of decision-making between men and women, and how it affects household dynamics. The main objective of this session is to increase women's decision-making power and reduce their risks. The facilitator needs to create a safe and supportive environment where women and men feel free to express their opinions. When discussing sensitive topics such as household decision-making, it is possible that participants may not agree with the facilitator, or that they express discontentment. In these instances, it is the facilitator's responsibility to guide participants and clarify that the discussion is not meant to "take women's or men's sides," but rather create an environment that is conducive to open and honest discussion.

Session details:

- 1) To begin the discussion, ask participants about the decisions they make in their life. What are these decisions related to?
- 2) Ask both men and women participants the follow-up questions below:
 - Did you make that decision yourself, or did you ask for someone else's advice?
 - What would you have done if other family members (i.e., your husband or wife) did not agree with your decisions?
- 3) Clarify that this session will focus on family decisions, men's and women's roles in those decisions, and the impacts of the decisions.
- 4) Facilitate a discussion about household resources, including who has access, control and the ability to make decisions regarding those resources. Use examples that participants can relate to, based on their context.
- 5) Ask participants: Who makes household decisions in different social contexts? After discussing this question, copy the "Household decision-making exercise worksheet" (page 50) and the "Household access and control analysis worksheet" (page 51) to the flip-chart, or provide participants with copies of the worksheet for the discussion.
- 6) Ask participants to complete the exercises individually, and then present their work to the group.

- 7) Based on the decisions formulated during the exercise, ask participants which family member handles each decision. Is it a man or a woman? What is their role in the family (e.g., father, mother, son, daughter, daughter-in-law, mother-in-law, father-in-law, etc.)?
- 8) Using the roles and resources provided on the worksheet for this session, discuss who has access to resources, and who makes decisions about how to use those resources. Roles and resources can be added or removed based on the participants' context.
- 9) Listed below are questions you may use for discussion (feel free to add your own). We recommend dividing participants into groups so that everyone has a chance to participate in the discussion. To save time, you may want provide a different subset of questions to each group.
 - Who is responsible for most of the decisions in the family?
 - Who has access to or control over which matters in the family or household? What effect does this have?
 - Which activities do men usually make decisions about?
 - Which activities do women usually make decisions about?
 - What kind of decisions are made jointly by women and men?
 - Who has access to which resources?
 - Who has control over which resources? Who has both access and control? How?
 - Who holds the majority of decision-making power? Can this be changed to a joint decision-making process?
 - Will there be a difference in decisions made by men or women (simply because they are men or women)?
 - What are the risks of making household decisions without the participation of women or other members of the family?
 - What are the advantages of including everyone in decision-making?
 - Does the joint family decision-making exercise ease household management? How?
 - Does joint household decision-making help the economic prosperity of the family? How?
 - Does joint household decision-making result in disaster risk reduction or enhanced disaster management so that destructive effects are mitigated? How?
- 10) Ask each group to present important points from their discussion. Build on these presentations to clarify concepts of access, control and decision-making power.
- 11) Share the Household Decision-making Evaluation Forms (Annex 4) with the participants. Explain that facilitators use these checklists and forms to evaluate households' improvements in decision-making processes, and ask them to participate in individual or group exercises.
- 12) Clarify any lingering points raised during the discussion to conclude the session.

The facilitator may use the following stories to prompt discussion among participants. These examples were successful in Nepal, but we recommend adapting them to fit your country's context.

SAMPLE STORIES (NEPAL) ON HOUSEHOLD DECISION-MAKING

Parvati's Story

Parvati loves wearing gold jewelry, unlike the men in her family. She and the other women in her family have access to gold jewelry, but the men in the family do not have the same access. However, Parvati cannot make decisions about buying new gold jewelry, or exchanging her current jewelry for current designs. The men in the family are responsible for decisions regarding when to buy jewelry, what kind to buy, what design to choose, and how much to spend. They even control decisions about which jewelry Parvati should wear. Parvati is not included in these decisions and must look to her male family members to make these decisions.

CONT.

Harey Ram's Family

Harey Ram's family raises buffaloes, cows, goats and chickens. The women in his family are responsible for livestock rearing and spend most of their day caring for the animals. Men usually work outside of the home, and when they are at home, they do not engage in household responsibilities. They often spend time at the local teashop talking with friends and neighbors. Men are able to receive village and political news through these discussions.

Harey Ram's wife is not allowed to sell the buffaloes, cows, goats or chickens she has raised. Women in her village must wait for their husbands (or other male family members) to make decisions regarding the sale of livestock. Even though Harey Ram's wife cares for the animals and knows everything about them, Harey Ram holds the decision-making power regarding when to buy, exchange or sell the livestock.

Household decision-making exercise worksheet

Resources	Men	Women	What is the role of the man or woman in the family?
<i>Who makes decisions regarding the resources below? Men, women or both? Resources can be added or removed depending on the country's context.</i>			
Purchasing daily necessities (food, tea, cooking oil, soap, etc.)			
Farming			
Buying small livestock (e.g., chickens, goats etc.)			
Buying large livestock (cows, buffaloes, oxen, or other commercial livestock)			
Buying grains (e.g., maize, barely, millet, etc.)			
Buying clothes			
Medical/health spending			
Festival spending			
Entertainment spending			
Buying land			
Selling land			
Saving			
Taking out loans			
Investing			
Childcare			
Children's education			
Children's marriage			
Having children			
Employment			
Participating in relatives' discussions and decisions			
Participating in community discussions and decisions			
Making decisions on how to allocate resources and opportunities			
Making preparations for natural disasters (e.g., earthquake, floods, landslides, etc.)			
Recovery and management in the event of a natural disaster			

Household access and control analysis worksheet

Resources can be added to or removed from the following examples, as needed

Resources	Access		Control	
	Women	Men	Women	Men
House				
Land				
Technology (television, radio, mobile phones, etc.)				
Money				
Gold, silver and jewelry				
Livestock				
Farm products				
Children's expenses (school fees, shopping, etc.)				
External income				

Household Dialogue session 7 additional resources: Access, control and joint household decisions

The following reading material can be used when the training session indicates “open discussion.” It can be read aloud and/or presented to participants to facilitate discussion, or the facilitator can ask open-ended questions and then use the material to illustrate key points.

Key definitions:

Access: Access is the ability to use family resources. If women have the opportunity to use and maintain household belongings, they are said to have access to those resources.

Control: Control refers to the ability to buy, sell or exchange resources to which you have access. For example, women may have access to family resources, but may not have control or decision-making power over those resources.

Decision: Making a decision involves deliberating over what to do with resources or work-related matters, and then coming to a conclusion. Just because someone has access to resources does not mean that they are granted the ability or rights to make decisions regarding how, when and where to use those resources. For example, women often work in the fields and are responsible for using farm products to feed their families, yet paradoxically, they may be excluded from decisions about whether to buy or sell agricultural goods. When natural disasters strike, women are able to take advantage of relief services, but often they are excluded from decisions regarding how to prepare for potential disasters, or prepare for recovery afterwards.

Participatory Decisions: Decisions that have been made with full participation, open discussions, and consensus among family members are called participatory family decisions. In many societies, the head of the household makes decisions based on their own preferences. In patriarchal societies, men are usually the head of the household and hold decision-making power. Men often make decisions about farming, children’s education and personal development, and buying or selling family assets. Women and children are often excluded from important economic decisions related to household savings and investments, which may put entire families at risk during emergencies or natural disasters.

It is critical that women and children are involved in household decision-making. For example, they should be informed about the family’s various income sources. They should help decide how money is spent based on the family’s needs and goals. Everyone should know about the investments and arrangements that are made for the family’s future. When women and children are excluded from these decisions, the whole family is at risk. For example, the head of the household is not present, or suddenly dies, it may not be possible for a family to recover its investments if they do not even have knowledge of them. Many societies have defined a very limited role for women. They lack access to and control over resources, and their ability to access or exchange information is severely constrained.

Disadvantages of individual family decisions

- Other family members might not be aware of the decisions made.
- Other family members may not feel any responsibility regarding the decisions.
- Expenditure is higher if everyone is making their own spending decisions.
- If family members are unaware of investment decisions, the investment could be at risk, or unable to be recovered if the decision-maker is absent.

- There could be distrust among family members and lack of family harmony.
- If only one person is responsible for a decision and the investment results in a loss, or does not produce an income, the resulting stress could lead to gender-based violence within the family.

Advantages of joint family decisions

- Joint decisions regarding family finances could result in an improved financial situation, which increases prosperity for the family.
- When all family members participate in decision-making, their capacities increase, which results in increased self-respect and self-confidence.
- All family members will feel similar levels of responsibility for family decisions.
- Families' productivity increases when everyone participates in family decisions.
- The health of family members will likely improve.
- Children's education will likely improve.
- Joint decision-making fosters understanding among family members, and decreases arguments and disagreements.
- Families take better care of children when there is family harmony.
- When women are included in family decision-making, they develop their leadership abilities and are able to make independent decisions.
- Joint decision-making increases the social reputation of families.
- When women have access to family decision-making, they can develop their leadership abilities, and can make decisions themselves when male members of the family are absent.

Major Issues

- Women, men and other family members should all participate in decisions related to household work and roles.
- When decisions are made through participatory discussions, all family members will be informed, which helps mitigate the impact of potential future disasters.
- When the head of the household makes individual decisions regarding the family's investments, they are vulnerable to losses. Additionally, the resulting family income will likely be spent according to the wishes of the head of the household, rather than regarding the needs of all.
- When family members participate equitably in decisions, it fosters teamwork and results in improved family harmony.

If household decisions are made jointly, it will improve the decision-making capacity of everyone in the family. As a result, women will be empowered to make decisions for their families, which helps protect families from future "shocks and stresses" or unexpected events that might threaten household financial stability or food security.

Household Dialogue session 8: Household financial management and family plans

Topics: 1) Household financial management; 2) Family financial planning

Objectives: By the end of this session, participants will:

- be able talk about indicators of household financial management and financial plans.
- be able to define household financial management and participatory decision-making in relation to preparing family plans.

Training Materials: Kopila's story (or other contextualized story), flip-chart paper, masking tape, markers, whiteboard

Method of facilitation: open discussion, group discussion

Time required: 2 hours

Session details:

- 1) Read Kopila's story (included below) aloud to participants. Divide participants into smaller groups and provide each group with a copy of Kopila's story. Ask participants to discuss the questions provided, and present their answers to the entire group.
- 2) After the group presentations, ask participants the following questions:
 - What is the family's income?
 - Where does the income come from?
 - What are the differences between men's and women's income?
 - How does women's household work help men's work outside of the household?
 - What is the daily, weekly and monthly expenditure of the household?
 - What does the comparative analysis of income and expenditure look like?
 - What savings exist?
 - What are the sources of income, and the areas of expenditure?
 - How can expenditure areas be prioritized?
 - How can a monthly or annual plan be made for income and expenditures?
 - Who needs to be involved in creating these plans? Why?

Discuss these topics in depth, and clarify concepts with the participants as necessary. Using examples, facilitate an open discussion on the positive effects on the family of joint household financial management and planning.

- 3) Explain the following concepts to create a common understanding among participants:
 - Families should track their income and expenses, and create a budget where their income is always higher than their expenses, except in the case of an emergency. Families should discuss their commitment to forgo unnecessary expenses (especially male family members).
 - Family members should discuss ways to decrease expenses, and increase income. During emergencies, it is critical to have a reserve of savings to draw upon. If women family members are members of local cooperatives or similar groups, the family will have an advantage should an emergency arise.

- If family members share the burden of domestic chores, childcare and farming, women will have more time to engage in income-generating activities outside of the home. This can lead to increased family harmony and prosperity.
- 4) Read aloud the story “Sandai’s Pride” (included below) to participants, or ask one of the participants to read it out aloud. Ask participants to list the differences between the two families in Kopila’s Story and Sandai’s Pride. Conclude the session with this discussion.

The facilitator may use the following stories to prompt discussion among participants. These examples were successful in Nepal, but we recommend adapting them to fit your country’s context.

SAMPLE STORY (NEPAL) ON HOUSEHOLD FINANCIAL MANAGEMENT

Kopila's Story

Kopila has three children, two of which attend school. She is occupied with domestic chores, childcare and agricultural work. Her husband works as a farm laborer in the community. Kopila is usually busy growing vegetables. Her household responsibilities do not allow her time to go to the market, attend social gatherings or meetings, or spend time with friends. She is the first one in the house to wake up in the morning, and the last one to go to bed at night. Yet, she still does not have any time for anything other than household work.


Her husband finds spare time to go to the market in the mornings and evenings. While he is there, he also indulges in unnecessary spending. He does not smoke, but he does purchase a small amount of alcohol every day. Some days, his daily earnings are not enough to purchase a drink, so he asks Kopila for money. Where can Kopila possibly find money to support her husband’s habit? She earns 200 rupees by selling vegetables, but that isn’t even enough to purchase household necessities and school supplies for the children. Despite this, her husband always manages to get money from her, even if it means arguing with her or resorting to violence. On several occasions, after drinking heavily, he would physically abuse her. The children would always cry when he was in these belligerent moods.

One day, Kopila’s children returned home from school during the day because she had been unable to pay their school fees on time. When she went to the school to resolve the issue, the teacher told her that her children’s fees had not been paid for three months. She did not have any savings to draw from, and any extra money was always taken by her husband to purchase alcohol with his friends. Kopila’s husband rarely gave her any of the money that he earned.

Kopila had heard about the cooperative in the village, but hadn’t had enough time to educate herself on the details of their activities. She had heard that it was expensive to open a bank account where she could deposit savings. She had also heard that she would not be able to withdraw her savings when she wanted and that if she took out a loan to start a business, she would have to pay a high rate of interest. When her children were expelled from school, Kopila asked her husband to go to the village to obtain a loan. However, her husband had already taken loans from several households, promising to pay them back, and spent the money on alcohol. Many households did not believe her husband would pay them back because he was an alcoholic, his family had no other sources of income, and they had many children. Her husband went to the local watering hole in an attempt to forget his troubles. Kopila managed to convince the school to let her children attend for one more month, however, the question remains: how will she manage to pay her children’s school fees when next month comes around?

Discussion questions:

- What are the sources of income for Kopila's family?
- What are her family's expenses?
- What are the necessary expenses? Which ones are unnecessary?
- Which expenses should be prioritized?
- How should we analyze the income and expenditure for Kopila's family? Who should be involved in the analysis, and creating the financial plan? What will be the role of Kopila's husband?
- What steps could Kopila and her family take to increase their income?
- What kinds of information on financial management, planning and savings do various members of the family need to have? What kinds of information should be provided for female members of the family?
- If household finances are not managed or planned well, does it affect members of the family, including the children? How?



“It is true that in our community we believed that when a couple sits down to discuss and make a decision together it could bring bad luck. However, after BRIGE’s intervention people are starting to see that this is only a bias and that dialogue among couples is the only way to increase household resilience. For instance, after the intervention, my wife and I have decided to divide the money that I earn in the market by two: half of it goes to daily food expenses of the family and the other half is spared for difficult times, especially the lean season, or for social events (marriages, funerals, etc).”

— Zakari, a Household Dialogue participant from Bardouga village, Niger

Example of a household budget

Head of household:

Date prepared:

Address:

Type of family and number of members:

Budget timeframe:

Income							Expenses					
#	Source	Amount <i>(these can be estimates if necessary)</i>	Daily / Weekly/ Monthly or Other	Source	Male/ Female <i>(who is mainly related?)</i>	Remarks	#	Type	Amount <i>(these can be estimates if necessary)</i>	Daily / Weekly/ Monthly or Other	Male/ Female <i>(who is mainly related?)</i>	Remarks
	Total							Total				

The following reading was used successfully in Nepal. You can adapt the story to your country's context, or select another story from the region that illustrates an example of positive household financial management. A facilitator or participant should read the story aloud, and then participants can identify aspects of the story that relate to the session's content.

SAMPLE STORY (NEPAL) ON SUCCESSFUL HOUSEHOLD FINANCIAL MANAGEMENT

Sandai's Pride

His name is Shant Bahadur, but everyone in the village calls him Sandai. He is well loved in the village, and everyone looks up to him as an example. Sandai works as a guard at the bank. His job is unremarkable, but he values hard work. He always says, "There is no work that is ever beneath you."

Every week, the bank deposits his salary into his bank account. He never withdraws the money unless it's absolutely necessary. Even if he has to withdraw money, he asks his wife for advice first. The family discusses what the monthly family income is, what the monthly expenses are, and how to allocate the income.

Sandai's wife Mithoo is also exemplary. She makes a good income by selling her vegetables, and milk from her buffaloes. Her income covers the household expenses and the children's education, with some left over for savings in the local village cooperative (in her own account).

If the household needs money, Mithoo discusses the need with her family and then goes to the cooperative alone to withdraw the required funds. Mithoo is also a member of the village school management committee. Sandai used to smoke and drink saying, "A guard's job is hard, and one has to drink now and then." However, Mithoo and their children convinced him to stop drinking. Now he drinks a glass of milk at lunch while at work. At special occasions, Sandai will have a beer to celebrate, but they always plan for "unnecessary" expenses together." He helps his wife with the housework before going into the office. And when he returns home after work, he enjoys a few hours of work on the farm. Sandai's co-workers admire his well-managed life. Sandai and his wife have become examples for their community.

Household Dialogue session 8 additional resources: household financial management and family plans

The following reading material can be used when the training session indicates “open discussion.” It can be read aloud and/or presented to participants to facilitate discussion, or the facilitator can ask open-ended questions and then use the material to illustrate key points.

Household financial management and family plans are important components of a family’s future well-being. All members of the family should be financially literate, especially the women and men who are responsible for earning, managing, and spending money on behalf of the family. Financial management skills and information improve household’s ability to manage their income and expenses, and increases the prosperity of the household.

Generally, a household has more expenses than income. Families receive income at certain intervals: weekly or monthly, but expenses occur daily. Family budgets should prioritize savings and various forms of income, and focus on decreasing expenses. Expenses can be divided into groups; for example, there are necessary expenses, manageable expenses and unnecessary expenses. Necessary expenses include school supplies for the children and healthcare. Manageable expenses include vacations and entertainment, which are needed from time to time, but should be managed responsibly. Tobacco and alcohol are examples of unnecessary expenses. Generally, women invest money on necessary expenses such as family nutrition, education and healthcare.

Below are a few points to keep in mind when managing household finances and preparing a family work-plan:

- Encourage both women and men family members to participate in all kinds of discussions and plans, including financial plans.
- Create a family budget, which analyzes income and expenses. Consider which expenses are necessary, and which are unnecessary. Try to decrease spending on unnecessary items.
- Identify different ways to build savings, for example depositing money into a savings account at a bank or another trustworthy financial institution.
- Ensure that family members (those capable) are involved in income-generating activities, entrepreneurship, and skills development. Encourage family members to help out with household tasks so that women can pursue economic opportunities as well.
- Identify opportunities for small or large investments. Take into account the amount of family savings, and the specific skills of family members. Mobilize both men and women to participate in income-generating activities.
- Create joint accounts at the bank, and joint land titles or economic assets. This promotes joint ownership, and promotes joint decision-making when assets are liquidated, sold or exchanged.

Note to facilitators:

Facilitators can use the materials included in the Mercy Corps’ Financial Literacy: Participant Handbook Section 9: Pages 150-185, to facilitate these discussions, and provide additional reading materials to the participants.

Household Dialogue session 9: Potential disasters, disaster management, and family preparedness

Topics: 1) Potential disasters; 2) Disaster management; 3) Family preparedness; 4) Reducing the risk of potential disasters; 5) Joint participation of men and women in disaster management

Objectives: By the end of this session, participants will:

- be able to identify potential disasters
- be able to indicate ways to manage the impacts of a disaster.
- be able to define family members' (both men and women) roles in disaster management.
- be able to create a list of necessary items for disaster preparedness.
- be able to discuss the main issues related to disasters, preparedness, and family plans.

Training Materials: flip-chart paper, sticky notes, masking tape, markers, whiteboard.

Method of facilitation: station method (using different locations throughout the room for group activities), open discussion

Time required: 2 hours

Session details:

- 1) Divide participants into four smaller groups.
- 2) Post the following questions in four separate areas of the training hall:
 - What are examples of potential natural and man-made disasters that impact families and society?
 - What are examples of methods to manage the impact of disasters?
 - When families are preparing for disaster management, what things should they keep in mind? What arrangements should they make?
 - What is the role of women family members in disaster preparation and management? How can their participation be enhanced?
- 3) Assign each group to a question posted on the wall (their station). Allow participants to discuss the question for 10 minutes.
- 4) After 10 minutes, ask participants to rotate to the next station. Again, provide 10 minutes for them to discuss the new question. Ask participants not to repeat the answers of a previous group while discussing the question.
- 5) After all participants have had a chance to rotate through every station, ask them to return to their first station and present all of the answers to the group.
- 6) Read aloud the story of Ramila (or other contextualized story), who lost her house in the April 2015 earthquake. Facilitate an open discussion on the various components of the story.
- 7) Inform participants how to create a disaster risk reduction plan. Facilitate an open discussion, adding your own points. Reiterate the conclusions reached by the group, and conclude the session.

The following reading was used successfully in Nepal. You can adapt the story to your country's context, or select another story from the region that illustrates an example of how lack of decision-making power can harm a household's ability to recover after a disaster. A facilitator or participant should read the story aloud, and then participants can identify aspects of the story that relate to the session's content.

SAMPLE STORY (NEPAL) ON WORKING TOGETHER TO REBUILD AFTER A DISASTER

What happened when Ramila's house was destroyed by the earthquake?

Ramila's house was destroyed by the April 2015 earthquake in Nepal. Even though the earthquake occurred a long time ago, the house still hasn't been reconstructed. The earthquake was a very stressful event for Ramila. After the earthquake she did not know how to take care of herself or her children. She didn't know what to do, and what not to do, during a disaster. She was unsure of where to go for help. Her husband had this knowledge, but he was working abroad when the earthquake struck. Often, after a disaster, women in the family cannot make their own decisions on how to respond or reconstruct their homes. Those decisions are reserved for men. Ramila found herself with little decision-making power and unsure of her next steps.

Ramila has to wait for her husband's decision before reconstruction on the house can begin. Even though her husband is far from home, he can make family decisions over the phone. Ramila must ask for his permission, even though she is the one at home and has a better idea of the family's realities. This is difficult not only for Ramila, but also for her husband. Ramila doesn't have any decision-making power and repeated phone calls abroad to her husband has resulted in unnecessary stress and depleted resources.

Household Dialogue session 9 additional resources: potential disasters, disaster management, and family preparedness

The following reading material can be used when the training session indicates “open discussion.” It can be read aloud and/or presented to participants to facilitate discussion, or the facilitator can ask open-ended questions and then use the material to illustrate key points.

Women and children are disproportionately affected by violence, conflict and disasters. Women, children, elderly people, and the disabled are more affected during and after a disaster. All family members should participate in making the necessary preparations for disaster prevention and recovery. Including women, men, girls and boy is critical to ensure that all family members are informed about disaster risk, preparedness and disaster management issues. This ensures that everyone is capable of handling disasters when they occur. Community discussions on disaster should include women, because women are more likely to share their knowledge with other family members, including children.

Disaster risk reduction: refers to the creation of an environment where the destructive effects of natural and man-made disasters are reduced. This type of preparation requires the participation of all family members.

Disaster preparedness: refers to early thinking about mitigating the effects of potential disasters on one's own life, family and community, and conducting the necessary preparations for such an eventuality.

Potential disasters: earthquakes, fires, floods, landslides, droughts, epidemics, forest fires, lightning, etc.

The following list outlines what families should do to plan and prepare for potential disasters and eventual disaster management.

- Set aside a supply of food and revolving emergency funds.
- Collect and manage non-food relief items for search and rescue, and relief after a disaster.
- Develop an early warning system for disasters. For example, sirens could be set up to warn the community of potential floods if river levels are dangerously high. Fire alarms could be installed. The community could develop a system to provide immediate information to community members in the case of a disaster.
- Plant trees in the community to prevent erosion.
- Coordinate with various social and development groups, organizations and government agencies in the community, and develop ways to work together.
- Arrange for safe daily shelter, and for shelter in case of disasters.
- Develop the necessary physical infrastructure (e.g., earthquake resilient houses, reinforcement of river banks, gabion walls, etc.)
- Arrange for insurance to protect assets in the case of a future disaster or emergency.
- Prepare a household disaster risk reduction and preparation plan with full participation of all family members.
- Create savings for disaster risk reduction and recovery from a disaster.
- Map out potential disaster risks.
- Women may be more vulnerable during a disaster due to their traditional clothing (which often restricts movement), their lack of access to information and capacity building opportunities, and their burdensome household and childcare responsibilities. This necessitates special planning and preparation for them given their circumstances.
- Take special care of pregnant women or new mothers.

- Prepare so that women have the supplies they need to take care of their personal hygiene during menstruation.
- Increase women's access to information and capacity-building opportunities.
- Utilize local women as messengers to reach hard-to-reach women in the community.
- Use local languages to increase community members' access to information.
- Tailor programs according to the local context. Keep in mind that a one-size-fits-all approach is will not be successful when planning for and responding to disasters.
- Increase community members' awareness of potential increases in gender-based violence after disasters occur.
- Encourage the participation of women (including leadership roles) in local disaster risk reduction and disaster management committees.

Note to Facilitators: Facilitators can use the materials included in the Mercy Corps' Financial Literacy: Participant Handbook (pages 3–18 and Section 4: pages 76–92), as additional reading material for participants.

Household Dialogue session 10: Family harmony and household action plans

Topics: 1) family harmony; 2) household action plans

Objectives: By the end of this session, participants will:

- be able to define relationships between family members and how they treat each other, and how this relates to family harmony.
- be conversant on positive practices within family life and family interdependence.
- be able to talk about their experiences and plans as they relate to family harmony.

Training Materials: flip-chart paper, sticky notes, masking tape, markers, whiteboard.

Method of facilitation: lottery method, definitions, games

Time required: 2 hours

Session details:

- 1) Hold a discussion with participants using the following questions:
 - Who do family members depend on?
 - Are family members interdependent (dependent on each other)?
 - Has this interdependence led to codependence (excessive emotional or psychological reliance on a partner, typically a partner who requires support due to an illness or addiction)?
 - Do you have any examples, proverbs, songs or poems related to family interdependence?
 - What are some small steps and efforts that can foster family harmony?
 - Which family members should make which efforts?
 - Do you have any life experiences that you can share related to these concepts?
- 2) Continue the discussion with the following questions:
 - Do women and men both have a role to play in fostering family harmony?
 - Does the respectful participation of both women and men family members in household financial management and other processes impact family harmony? Do you have any examples of this?
 - Does joint decision-making in disaster preparedness and emergency preparations impact family harmony? Does the knowledge and skills of women and men impact family harmony? Do you have any examples of this?
- 3) Discuss with participants the idea that sharing family responsibilities and workload supports family harmony. When all family members can access opportunities and progress towards their goals, families as a whole are happier.
- 4) Divide participants into smaller groups, and ask them to discuss what items they would include in their household action plan to foster family harmony. Ask them to present their discussions to the whole group.
- 5) After participants have completed the first nine sessions of the Household Dialogue training, the facilitator will ask participants to complete a Household Action Plan (Annex X) as couples, or alternative pairing (e.g., a mother-in-law and daughter-in-law). Inform participants that facilitators will conduct follow-up visits to monitor participants' progress. This is an opportunity for participants to report on their progress and challenges.

Household Dialogue session 10 additional resources: family harmony and household action plans

The following reading material can be used when the training session indicates “open discussion.” It can be read aloud and/or presented to participants to facilitate discussion, or the facilitator can ask open-ended questions and then use the material to illustrate key points.

A family’s happiness is not just related to its wealth. There are many very wealthy families that are not happy. Family happiness and harmony is largely dependent on the relationships between its members, which reveal how they share with and support each other. Families that value the opinions of women, men, girls and boys are often happier than those that are less balanced. These families are also better able to manage their finances and be prepared for future emergencies and disaster management.

Family interrelations and interdependence: Family members are interdependent. For example, men are able to engage in income-generating activities outside of the house only because women in the family have prepared their meals on time, ensuring that they arrive well-fed and on-time. Women keep the household running smoothly, caring for children and other household responsibilities, while men devote their time to work outside of the household. Women’s unpaid work within the household allows other family members to pursue education, employment and other opportunities. Their contributions should be respected, and household responsibilities should be shared among all members to decrease women’s workload. If men participate in household activities, it will free up women’s time so that they can take part in activities outside of the home such as education or skills training that advance the family’s interests. If women are engaged in income-generating activities, they will help shoulder the financial responsibility of the household.

Family plans: The family’s plan is usually created by the head of the household, or men in the family. Men often hold primary decision-making power over matters related to household purchases, land, economic activities, and children’s education. Women’s opinions are rarely considered and they are usually not asked to participate in these deliberations. When women are not included in these plans, they are at higher risk when families experience a shock or stress. For example, if a disaster management plan is created without the participation of women, they will not have the information to react during a disaster, placing them at higher risk. Because children are often cared for by women, they too will be at risk.

Male family members’ roles: Male family members have an important role to play in fostering family harmony. Even small behavior modifications can result in transformative change and increase family harmony. Sharing of household work, responsibilities and information is especially important. Here are a few examples that family members should share regularly:

- sharing of news, information and knowledge
- sharing of opportunities
- sharing of responsibilities
- sharing of workload
- sharing of resources
- sharing of happiness, sorrow and progress

IV. Facilitator Training Sessions

The following sessions 1–6 are meant to be used to train the Household Dialogue Facilitators. A sample training agenda is included in Annex 1.

Facilitator training session 1: Learning exchange, training methods and materials

Topics: 1) Learning exchange; 2) Training methods; 3) Materials used for learning exchange and training methods

Objectives: By the end of this session, participants will:

- be able to list at least five methods for learning exchange and training.
- be able to list the materials needed for learning exchange and training.
- be able to list at least 10 points to keep in mind when preparing training materials.

Training Materials: sticky notes with training methods, a container for sticky notes, whiteboard, markers, and flip-chart.

Method of facilitation: lucky draw method, open discussion, group discussion

Time required: 1 hour 30 minutes (learning exchange and training methods), 1 hour 30 minutes (materials used for learning exchange and training methods) = 3 hours total

Session details (first hour and a half):

- 1) Provide facilitators with a definition of “learning exchange” (i.e., an exchange of information between two or more individuals who are interested in learning from each other’s successes and failures).
- 2) Write down the various learning exchange and training methods on separate sticky notes and put them in a container.
- 3) Ask participants to pick one sticky note from the container and define and give examples about the method written on the note.
- 4) Discuss which methods are used for increasing knowledge, which methods are used for teaching skills, and which methods are used to change perceptions.
- 5) Discuss which methods are useful for different participants.
- 6) Discuss which methods are useful for the Household Dialogue training and which methods are useful for the subsequent door-to-door visits.
- 7) Discuss effective training methods.
- 8) Take a break before transitioning to the discussion regarding materials (see below).

Session details (second hour and a half):

- 1) Divide participants into small groups.
- 2) Ask participants to prepare a list of materials that are used in learning exchange and training, and how to use them.

- 3) Discuss how to select which materials to use in learning exchange and training. Discuss how the right materials can help active participation in the learning process.
- 4) Ask facilitators: Does the participant's level of understanding affect which materials you would use in the learning process? Why?
- 5) What materials are suitable for the door-to-door visits conducted during the Household Dialogue activity?

Materials used during learning exchange and training can vary depending on the participants' levels of understanding and the context. The same kind of material may not be useful for every learning process. Here are some examples of materials you may want to have on hand:

- Household Dialogue Toolkit
- Writings and books, as required
- Handouts (reading materials) for the participants
- Audiovisual materials and posters
- Flip-chart paper
- Sticky notes
- Whiteboard, colored markers
- Staplers and staples
- Scissors
- Three-hole punch
- Masking tape
- Glue stick
- Banner
- Camera
- Certificates
- Notebooks, pens, plastic folders, etc.
- Bell
- Clock
- Laptop and projector
- Slides for presentations
- Extension cables, adapters, etc.
- Participant attendance sheets
- Training evaluation forms

Facilitator training session 1 reading material: learning exchange, training methods and materials

Various methods can be used for learning exchange and training. When selecting a training method, participatory methods are preferred. When participants are actively involved with the training session, they retain knowledge better. People learn in different ways: learning from “doing” is often more effective for participants than simply listening or reading. Here are a few examples of methods for learning exchange and training:

- Lecture
- Group discussion
- Question and answer
- Brainstorming
- Technology-based learning
- On-the-job training
- Coaching/mentoring
- Games
- Plenary Discussion
- Case studies
- Visual aids to spark discussion (e.g., posters, pictures, photos)
- Snowballing method
- Station method
- Idea shopping
- Storytelling and sharing of experiences
- Group work
- Individual exercises
- Audio, video, or PowerPoint presentations

Note to the facilitators: The training methods and their appropriate use are discussed in Mercy Corps Nepal's Financial Literacy Training Manual (page 7).

Facilitator training session 2: Preparation and management of the learning process

Topics: 1) Preparation and management of the learning process

Objectives: By the end of this session, participants will:

- be able to prepare a checklist to use for preparation and management of the learning process

Training Materials: flip-chart paper, whiteboard, markers

Method of facilitation: discussion, question and answer, individual exercises

Time required: 2 hours

Session details:

- 1) Discuss what is involved in preparation for learning exchange or trainings.
- 2) Ask facilitators: What does “training management” mean to you? What important topics are related?
- 3) Provide facilitators adequate time to prepare and present a checklist for effective learning exchange and training preparation and management.
- 4) End the session by discussing the preparation and management of the learning exchange and training, as well as how to manage the door-to-door visits.

Facilitator training session 2 reading material: Preparation and management of the learning process

The SALT Method of Training Preparation and Management

Seating Arrangement: One important aspect of the learning process is the participants’ and facilitators’ seating arrangements. Facilitators should create an appropriate seating arrangement before the learning process starts.

Audio System: The learning process should occur in a quiet environment that allows participants and facilitators to hear each other. Noisy environments make it difficult to concentrate and act as a barrier to the teaching and learning process. Choose a private location where external community members cannot come and go, or influence the discussion.

Lighting: Adequate lighting (not too dark or too bright) will help create an environment conducive to teaching, learning and discussion.

Temperature: It is important to conduct training sessions in a space with a comfortable temperature, so that participants can concentrate on the content of the session rather than their comfort.

TABLE 11: HOW TO OBSERVE WHETHER PARTICIPANTS ARE LEARNING AND RESPOND

Observed behaviors	What it means	What can you do as the facilitator?
Smiling Nodding Active listening Making eye contact Asking clarification questions	Participants are eager to learn and understand the topics.	Conduct the regular training as planned, but also include participants' suggestions.
Sleepy Adjusting seating Yawning Increasingly leaving the room	Participants may be tired or lethargic.	Take a break, or try different teaching methods, such as storytelling, jokes, games, etc.
Confused facial expressions Scratching their heads Constantly looking away	Participants may be confused about the subject matter.	Ask participants what is unclear and provide clarifying examples. If there are 1–2 people who do not understand the concepts, a discussion can be held with the smaller group at another appropriate time.

Methods to evaluate the learning process or training:

After the session,

- Ask participants what they understood and what they didn't
- Ask questions
- Ask participants to fill out a short questionnaire related to the session
- Ask a few of the participants to share their experiences

After the training,

- Ask participants to complete pre- and post-training tests
- Ask participants to complete a training evaluation form
- Conduct participatory training evaluation
- Distribute opinion forms
- Interact with participants
- Listen to participants' stories

After some time has passed,

- KAP (Knowledge, Attitudes and Practice) Survey
- Interviews
- Target group discussions
- Work completion evaluation
- Observation visits
- Interviews, discussions and seeking stakeholders' advice

Facilitator training session 3: Roles and qualities of household dialogue facilitators

Topics: 1) Roles and qualities of household dialogue facilitators

Objectives: By the end of this session, participants will:

- be able to define the role and qualities of an effective facilitator
- be able to list basic rules of learning
- be able to prepare a list of the roles and qualities of a good family dialogue facilitator.

Training Materials: sticky notes, whiteboard, markers

Method of facilitation: open discussion

Time required: 1 hour 30 minutes

Session details:

- 1) Facilitate a discussion about the qualities of an effective facilitator and what roles they need to play.
- 2) Ask participants to prepare a list of facilitators' roles and qualities they should possess.
- 3) Present the basic rules of learning, and explain the AEIOU tips for effective facilitation (see below).
- 4) Discuss the things to keep in mind when facilitating question and answer sessions, and define the APPLE method (see below).
- 5) At the end of the session, ask participants what additional roles a facilitator should play, and the additional qualities they should have to be effective during their door-to-door visits. Create a list of areas of consensus from the discussion.
- 6) Through participatory discussion, create a list of things that household dialogue facilitators should and shouldn't do during their door-to-door visits. Also, discuss specific things facilitators should be mindful of.
- 7) Conduct several roleplays of door-to-door visits so that facilitators have an opportunity to practice and receive feedback from their trainers and peers.

Facilitator training session 3 reading material: roles and qualities of effective household dialogue facilitators

Basic rules of learning: There are various rules related to learning, a few of which are presented here. These simple rules of learning can help during the learning exchange process.

- People tend to remember things from the beginning and the end of a session. Therefore, if important points are made at the beginning and the end, it will be easier for participants to remember them.
- If learning is fun and interactive, participants will remember the lessons.
- Participants will likely remember the issues that were discussed interactively.
- Repeated exercises help participants retain knowledge for a long time.
- Informal teaching methods bring can make the learning process more relaxed and effective.
- Engaging multiple senses can be an effective method of learning. For example, when participants are engaged in their own learning, it is more effective than just seeing or hearing.
- Learning that is followed by individual exercises results in better knowledge retention.

The APPLE Method for question and answer sessions

Ask: Pose questions or discussion topics very clearly so that everyone understands.

Pause: Do not expect an answer immediately after you pose a question. Pause for a few seconds to give participants a chance to think.

Point: Point towards the person who you would like to answer the question. If it is an open-ended question, encourage everyone to provide an answer.

Listen: After asking the question, the facilitator should listen attentively. Do not get distracted after asking the question. If participants sense that you are not paying attention to them as they are speaking, they might feel ignored.

Evaluate: What kinds of responses did you receive? Thank participants for their responses and relate it back to the discussion topic. Even if the answer is off-topic or incorrect, you should never point this out because it could make the participants feel ashamed.

AEIOU tips for the learning process

The tips below will help the facilitator make the learning process more interactive and effective:

- Attentive, active listener
- Encouraging, entertaining, exciting
- Interesting, involved
- Outreach, objective-focused
- Understanding, useful

Roles and Qualities of the Facilitator / Trainer

Roles: Researcher, leader, preparer, planner, decision-maker, communicator, manager, organizer, evaluator, mediator (as required), problem-solver

Qualities: friendly, accountable, polite, wears appropriate clothing, clear communication, fearless, treats everyone equally, adaptable, makes eye contact and gestures, can manage emotions, follows the learning plan and session plan, participant-focused, able and willing to prepare and work with the resources available, able and willing to understand the general sentiment of the participants, self-learner, creative, trustworthy, resilient, disciplined, knowledgeable of local languages, patient, helpful, expertise in the subject matter, able to make quick decisions when required, engaging, respectful, honest, inclusive.

Things Household Dialogue facilitators should keep in mind when going door-to-door:

- Make all necessary preparations for the door-to-door visits before departing.
- Ask both male and female family members for their time and make sure they clearly understand the household dialogue program and how it can help the family.
- Maintain rapport with all family members you visit.

- Create a calendar of families' availability, and schedule your visits accordingly so that the families' work is not directly affected.
- Do not be in a rush during your door-to-door visits. If family members are busy, be prepared to wait a while for them to finish their tasks.
- During the discussions, use clear and simple language, using the local language as much as possible.
- If family members are busy or are going through a difficult time, do not insist on a discussion. Come back later to visit.
- Remain alert to ensure that the household dialogue facilitator's door-to-door visits do not create difficulties, problems or disputes in the family.
- Encourage family members to discuss topics from the household dialogue training.
- Wear clothing that is culturally appropriate in the community where you are working.
- Respect the women (including single and widowed women), elderly people, children, and cultural differences in the family.
- Be sensitive in your manner of speaking and be friendly with everyone. Do not engage in any kind of discrimination.
- Start with an informal discussion, and slowly transition to the household dialogue discussion topics.
- When family members are talking, do not use your phone, or talk about a different subject. Give your full attention to the family throughout your visit.
- If you encounter problems, or questions that you don't know the answer to, or are outside your scope of responsibility, bring those up with the relevant agencies or organizations. Do not pretend to be knowledgeable about things you are unfamiliar with, or are outside your scope of responsibility.

Facilitator training session 4: Training session plan

Topics: 1) Training session plan

Objectives: By the end of this session, participants will:

- be able to describe a training session, and why it is necessary.
- be able to list the various components of a training session plan.
- be able to prepare an example training session plan.

Training Materials: training session plan example, A4 paper for exercises

Method of facilitation: open discussion and participant exercises

Time required: 2 hours

Session details:

- 1) Facilitate an open discussion on why a session plan is necessary for training and learning exchange.
- 2) Provide each participant with a copy of the training session plan example. Discuss how to prepare a session plan and what topics are included.
- 3) Give participants time to prepare individual session plans. As they engage in this individual exercise, rotate around the room to provide necessary information and support.

Facilitator training session 4: Training session plan

(Use this example to provide facilitators with practice developing their own training session plan)

Session topic:

Sub-topic(s):

Objectives:

Time required:

Training materials:

Methods of facilitation:

Session details:

1)

2)

3)

4)

5)

Session evaluation and conclusion:

Reading and background materials related to the session:

Facilitator training session 5: How to facilitate sensitive topics such as gender-based violence

Topics: 1) How to create a safe space for participants; 2) Confidentiality; 3) Statements of blame; 4) Inclusive discussions; 5) Tips for talking with survivors

Objectives: By the end of this session, participants will:

- know how to create a safe space in which participants can share their opinions and experiences.
- understand the importance of confidentiality and know what to do if it is violated.
- know how to deflect and redirect statements of blame.
- gain the skills to facilitate an inclusive discussion in which everyone can contribute.
- be able to act if a GBV survivor confides in them.

Training materials: flip-chart paper and markers.

Method of facilitation: Group discussion, lecture, and role-plays.

Time required: 2 hours

Session details:

- 1) Explain to participants that it is important to create an inclusive and respectful environment when talking about sensitive topics such as gender-based violence. Divide participants into groups of 4–5 people, and ask each group to write down elements of an inclusive and respectful environment. Ask each group to share their ideas. Create a list of “ground rules” based on the participants’ ideas to create a supportive and productive atmosphere. Examples may include: do not interrupt others when they are speaking, ensure the confidentiality of participants’ contributions, do not use identifying names or information if talking about someone else’s experience, allow everyone the chance to speak, do not discount others’ experiences, etc.
- 2) Inform participants that in their roles as facilitators, they may encounter GBV survivors (whether they are aware of it, or not). The training topics may potentially touch upon participants’ own experiences, memories, or ongoing struggles, therefore it is critical to approach these topics with care.
- 3) Provide participants with examples of scenarios they may encounter, and guidance on how to react (see examples below).
 - **How to navigate a discussion where participants violate confidentiality:** From the beginning, ask participants not to share identifying names or information when talking about someone else’s experiences. If someone begins a statement with identifying information, politely stop them and remind them of the ground rules. If the subject of the story has already been identified, ask the participant not to share the story.
 - **How to deflect and redirect statements of blame:** When discussing gender-based violence, it is possible that participants will make statements that place blame on the survivors. This is dangerous because it makes it more difficult for survivors to report abuse and can reinforce self-blame. In these cases, redirect the conversation, emphasizing that

gender-based violence is never the survivor's fault. Make it clear that no one's behavior warrants blame.

- **How to ensure everyone has an opportunity to participate in the discussion:** In some cases, breaking the group into smaller groups provides an opportunity for everyone to contribute ideas and opinions. However, you may encounter instances where a few individuals dominate the discussion while others remain quiet. In these cases, you may thank those individuals for their contributions, but suggest that the group hear from everyone. Possible responses could include:
 - “I appreciate your contributions, but I'd like to hear from some participants that haven't had the chance to speak yet.”
 - “Does anyone else have something they would like to share?”
 - “Let's return to that idea after we've heard from everyone in the group.”
 - “That's an interesting point, does anyone have something they would like to add?”
- **How to end a session that is headed in an unhealthy direction:** If a group discussion escalates to the point where it is unwise to continue, calmly tell the group that everyone will take a 15-minute break before transitioning to a new topic. If necessary, you can speak to individuals during the break about comments made during the session.
- **How to react if a participant shares their experience as a GBV survivor:** If a participant confides in you, it is important to listen without judgement and help the survivor feel calm. Possible responses could include:
 - “I'm very sorry. This shouldn't have happened to you.”
 - “It's not your fault. You didn't do anything to deserve this.”
 - “You're not alone. I'm here to listen or help in any way I can.”
 - “How can I help you?”
 - “I can provide information about possible actions to take, but the decisions regarding how to move forward are yours.”
 - “If you have questions I cannot answer, I will do my best to find the answers for you.”

Respect the survivor's right to make their own decisions, and be aware of your own biases and prejudices. Make it clear that even if s/he does not want to seek help now, they can still access help in the future. If the survivor does wish to seek help, refer them to additional support (see Facilitator session 6).

- 4) Participatory learning such as role-plays can be an effective way for participants to practice their facilitation skills. Ask for volunteers and provide prompts based on the examples provided above. Role-plays allow participants to practice skills in a safe environment where they can receive feedback from their peers. Some participants may be reluctant to participate in role-plays, but encourage them to practice their skills so that their response will be much easier (and more effective).

Facilitator training session 6: How to refer gender-based violence (GBV) survivors

This session is specific to Mercy Corps policies and procedures, but can be adapted to align with other organizations' procedures.

Topics: 1) Key definitions; 2) Facilitators' responsibilities; 3) Referral pathways for survivors

Objectives: By the end of this session, participants will:

- be familiar with key definitions related to gender-based violence.
- understand Mercy Corps' minimum standards related to gender-based violence.
- know their responsibilities, and be able to act if they encounter instances of gender-based violence.
- gain the knowledge to refer gender-based survivors to the appropriate authorities or resources.

Training materials: Gender-based violence definitions (see Annex 5), [Mercy Corps' Gender Procedures: Policy in Action](#), gender-based violence referral sheets (see Annex 6), gender-based violence resources (see Annex 7), flip-chart paper, and markers.

Method of facilitation: Group discussion, lecture, and role-plays.

Time required: 2 hours

Session details:

- 5) Divide participants into groups of 4–5 people, and ask each group to develop a definition of gender-based violence together and write it on a piece of flip-chart paper. Once everyone has finished, ask each group to share their definition.
- 6) Discuss the different aspects of the definitions as a group, and then provide participants with the following (correct) definition of GBV:
- 7) Gender-based violence is an umbrella term for any harmful act that is perpetrated against a person's will and that is based on socially ascribed (i.e., gender) differences between females and males. It includes acts that inflict physical, sexual or mental harm or suffering, threats of such acts, coercion, and other deprivations of liberty. These acts can occur in public or in private.¹¹
- 8) Provide participants with a list of gender-based violence definitions (see Annex 5), and provide participants with 5–10 minutes to read the definitions to themselves. Facilitate a group discussion about the terms (e.g., what terms are they already familiar with? Did any definitions surprise them? Are any terms missing?)
- 9) Explain to participants Mercy Corps' two minimum standards related to gender-based violence: 1) Mercy Corps is responsible for ensuring, to the greatest degree possible, the safety of our program participants; 2) it is a responsibility of every Mercy Corps office to know where they can refer a GBV survivor for assistance.

¹¹ Inter-Agency Standing Committee. 2015. Guidelines for Integrating Gender-Based Violence Interventions in Humanitarian Action: Reducing risk, promoting resilience and aiding recovery.

- 10) Inform participants that, given the sensitive nature of household dynamics, it is very likely that facilitators will encounter instances of gender-based violence.
- 11) Facilitators must be knowledgeable about the local health, psychosocial, safety, and justice services available to survivors. It is important that facilitators look for signs that GBV is ongoing or increasing during follow-up household visits.
- 12) There are different ways to inform participants about the locally available services that can assist an individual seeking assistance for their medical, psychosocial, safety or justice needs. To facilitate this, they can invite family members to give feedback individually or in single-sex groups. Reach out to women and girls, who may have essential contributions but may not come forward unless asked for their opinions directly in a safe space. Adolescent girls are often the most vulnerable, most difficult to reach and most excluded group in assessments, program design and implementation.
- 13) Make clear to participants that they are not trained to provide direct GBV services, but can always refer survivors or those threatened by GBV to other resources. Resources and referrals can include community members, religious/faith community, area CSOs, and health care providers that can provide appropriate medical, psychosocial and justice support, as well as safe shelter. Remind participants that when working with GBV survivors, it is critical to always act in the best interest of the survivor and recognize their right to choose treatment (or not).
- 14) Provide participants with gender-based referral sheets (see Annex 6). You can either pass out blank sheets or fill the information in together, or if you are concerned with issues of accuracy, you may pre-fill the sheets with the required information and then discuss the resources together.
- 15) Ask for volunteers to take part in a role-playing exercise. In this exercise, the training facilitators can play the part of Household Dialogue family members. Participants can play the part of facilitators (since they will soon assume that role)! Ask participants to act out a scenario in which they are conducting follow-up monitoring visits with families. As training facilitators, you can role play a variety of scenarios, depending on the context. Depending on the scenario, participants should refer you to the proper organization including the address, transport options, hours of operation, services provided, restrictions, and cost. Throughout the role plays, offer constructive feedback to participants and ensure that they are interacting with “family members” in an appropriate fashion.
- 16) Address any lingering questions from participants before concluding the session, and provide participants with additional gender resources (see Annexes 5, 6, 7) for their review at home.



HOW TO SUPPORT GBV SURVIVORS¹²

- *Always act in the best interest of the survivor.*
 - *Respect the survivor's wishes. She or he has the right to choose their course of treatment.*
 - *Ask for the survivor's consent. Survivors have the right to choose their path of healing, and this helps to empower them and build their coping skills.*
 - *Guarantee confidentiality. Respect the rights and dignity of each survivor.*
 - *Ensure nondiscrimination.¹³*
 - *Ensure physical safety of the survivor and responders.*
 - *Provide swift access to medical care and psychosocial support.*
 - *Understand local laws, judicial procedures, traditional justice, and customary law. Know how they are enforced in practice. Provide referrals for legal counsel.*
 - *Consider the possibility of re-victimization, stigmatization and victim blaming.*
-

¹² Mercy Corps' Gender Procedures, Policy in Action

¹³ Non-discrimination seeks to guarantee that human rights are exercised without discrimination of any kind based on race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status such as disability, age, marital and family status, sexual orientation and gender identity, health status, place of residence, economic and social situation.

Visual materials you can use during the training

Below is a sample list of videos that can be shown during the training to ensure participants understand the concepts. The facilitator can use these, and other videos they have collected during the training.

- 1) Video to illustrate gender inequality in professions:

<https://www.youtube.com/watch?v=G3Aweo-74kY>

- 2) Men-care state of the world's fathers:

<http://men-care.org/>

- 3) Care video on engaging men:

https://www.youtube.com/watch?v=MUA01CB_aVE&feature=youtu.be

- 4) Indian ads challenging gender stereotypes:

<https://www.youtube.com/watch?v=wJukf4ifuKs>

<https://www.youtube.com/watch?v=9tsAMNvt2qq>

<https://www.youtube.com/watch?v=MaJf0mNMqos>

- 5) Song by Lochan Bhattarai and Pabitra Subba:

<https://www.youtube.com/watch?v=Lft2jm6CBfM&t=364s>

- 6) Episodes of Satyamev Jayate related to gender, GBV topics (in Hindi):

<https://www.youtube.com/user/satyamevajayateshow>

- 7) The Impossible Dream, United Nations:

<https://www.youtube.com/watch?v=t2JBPBIFR2Y>

- 8) UNDP Nepal - Deconstructing Gender Stereotypes:

<https://www.youtube.com/watch?v=gMmJxUC7i8I&list=PLtX2TE02RTh02gm74qZjeBqeQuGs1oLjx>

<https://www.youtube.com/watch?v=1c8-e4K1aMI>

- 9) Domestic violence in Timor-Leste:

<https://www.youtube.com/watch?v=C6czjeeq9x8&feature=youtu.be> (English subtitles)

https://www.youtube.com/watch?v=44Eygw4g_pE&feature=youtu.be (Tetun subtitles)

References for Household Dialogue Training Manual

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V. Household decision-making tool

Purpose	The intent of the Household Decision-making tool is to assess household decision-making dynamics across different decision domains relevant for resilience. It helps identify decision-making patterns that hinder resilience for households, women, and children.
Time required	To administer the survey: 45 minutes per person Enumerator training and survey pre-testing: 2 days Additional formative research recommended for informing/adjusting the questions asked
Instructions	<p>Preparation: Contextualize the survey for the target region, considering which information is necessary for the household (e.g., migration), and which types of decisions are relevant. Train enumerators to use the survey tool, with particular focus on how to interpret and report responses along the decision-making scale.</p> <p>Before the interview begins, inform participants about the purpose of the research, provide contact information, and ask for participants' informed consent (see sample in Annex 2 from the Gender, Agriculture, and Assets Project or guidance from the World Health Organization).</p> <p>Using the questions below, interview men and women separately, with an interviewer of the same gender, in a space that ensures privacy, because some questions are sensitive.¹⁴ You may interview the same couples multiple times over a set period to assess changes in decision-making dynamics.</p>
Identification:	Identify the primary decision-makers relevant to the program context. Usually these are adults considered the heads of household. Typically, this is a husband and wife, but may also be an in-law or daughter-in-law where joint/extended households are common. In other contexts, mother and son pairs may be relevant.
Analysis	<p>Collate the data and analyze the responses for each question. Under Section B, the possible responses include “yes,” “no,” or “somewhat.” “Yes” responses correspond to full knowledge of a household’s financial situation and represent the foundation for more transparent and equitable household decision-making.</p> <p>Under Section C, possible responses include: 1, 2, 3, 4, 5, n/a, or “refused to answer.” The “ideal” response for each question is “4” or “5,” which correspond to “joint decisions” or “autonomy.” These responses reflect greater equity in decision-making for previously excluded decision-makers.¹⁵</p> <p>Because a “5” response (autonomy) is not necessarily more desirable than a “4” response (joint decision-making), it is not recommended to average the response values (1-5) into a single score. Instead, calculate a household score based on the aggregate <i>percentage</i> of decision responses that are either a “4” or “5.”</p>

¹⁴ If a gender action plan (a separate document) is being used, this can be discussed in the same visit, with both genders together.

¹⁵ The section below, “Lessons from applying the tool,” further discusses the notion of “ideal” responses.

Below are sample approaches to aggregate data and report results:

- % of households who report full knowledge of the household's financial situation (i.e., a response of "yes" to Section B questions)
- % of households who report equitable decision-making behavior (i.e., a response of either a "4" or "5") for specific decisions in Section C
- % of households who report equitable decision-making behavior (i.e., a response of either a "4" or "5") for a certain percentage (e.g., 80%) of decisions in Section C
- Which decisions have the highest (lowest) percentage of households reporting equitable decision-making
- Which decisions have the greatest discrepancy in responses between male and females in the same household

Further suggestions for how to analyze and interpret the data are in the sections following the interview questions.

Section A: Household Characteristics¹⁶

- 1) Household ID #:
- 2) Village:
- 3) Name of primary male decision-maker:
- 4) Age of primary male decision-maker:
- 5) Education/literacy level of primary male decision-maker:
- 6) Name of primary female decision-maker:
- 7) Age of primary female decision-maker:
- 8) Education/literacy level of primary female decision-maker:
- 9) Relationship between primary female and male decision-maker (e.g., married, in-law, mother/son):
- 10) Household structure (monogamous vs. polygynous, joint vs. nuclear):
- 11) Has the primary male or female decision-maker migrated in the past year?
- 12) Duration of migration (less than 1 month, 1-6 months, greater than 6 months):
- 13) Was the migration domestic or international?

¹⁶ This section can be adjusted to account for additional decision-makers that influence household decisions (e.g. adult children, mother-in-law, etc).

Section B: Intra-household information¹⁷

Enumerator: *Next, I would like to learn about how you manage household finances. There are no right or wrong answers.*

- 1) Do you have a household budget?
- 2) Do you discuss the budget together as a couple?
- 3) Do you know how much your household’s main crop was sold for in the past year?
- 4) Do you know how much your spouse earns?

Section C: Decision-making dynamics

Enumerator: *Now I would like to ask you a few questions to learn how you make decisions in your family. There are no right or wrong answers. If the question I am asking is unclear, please let me know. For each of the following activities, how does the household make a decision? (Enumerator chooses and records appropriate response from 1–5 below. Note that it may be important to “probe” to understand the real situation, as behavior can be nuanced—see example in box 2.)*

1	2	3	4	5	n/a
Secrecy: Head of household decides alone. He may or may not inform his wife afterwards.	Permission: Wife consults her husband before making decision. Wife needs husband’s permission.	Consulting: Head of household consults his wife before making decision.	Joint Decision: Husband and wife discuss and decide together.	Autonomy: A woman can make decisions on her own without consulting her husband. ¹⁸	N/A: This decision is not relevant to the family ¹⁹

¹⁷ These questions focus on decisions between husband and wife, but are adaptable for decisions made with other kinds of primary decisionmaker (e.g. mother-in-law, adult children).

¹⁸ Women may not necessarily inform men of these decisions, and some may be taken in secret (e.g. contraception decisions, food purchases)

¹⁹ In other words, not a decision they have made before or would make in the future. For example, no one has access to this service (e.g., credit from a formal lender) or the decision referenced is not acceptable. Note that this response option should not be used if the respondent refuses to answer; in this case, record decline to state instead of n/a.

Financial decisions:

- 1) Borrow from a group-based microfinance or lending organization (e.g., SACCO, VSLA)
- 2) Borrow from an informal lender
- 3) Apply for credit with a formal lender (e.g., bank, financial institution)
- 4) Whether/how to save money

Investment and livelihood decisions:

- 5) To purchase a large animal
- 6) To purchase a small animal
- 7) To purchase land
- 8) To rent land
- 9) How to allocate household's agricultural land between household members to cultivate
- 10) Whether [*specify household member*] migrates for work
- 11) Whether you can work outside the home to generate income
- 12) How to spend your own earnings

Asset Divestment:

- 13) The sale of a large animal belonging to the man or household
- 14) The sale of a large animal belonging to the woman
- 15) The sale of a small animal belonging to the woman
- 16) The sale of jewelry or personal items belonging to the woman

Household expenditures:

- 17) How to spend income earned from selling crops/livestock/livestock products [*ask separately about income-generating activities that men and women manage*]
- 18) What type of food to buy
- 19) How to pay for school fees, health care, etc.

Access to information and mobility:

- 20) Whether a woman (the wife) can own a cell phone
- 21) Whether a woman can participate in a training, event, or meeting in the village
- 22) Whether a woman can participate in a training, event, or meeting outside the village
- 23) Whether a woman can belong to a community organization

Box 2. Sample Conversation between an Enumerator (E) and a Female Respondent (FR):

E: When your household decides to sell a large animal such as a cow, how would you make that decision?

FR: My husband sells it.

E: Does he ask for your opinion or tell you before he sells it?

FR: Yes, he asks me if it is the right time to sell the cow.

Enumerator marks "3: Consulting" for this question.

- 24) Whether a woman can go to a health center in the village (for herself or her children)
- 25) Whether a woman can go to a health center outside the village (for herself or her children)
- 26) Whether a woman can visit relatives outside the village
- 27) Whether a woman can go to the market

To prepare for and cope with shocks and emergencies²⁰:

- 28) How to prepare for (specify shock according to local context, e.g., drought, flood; specify preparation action, e.g. how much food to store vs. consume)
- 29) How to respond to (specify shock according to local context)
- 30) Borrow emergency money from a family member, neighbor, or friend

Section D: Supplementary qualitative questions:

- 1) Of the decisions we have discussed, are there any decisions in which you want to have more of a say? Why or why not?
- 2) Of the decisions we have discussed, are there any decisions in which you think your spouse should have more of a say? Why or why not?
- 3) For decisions in which you do not have much of a say, why do you think this is?
- 4) For decisions in which your spouse does not have much of a say, why do you think this is?
- 5) [For men only]: What do you think your spouse would say if he/she had more input into (decision specified to project context)?
- 6) Are there any decisions where you disagree with your spouse of household? Why is there disagreement?
- 7) Which decisions do you prefer to make individually without your spouse/head of household? Why?

²⁰ Additional questions on specific actions for preparing for and coping with shocks that are locally relevant should be included here.

Interpretation and analysis

Data collected through the Household Decision-Making Tool can be analyzed in different ways according to program goals and needs.

Section B: Intra-household Information

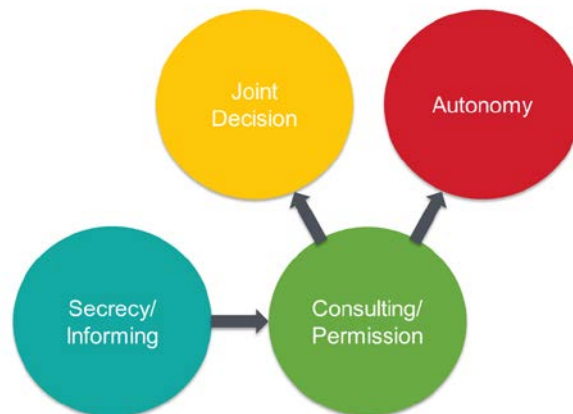
- Assess whether information sharing occurs within the household. If not, it may be difficult for women to participate in budgetary decisions.

Section C: Household Decision-making

- Assess the degree of decision-making for different decision domains between men and women and how decision-making changes over time. Which kinds of decisions are more likely to change and which are more stubborn?
- Identify decision-making patterns that hinder resilience and/or inclusion in resilience programming.
- If additional data on resilience capacities or well-being outcomes are collected, correlate decision-making power with other resilience capacities and/or well-being outcomes to analyze which groups of women (e.g., economic status, ethnicity, household structure, etc.) have more decision-making power and why.

Section D: Supplementary Qualitative Questions

- Which attitudes and beliefs of men cause them to discourage women from participating in decision-making? Which of these could be addressed through gender trainings?
- For which decisions are men open to increasing women's participation?
- Which decisions do men and women want to make privately, and why?
- What are possible areas of conflict or disagreement that could be a focus for mediation?



Scale of Household Decision-making Behaviors

Recent research in Niger²¹ suggests that decision-making among couples is not necessarily a linear process. The "consulting" behavior in decision-making is the foundation for "joint decision-making" and "autonomy/role flexibility" behaviors, wherein women have greater agency and input into decisions. However, after the "consulting" level, women's agency does not necessarily increase with each additional level. Higher levels are not always preferable; for example, "role flexibility" does not correspond to greater agency for women than "joint decision-making," nor is it necessarily preferable, depending on the type of the decision.

²¹ Doka, M. (2017) The Dynamics of Household and Financial Decision-making. Portland, OR: Mercy Corps.

Lessons from applying the tool

What is the “best” or most equitable kind of decision-making? Is joint decision-making always ideal?

The way decisions are made affects household outcomes that influence both resilience and women’s empowerment. For many decisions, decision-making that enhances women’s empowerment also strengthens resilience. However, not all decisions have the same value for women’s empowerment, or for resilience. Below are some considerations when analyzing the decision-making data.

Individual vs. joint decision-making: While joint decisions can be a sign of cooperative decision-making, and individual decisions may indicate autonomy, which type of decision-making is strategic for resilience and women’s empowerment? This varies by type of decision. For example, there is a clear difference between deciding to purchase land vs. deciding for a woman to go alone to the health center. Especially in strained relationships, women may want to make some decisions individually. For example, women may hide income or a savings account from a husband to protect funds for personal needs, or they may wish to have the final say over their own health decisions. Women may prefer to make other kinds of decisions jointly, such as increasing a husband’s involvement in decisions about childcare.

Strategic vs. routine decisions: Decision-making power over household domains that were traditionally the wife’s responsibility (e.g., what to cook), is unlikely to reflect empowerment. Empowerment is expansion of the capacity to make strategic and meaningful choices among those previously denied this capacity.²² Therefore, having a say in new decisions is more likely to reflect an expansion of power. While routine decisions, such as what to cook, do affect household resilience, it is not clear that changing the balance of power behind these decisions would improve outcomes.

Decision-making power vs. access to information: Deciding how to respond to shocks and stressors is not easy given high uncertainty, limited resources, and limited access to information. To support households in making resilient decisions, access to the information and knowledge needed to make informed decisions can be as important as equitable decision-making.

Given that decision-making is self-reported, how can enumerators ensure respondents are able to respond accurately and do not feel pressured to provide certain responses?

To support respondents in accurately describing their experiences with decision-making, they need to trust the enumerator and understand the question.

First, field agents and interviewers need to establish trust with community members, clarify that there is no “right answer” to the questions, and ensure privacy by administering the tool separately to men and women in the household. It is important to use enumerators of the same gender as the interviewees. Informed consent statements ensure that participation is voluntary and that people do not feel pressured to respond. Respondents can be encouraged to ask questions of the interviewers to aid in their understanding. Informed consent statements allow participants to decline to answer questions if they feel uncomfortable.

²² Kabeer, N. 1999. Resources, agency, achievements: Reflections on the measurement of women’s empowerment. *Development and Change*, 30(3), 435–464. doi:10.1111/1467-7660.00125

Kabeer, N. 2017. Economic Pathways to Women’s Empowerment and Active Citizenship: What Does The Evidence From Bangladesh Tell Us?, *The Journal of Development Studies*, 53:5, 649-663, DOI: 10.1080/00220388.2016.1205730

Enumerators should distinguish between questions that respondents do not consider applicable to them (“n/a”) and those that they decline to answer.

Second, participants need to understand the question and make a judgment about how to respond accurately. Asking specific, locally relevant questions is key. More general questions (e.g., “Who makes decisions about your healthcare?”) can have very different interpretations (e.g., buying medicine or seeking antenatal care in a distant location), leading to incomparable responses. The enumerator can indicate whether the question is hypothetical or retrospective. For example, the enumerator may ask, “If you had to make this decision, who would make it?” Alternatively, the enumerator could ask, “In the past year when you made decision (*blank*), who participated in the decision?” This will help clarify responses. The close-ended response options provided will always be a simplification of reality, so programs should adjust the response options in new iterations. Enumerators must explain the options clearly and seek guidance on how to interpret respondents’ answers. Using storytelling, vignettes, or hypothetical scenarios grounded in local context can accurately present a specific decision, and if framed neutrally can help minimize bias.^{23, 24} Finally, a good rule of thumb is whether it passes the “can I answer my own survey question?” test.²⁵

When the household decision-making tool is applied in the context of a household dialogue intervention, respondents may report more equitable decision-making than they actually practice. Conversely, gender equity discussions may lead to a realization that decision-making is more inequitable than previously thought. For example, in the Niger pilot, the household decision-making data yielded high levels of equitable decision-making power at baseline, lower levels immediately after the intervention, and highest levels some 6 months after the end of the intervention after regular follow-up.

To shift gender norms and intra-household dynamics takes time, but attitudes around decision-making may change before the pattern of decision-making itself changes. The supplementary qualitative questions serve to monitor changes among values and attitudes that affect decision-making, such as men’s trust in women’s judgment, women’s own aspirations, and points of disagreement. Conducting the tool over time can help interpret findings.

How to handle unique situations (e.g., polygamy, migrant spouse, extended household structures, and additional decision-makers)?

Husbands and wives are not the only people who make important decisions for household well-being. For example, friends or family members outside the household may be consulted; and negotiations with children can influence inter-generational transfers like inheritance. With this in mind, programs can identify the key relationships they want to study. Formative research, drawing on secondary data and/or qualitative fieldwork is critical to define the focus.

For polygynous households, programs can either interview the husband and all wives, or randomize which wife is interviewed per polygynous household. Additional questions to capture the wife’s status and decision-making about a second wife and brideprice may be relevant in this context.

²³ Sproule, K., Kovarik, C. 2014. [Cognitive testing and vignettes: Lessons from WEAI fieldwork in Bangladesh and Uganda](#). Presentation at IFPRI Gender Methods Seminar.

²⁴ Malapit, H., Sproule, K., Kovarik, C. 2017. Using cognitive interviewing to improve the Women’s Empowerment in Agriculture Index survey instruments: Evidence from Bangladesh and Uganda. *Journal of Gender, Agriculture and Food Security* 2(2):1–22

²⁵ Glennerster, R., Walsh, C. 2017. [Is it time to rethink how we measure women’s household decision-making power in impact evaluation?](#) Innovations for Poverty Action.

If programs wish to include couples where one spouse is a seasonal migrant, programs may strategically schedule data collection for when migrants are more likely to be at home, although in some cases this may coincide with a greater period of agricultural work. Innovations like speaking to the migrant by cell phone while he or she is away from home would certainly be worth exploring. For couples with a seasonal migrant, enumerators should clarify whether the questions apply to decisions at times when the migrant spouse is at home or away.

What affects decision-making power?

It is important to recognize that decision-making is embedded in structural inequalities that affect how two people relate to each other. Women's education, assets, income, and age at marriage or age-gap with her husband are all important individual factors influencing women's decision-making power²⁶. Factors outside the household, such as group membership, community norms and institutions, also affect power relations in the household. Men's attitudes about women, as well as their own ideas of masculinity, influence their behavior towards women and towards gender-based violence in communities or households. These attitudes also affect bargaining power and access to information that influences decisions. You may add these topics to the decision-making tool or collect additional research. This could aid in understanding which factors influence decision-making in a specific context, and which strategies might work to shift them.

What questions should I ask given my program's context?

The questions included in the decision-making tool are suggestions from which practitioners can select based on the relevance to their program's activities. Additional questions might focus on decisions related to access to maternal healthcare, family planning, marriage of children, or migration. You may apply the tool to a new context by adjusting questions and possible responses. Prior formative research is critical for success. This research could include qualitative fieldwork, stakeholder workshops, and/or analysis of secondary data.

Additional formative research may explore questions such as:

- **Household structures:** Who lives together and why? What migration patterns are common?
- **Gendered livelihoods:** How do men and women spend their time? What are their respective economic activities? Do they overlap or are they separate?
- **Gendered assets:** Which assets do men typically control, and which do women control? How does this influence their decision-making authority in different dimensions?
- **Current decision-making patterns:** Over which decisions do men have more control? Over which decisions do women have more control?
- **Gendered attitudes about decision-making:** What are men's and women's attitudes about women's competence, knowledge, and trustworthiness in making different kinds of decisions? How does this affect decision-making?
- **Relationship between decisions and resilience:** Which decision-making dynamics present the biggest barrier to resilience capacities or outcomes?
- **Proposed program activities:** What kinds of household decision-making patterns prevent or support women's participation in program activities?

²⁶ Doss, C. 2013. Intra-household bargaining and resource allocation. World Bank Policy Research Working Paper No. 6337. <http://documents.worldbank.org/curated/en/701071468155969077/pdf/wps6337.pdf>

VI. Case Studies

Case study 1: How the Household Dialogue opened the door for the first female leader in Katan community, Nepal

Women’s leadership is not a new idea for Maya Devi Chaudhary. *“I always felt that women should have been in a better position, one where they could speak up and lead,”* she says. Maya Devi lives in Katan, a small Tharu (indigenous) village in the Far Western Region of Nepal. Tharu communities have a tradition of electing a local leader, called a *bhalmansa*, to represent the village. At age 35, Maya Devi became the first woman to become a *bhalmansa* in her community.

However, women in positions of leadership presented a new concept for many in the community. *“I saw many women in my own community working as laborers, managed by a single male leader,”* Maya Devi elaborates. *“I wanted to disrupt this conventional approach and see women lead. It was disturbing to see all of the hard work done by women, with leadership roles always reserved for men.”*

As respected members of the community, Maya Devi and her husband played a central role in mobilizing the community to take part in the Household Dialogue, designed to empower women and strengthen inclusive decision-making. They encouraged families who were struggling with issues of gender-based violence to participate. Maya Devi’s own son and daughter-in-law participated in the Household Dialogue activity, which helped create an inclusive atmosphere where all family members contributed to household responsibilities. The Household Dialogue began to shift the tide in Katan community, emphasizing the value of women’s participation and leadership. Maya Devi recognized that the community was ripe for change, and, when the convening was held to select a new *bhalmansa*, she volunteered and was accepted by the community.



Maya Devi has been committed to women’s leadership for years. Now, with the influence of the Household Dialogue, her community of Katan is making this a reality.

Photo credit: Sangita Adhikari, Senior Program Officer | BRIGE, Mercy Corps, Nepal


“When our community was selecting a new *bhalmansa*, I was the only person who raised their hand. Several people argued in favor and against my nomination. People raised questions regarding my capability and the righteousness of my representation in certain rituals and temples. However, I strongly assured them that I would fulfill the responsibilities and do my best for the community’s well-being. In the end, everyone demonstrated their trust. The men in the community believed that women are equally capable of holding the title of *bhalmansa*.”

— Maya Devi, the first woman *bhalmansa* in Katan community, Nepal

For deeply-rooted gender norms in communities to begin to shift, holistic change is needed: women must confidence in their own abilities as leaders, and men in the community must respect the value of their input in high-level decision-making. The Household Dialogue approach addresses both of these dynamics, paving the way for real transformation, as seen in Katan.

Case study 2: How the Household Dialogue transformed decision-making processes within families in Niger

Balkissa, a community member from Gao village in Niger, experienced a turning point in her life after she and her husband completed the Household Dialogue training. She described how she and her husband applied their new knowledge to take action:



Last week my husband told me that he was going to the market to sell my goat — the goat that I bought with my own money. The first thing that crossed my mind was: Is the goat sick? What happened? Why is he telling me this and not just going straight to the market as he always does?” A slight smile spread across her face as she continued, “The goat was not sick; it didn’t die before they reached the market. But for me, it was like dying and being born again. It was the first time that my husband came to me to inform me of his decision beforehand, just for the sake of telling me. It’s as if he acknowledges that I exist.”

— Balkissa, a woman participant in the Household Dialogue in Gao, Niger

In many communities in Niger, the head of the household usually holds decision-making power, and often does not inform other family members of their decisions. After participating in the Household Dialogue activity, some couples, such as Balkissa and her husband, have begun to shift from secretive decision-making to transparent decision-making. Husbands usually still make the decisions, but now they often inform their wives (see the Household Decision-making tool in Section V) for more information on decision-making behaviors). On the surface, it may not appear to be a major behavioral shift; however, for many women it represents a transformative change. These changes lay the foundation for inclusive household decision-making where women feel more confident and able to share their opinions regarding household decisions.

Case study 3: How the Household Dialogue supported the inclusion of all community members across intersecting identities

Samjhana identifies as a Dalit woman in the Central region of Nepal. Dalits in Nepal were formerly considered “untouchable” or “impure,” and still face widespread barriers to education and development. Although caste-based discrimination was abolished by the government in 1963, the system has persistent legacy effects that perpetuate inequity. In addition to this caste-based discrimination, Samjhana must also face gender-based discrimination, even within her own family. Prior to the Household Dialogue activity, Samjhana’s family believed that household chores were the sole responsibility of female family members. However, after Samjhana and her husband participated in the Household Dialogue activity, daily routines began to change.

“Before the training, I remember waking up at 4:00 in the morning to start doing the chores. Now, my husband wakes up even earlier, and he does the work. He cooks, clean, feeds the livestock, and basically does all the work that he never did before. We both thought that if men do household chores, others would laugh. I believed that I should take care of all of the household responsibilities, but the [household] dialogue training has helped us to understand each other’s work burden and the necessity of letting women access equal opportunities.”

— Samjhana, a woman participant in the Household Dialogue in the Central region of Nepal

Samjhana and her husband now support each other and share household responsibilities. Samjhana also contributes to the family’s income by helping her husband with his blacksmithing work. Samjhana’s husband encourages her to participate in community organizations and events outside of the home, where she has begun to develop the self-confidence to share her opinions and ideas. Samjhana and her husband have witnessed behavior changes not only at the household level, but also at the community level. Caste-based discrimination has decreased, men are helping other men understand the importance of sharing household responsibilities, and Dalits are now able to obtain low-interest rate loans from financial institutions. The Household Dialogue activity has had a ripple effect through the community, and families and communities are experiencing the positive effects of including everyone, regardless of their identities.

Samjhana’s intersecting identities as a Dalit woman in the Central region of Nepal pose many challenges, but the Household Dialogue is shifting social norms within her community.

Now, she is involved in local organizations and supports the family blacksmithing business.

Photo credit: Parbati Khadka, Senior Program Officer | BRIGE, Mercy Corps, Nepal



Annex 1. Facilitator Training Agenda Example

This is a sample agenda that was used for the 5-day training of facilitators. Staff may adapt this to their context and use as a basis for a Facilitators' training, and it also provides a rough guide that could be adapted for the 4-day Household Dialogue activity itself.

Day 1: Gender Concepts

Session	Session Topic	Sub-topics	Objectives	Facilitation method	Materials required	Time
1	Introduction	<ul style="list-style-type: none"> • Introductions • Sharing expectations • Key norms for the training • Division of responsibilities 	<ul style="list-style-type: none"> • Participants become familiar with each other • Participants express their expectations for the training • A comfortable environment for the training is created 	Sociogram and open discussion	Newspapers, white board marker, questions for the introduction	2 hours
2	Household Dialogue activity	<ul style="list-style-type: none"> • Household dialogue activity • Household dialogue process and facilitators' responsibilities 	<ul style="list-style-type: none"> • Facilitators will become familiar with the activity's process and their responsibilities. 	Presentation and open discussion	Laptop, projector, and white board marker	1.5 hours
3	Gender	<ul style="list-style-type: none"> • Sex • Gender 	<ul style="list-style-type: none"> • Participants will gain conceptual understanding of gender • Participants will learn about the 	Question and answer, discussions about gender neutral baby	Picture of gender neutral baby, white board, newspapers,	2 hours

			<p>biological differences between men, women and “third gender” or non-binary individuals.</p> <ul style="list-style-type: none"> Participants will be able to articulate how gender identities are based on social and cultural norms. 	photo, and open discussion	marker, projector	
4	Socialization and discriminatory cultural practices	<ul style="list-style-type: none"> Socialization Discriminatory cultural practices 	<ul style="list-style-type: none"> Participants will understand gender differences in the socialization process, and be able to articulate gender-based negative/harmful practices in society. 	Slide presentation, open discussion, brainstorming, Question and Answer	Projector, whiteboard, newspapers, colored markers	2 hours

Last session: Review and evaluation of daily learning. Evening: Show a documentary or video related to the various topics covered during Day 1.

Day 2: Patriarchy, household roles and responsibilities and household decision-making

Session	Session topics	Sub-topics	Objectives	Facilitation method	Materials required	Time
To begin the day: Participants recap the previous day, divide roles and responsibilities for the day, overview of agenda for the day and teambuilding/icebreaking exercise						
5	Patriarchal ideology and	<ul style="list-style-type: none"> Patriarchal ideology and thinking Areas of 	<ul style="list-style-type: none"> Participants will gain a conceptual clarity on patriarchy Participants will be able to articulate discriminatory 	Video presentation (Kamla Bhasin, UNICEF), slides, open	Projector, note cards, white board marker, materials for the role	1.5 hours

	discrimination	discrimination created by patriarchy	<p>practices that result from patriarchal thinking</p> <ul style="list-style-type: none"> • Participants will have an understanding of how patriarchy also harms men. • Participants understand how women can also have and perpetuate patriarchal thinking 	discussion, role play	play	
6	Gender-based violence (GBV)	<ul style="list-style-type: none"> • Definition of GBV • Types of GBV • Causes and Impacts • Physical spaces where GBV occurs • Legal implications • Men's responsibilities to prevent GBV 	<ul style="list-style-type: none"> • Participants will be able to define various types of GBV • Participants will be able to identify causes and impacts of GBV • Participants will be aware of the ubiquity of GBV • Participants will have understanding of key legal provisions and support services for survivors of GBV • Participants will be able to articulate how men can play an important role in prevention of GBV 	Game, discussions, slide presentation, resource person (for legal provisions) and/or handouts, discussions	Balloons, toothpicks or pins, pens, board markers, note cards, newspapers, masking tape, projector	1.5 hours
7	Division of household roles and responsibilities	<ul style="list-style-type: none"> • Division of HH roles and responsibilities • Gendered roles 	<ul style="list-style-type: none"> • Participants will reflect on their household's daily activities and considered the gendered division of work between men and women. • Participants will understand women's heavy burden of household responsibilities. • Participants will understand how the joint sharing of 	Individual exercises, open discussion, brainstorming, Question and Answer, group exercise	Individual exercise forms, newspapers, paper, markers, whiteboard, metacard, tape, projector	2 hours

			<p>household chores by women and men will help increase women's incomes and their participation in society.</p> <ul style="list-style-type: none"> • Participants will understand how the joint sharing of household roles will make men more aware of women's burden of household work. 			
8	Joint household decisions	<ul style="list-style-type: none"> • Decisions relating to HH • Decisions relating to finances and DRR 	<ul style="list-style-type: none"> • Participants will understand the positive and negative aspects of individual and joint family decision-making. • Participants will understand men's and women's roles in household and financial decision-making and disaster risk reduction. • Participants learn how men's and women's participation in decision-making is a resilient behavior. 	Question and Answer, individual and group exercises, group discussions.	Exercise forms, newspapers, paper, white board, projector	3 hours

Discussion on content, preparations and effectiveness of the community level trainings that the participants will be facilitating.

Last session: Review and evaluation of daily learning. Evening: Show a documentary or video related to the various topics covered during Day 2.

Day 3: Participation, joint decision-making and planning within the family

Session	Session Topic	Sub-topic	Objectives	Facilitation method	Materials required	Time
<p>To begin the day: Participants recap the previous day, divide roles and responsibilities for the day, overview of agenda for the day and teambuilding/icebreaking exercise</p>						
9	Family financial management and planning	<ul style="list-style-type: none"> Family financial management Family Financial planning 	<ul style="list-style-type: none"> Participants will be able to identify indicators of family financial management and planning Participants will understand the importance of participatory and joint decision-making regarding family financial management and planning 	Open discussion	Kopila's story, newspapers, masking tape, markers, white board, projector	2 hours
10	Potential disasters, disaster management and family preparedness	<ul style="list-style-type: none"> Potential disasters Disaster management Family preparedness Joint participation and decision-making in disaster risk reduction and preparedness 	<ul style="list-style-type: none"> Participants will be able to identify potential disaster risks Participants will be able to identify options for risk management. They will also understand the importance of men's and women's joint participation in disaster management. Participants will be able to develop a checklist for disaster preparedness. Participants will be able to identify the main issues related to disasters, preparedness and joint decision-making 	Station method, case studies, open discussion	Newspapers, meta cards, masking tape, markers, white board, projector	2 hours

11	Family harmony and household actions plans	<ul style="list-style-type: none"> Family harmony Household action plans 	<ul style="list-style-type: none"> Participants will be able to define relationships between family members and how they treat each other, and how this relates to family harmony. Participants be conversant on positive practices within family life and family interdependence. Participants will be able to assess their own situation and propose family action plans as they relate to family harmony. 	Lottery, games, exercises, case studies and open discussion	Newspapers, marker, small box for lottery, meta cards, family action plan exercise forms and projector	2 hours
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Discussion on content, preparations and effectiveness of the community level trainings that the participants will be facilitating

Last session: Review and evaluation of daily learning. Evening: Show a documentary or video related to the various topics covered during Day 3.

Day 4: Training and facilitation methods

Session	Session topic	Sub-topics	Objectives	Facilitation method	Materials required	Time
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To begin the day: Participants recap the previous day, divide roles and responsibilities for the day, overview of agenda for the day and teambuilding/icebreaking exercise

12	Training and learning methods	<ul style="list-style-type: none"> Methodology for knowledge exchange Knowledge exchange in the 	<ul style="list-style-type: none"> Participants will be able to name and define at least five training methods Participants will understand how to use other communication tools when 	Sharing in a circle, open discussion	Note cards with training methods written on them, a container for the note cards, white	1 hour
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		<p>context of illiteracy</p> <ul style="list-style-type: none"> • How to train adults 	<p>written words are not useful.</p> <ul style="list-style-type: none"> • Participants will understand how to train an adult audience. 		board, markers	
13	Tools and materials used in training and learning	Tools and materials to be used for training in rural contexts	<ul style="list-style-type: none"> • Participants will be able to list materials and tools that can be used for trainings in rural contexts • Participants will be aware of at least 10 points to consider before delivering a training 	Open discussion	Marker, newspapers, paper, masking tape, white board	1 hour
14	Preparation and management of trainings	<ul style="list-style-type: none"> • Preparing materials for trainings • Preparing for training management 	<ul style="list-style-type: none"> • Participants will be able to understand and identify different areas of preparedness and management for effective training delivery. 	Discussion, Question and Answer, individual exercise	White board, marker, newspapers, individual exercise forms	1 hour
15	Qualities and roles of an ideal household dialogue facilitator	Qualities and roles of an ideal household dialogue facilitator	<ul style="list-style-type: none"> • Participants will understand the qualities of an effective household dialogue facilitator. • Participants will be aware of household dialogue facilitators' roles. 	Open discussion, Question and Answer	White board marker, metacard	1.5 hours

Discussion on content, preparations and effectiveness of the community level trainings that the participants will be facilitating

Last session: Review and evaluation of daily learning. Evening: Show a documentary or video related to the various topics covered during Day 4.

Day 5: Training and facilitation methods, model exercises and concluding remarks

Session	Session topic	Sub-topics	Objectives	Facilitation method	Materials required	Time
<p>To begin the day: Participants recap the previous day, divide roles and responsibilities for the day, overview of agenda for the day and teambuilding/icebreaking exercise.</p>						
16	Planning training sessions	Planning sessions for community level training	<ul style="list-style-type: none"> Participants will have an understanding of how and why sessions are divided in a training. Participants will be able to list the key components of a training. Participants will be able to plan a training. 	Exercises and open discussion	Model of training sessions, A4 papers for exercise	1.5 hours
17	Community facilitation role play	<ul style="list-style-type: none"> Community Facilitation role play Feedback 	<ul style="list-style-type: none"> Participants will facilitate a community discussion and receive feedback from the trainer and peers regarding the facilitation style and content. 	Individual and group facilitation role play exercise	White board, newspapers, metacard, marker, masking tape	4 hours

18	Conclusion	<ul style="list-style-type: none"> • Training evaluation • Participants' action plans • Distribution of certificates • Closing 	<ul style="list-style-type: none"> • Participants will evaluate the training and facilitator. • Participants will prepare an action plan, keeping in mind his/her own need for the community training preparation. • Participants will receive certificates. 	Discussion, individual and group work	Training evaluation forms, individual action plan forms and certificates	1.5 hours
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Annex 2. Household Action Plan

The Household Action Plan is to be completed by participants after they have completed the first nine sessions of the Household Dialogue activity. This will be used to monitor participants' progress when facilitators conduct follow-up visits.

District:

Rural municipality, Ward:

Village:

MCID number:

Name of head of household:

Name of female participant:

Age:

Name of male participant:

Age:

Relationship:

Household Action Plan	What is the current situation?	What is the desired improvement?	What actions will achieve this?	What is the timeline?	Responsibility (Who will do it?)
1.					
2.					
3.					
4.					
5.					

Annex 3. Weekly Progress Monitoring

The Weekly Progress Monitoring worksheet is used by facilitators to collect monitoring data during their weekly follow-up visits with families.

District:

Rural municipality, Ward:

Village:

MCID number:

Name of head of household:

Name of female participant:

Age:

Name of male participant:

Age:

Relationship:

Week of monitoring:

	Household Action Plan (as indicated in the action plan)	Timeline (as indicated in the action plan)	Responsibility (who was assigned to this task?)	Progress (What has been achieved this week?)	Evidence of progress (if available)
1.					
2.					
3.					
4.					
5.					

Please describe any additional changes that have been observed (related to the topics covered in the training)

	What change was observed in the family?	When did this change occur?	Who made the change?	Progress (What has been achieved as a result of this change?)	Evidence (if available)
1.					
2.					
3.					
4.					
5.					
6.					
7.					
8.					
9.					
10.					

Annex 4. Evaluating Household Decisions

The Evaluating Household Decisions worksheet is to be completed by facilitators each time they conduct follow-up visits.

District: Rural municipality, Ward:
Village: MCID number:
Name of head of household:
Name of female participant: Age:
Name of male participant: Age:
Relationship: Week of monitoring:

The table below is only to be used during Week #1 with the female participant of the Household Dialogue activity.

1. Who makes the majority of financial decisions in your family? (For example, obtaining a loan, buying land or livestock, assets, starting a business, etc.)	
2. Are you consulted about family financial decisions? Do you consult your husband (or other male family member) when making financial decisions?	
3. If you disagree, can you change the decision?	
4. If your husband (or other male family member) disagrees, can they change the decision?	
5. Who makes the majority of decisions related to household chores in your family? (For example, what to cook, purchasing school supplies or groceries, caring for animals, etc.)	
6. Are you consulted in these decisions? Or do you consult your husband (or other male family member)?	

7. If you disagree, can you change the decision?	
8. If your husband (or other male family member) disagrees, can they change the decision?	
9. Are you a member of any community groups? (For example, SACCOs, disaster management committees, farmers' group, or any other cooperative or local group?)	
10. How did you hear about the group? How did you decide to be a member?	
11. Did anyone oppose your decision? If yes, why? How did you resolve the issue?	
12. Do you hold a leadership position in any of the groups?	
13. Do you participate regularly in the meetings?	
14. Do you receive any opposition from household members when you participate in these meetings?	

The worksheet below is to be completed by facilitators each time they conduct follow-up visits.

What decision was made in the family this week?	Who made the decision?	Who was consulted?	Did anyone oppose this decision? If so, who? Why?	How was consensus (agreement) reached?	How did this decision affect the male participant of the Household Dialogue?	How did this decision affect the female participant of the Household Dialogue?

Annex 5. Gender-based Violence Definitions

Abuse: Misuse of power. Abuse prevents persons from making free decisions and forces them to behave against their will. Children are especially vulnerable to abuse due to their extremely limited power in any given situation. Children are also more easily confused and tricked due to their limited life experience.

Coercion: Forcing or attempting to force another person to engage in behaviors against her/his will by using threats, verbal insistence, manipulation, deception, cultural expectations or economic power.

Consent: Refers to approval or assent, particularly and especially after thoughtful consideration. “Informed consent” occurs when someone fully understands the consequences of a decision and consents freely and without any force. The absence of informed consent is an element in the definition of GBV. There can be no consent in situations where any kind of force (physical violence, coercion, etc.) is used.

Exploitation: Any abuse of a position of vulnerability, differential power, or trust.

Force: To cause to do through pressure or necessity, by physical, moral or intellectual means.

Protection: All activities aimed at securing full respect for the rights of individuals — women, men, girls, and boys — in accordance with the letter and the spirit of the relevant bodies of human rights, humanitarian and refugee law. Protection activities aim to create an environment in which human dignity is respected, specific patterns of abuse are prevented or their immediate effects alleviated, and dignified conditions of life are restored through reparation, restitution and rehabilitation.

Rape/Attempted Rape: An act of non-consensual sexual intercourse. This can include the invasion of any part of the body with a sexual organ and/or the invasion of the genital or anal opening with any object or body part. Rape and attempted rape involve the use of force, threat of force, and/ or coercion. Any penetration is considered rape. Efforts to rape someone which do not result in penetration are considered attempted rape. Rape/ attempted rape may include: rape of adult female; rape of minor (male or female) including incest; gang rape, if there is more than one assailant; marital rape, between husband and wife; male rape, known as sodomy.

Sexual Abuse: Any actual or threatened physical intrusion of a sexual nature, including inappropriate touching, by force or under unequal or coercive conditions.

Sexual Exploitation: Any actual or attempted abuse of a position of vulnerability, differential power, or trust for sexual purposes; this includes profiting monetarily, socially, or politically from the sexual exploitation of another.

SEA (Sexual Exploitation and Abuse): SEA are forms of GBV that have been widely reported in humanitarian situations. While SEA can be perpetuated by anyone, the term SEA has been used in reference to sexual exploitation and abuse perpetrated by UN, NGO and uniformed peacekeeping personnel.

Sexual Violence: Any sexual act, attempt to obtain a sexual act, unwanted sexual comments or advances, or acts to traffic a person's sexuality, using coercion, threats of harm or physical force, by any person regardless of relationship to the victim in any setting, including but not limited to home and work. Sexual violence takes many forms, including rape, sexual slavery and/ or trafficking, forced pregnancy, sexual harassment, sexual exploitation and/ or abuse, and forced abortion.

Survivor/ Victim: Person who has experience gender-based violence. The terms "victim" and "survivor" can be used interchangeably. "Victim" is a term often used in the legal and medical sectors. "Survivor" is the term generally preferred in the psychological and social support sectors because it implies resiliency. Mercy Corps prefers to use the term "survivor" in its programs.

Trafficking: Any act of recruiting, transporting, transferring, harboring or receiving a person through a use of force, coercion or other means, for the purpose of exploiting them.

Violence: The use of some type of force, abuse, coercion, or pressure.

Vulnerable group: Groups of individuals more vulnerable to sexual violence than other members of the population. These are individuals who are less able to protect themselves from harm, more dependent on others for survival, less powerful, and less visible. Groups of individuals that are often more vulnerable to sexual violence include, but are not limited to, single females, female-headed household, separated/ unaccompanied children, orphans, disabled and/ or elderly females.

Annex 6. Gender-based Violence Referral Sheets²⁷

Medical Response: Where are the three nearest facilities that can provide a medical response?

Location 1		Medical Response		
Name of Organization				
Sexual Violence Point Person				
Physical Address				
Public Transport				
Phone Number				
Service Hours / Days				
24 Hour Response?		Yes	No	
Cost				
List of Services Provided: (Emergency contraception/ pregnancy prevention, sexually transmitted infection testing and treatment, PEP/HIV prevention, pain management, evidence collection, counseling)				
Have service providers received specific GBV training?	Yes	No	Do Not Know	

Location 2		Medical Response		
Name of Organization				
Sexual Violence Point Person				
Physical Address				
Public Transport				
Phone Number				
Service Hours / Days				
24 Hour Response?		Yes	No	
Cost				
List of Services Provided:				
Have service providers received specific GBV training?	Yes	No	Do Not Know	

Location 3		Medical Response		
Name of Organization				
Sexual Violence Point Person				
Physical Address				

²⁷ Mercy Corps' Gender Procedures, Policy in Action

Public Transport	
Phone Number	
Service Hours / Days	
24 Hour Response?	Yes No
Cost	
List of Services Provided:	
Have service providers received specific GBV training?	Yes No Do Not Know

Safety and Protection Response: Where is the nearest police station that has a GBV response unit and/or a Child Desk? Which person or group in the community follows up and makes protection supports?

Location 1	Law Enforcement Response
Name of Police Station	
Name of Focal Person	
Physical Address	
Public Transport	
Phone Number	
Service Hours / Days	
24 Hour Response?	Yes No
Cost	
List of Services Provided:	
Have service providers received specific GBV training?	Yes No Do Not Know

Location 2	Community Protection Response
Name of Police Station	
Name of Focal Person	
Physical Address	
Public Transport	
Phone Number	
Service Hours / Days	
24 Hour Response?	Yes No
Cost	
List of Services Provided:	
Have service providers received specific GBV training?	Yes No Do Not Know

Psychosocial Response: What are the local resources that provide professional counseling and guidance for survivors of GBV?

Location 1		Psychosocial Response	
Name of Organization			
Name of Focal Person			
Physical Address			
Public Transport			
Phone Number			
Service Hours / Days			
24 Hour Response?	Yes	No	
Cost			
List of Services Provided:			
Have service providers received specific GBV training?	Yes	No	Do Not Know

Location 2		Psychosocial Response	
Name of Organization			
Name of Focal Person			
Physical Address			
Public Transport			
Phone Number			
Service Hours / Days			
24 Hour Response?	Yes	No	
Cost			
List of Services Provided:			
Have service providers received specific GBV training?	Yes	No	Do Not Know

Legal Response: What are two local resources where I can refer GBV survivors for legal services?

Location 1		Legal Response	
Name of Organization			
Name of Focal Person			
Physical Address			
Public Transport			
Phone Number			
Service Hours / Days			
Cost			
List of Services Provided: (legal counseling, legal representation, assistance with police, etc.)			
Have service providers received specific GBV training?	Yes	No	Do Not Know

Location 2		Legal Response		
Name of Organization				
Name of Focal Person				
Physical Address				
Public Transport				
Phone Number				
Service Hours / Days				
Cost				
List of Services Provided:				
Have service providers received specific GBV training?		Yes	No	Do Not Know

Safe Houses: Where are safe places where survivors can spend the night in case of an emergency?

Location 1		Safe Houses		
Name of Organization				
Name of Focal Person				
Physical Address				
Public Transport				
Phone Number				
Service Hours / Days				
24 Hour Intake?		Yes	No	
Restrictions? Examples: women and children only; age limitations on male children; etc.				
Cost				
List of Services Provided: Does shelter provide other resources or services like case management, counseling, food, clothes, vouchers, etc.?				
Have service providers received specific GBV training?		Yes	No	Do Not Know

Location 2		Safe Houses		
Name of Organization				
Name of Focal Person				
Physical Address				
Public Transport				
Phone Number				
Service Hours / Days				

24 Hour Intake?	Yes	No
Restrictions? Examples: women and children only; age limitations on male children; etc.		
Cost		
List of Services Provided: Does shelter provide other resources or services like case management, counseling, food, clothes, vouchers, etc.?		
Have service providers received specific GBV training?	Yes	No Do Not Know

Annex 7. Additional Gender-based Violence Resources²⁸

Title	Type of resource	Organization	URL
IASC Gender Based Violence Guidelines	Guide	IASC	https://gbvguidelines.org/en/home/
Different Needs- Equal Opportunities: Increasing Effectiveness of Humanitarian Action for Women, Girls, Boys and Men	Online Training	IASC	http://www.interaction.org/iasc-gender-elearning
Different Needs- Equal Opportunities: Increasing Effectiveness of Humanitarian Action for Women, Girls, Boys and Men	Printable Version of Online Training	IASC	https://mcdl.mercycorps.org/gsd/docs/IASCGenderTrainingFullCourseDifferentNeeds.pdf
Managing Gender Based Violence Programmes in Emergencies	Online Training	UNFPA	https://extranet.unfpa.org/Apps/GBVinEmergencies/index.html
Gender Based Violence and Livelihoods Interventions	Guidance Note	FAO	http://www.fao.org/fileadmin/templates/dimitra/pdf/guidance_note_gb_v_livelihoods.pdf
Violencia Contra La Mujer	Powerpoint-Training	MC Colombia	https://clearspace.mercycorps.org/docs/DOC-4277
Camp Coordination and Management	Tip Sheet	IASC	http://onerresponse.info/crosscutting/gender/Gender%20Marker%20Materials/CCCM%20GM%20Tip%20Sheet%2028%20August%202011.pdf
GBV Response and Prevention Projects	Tip Sheet	IASC	http://onerresponse.info/crosscutting/gender/publicdocuments/GBV%20Gender%20Marker%20Tipsheet%20July%202011.pdf
Raising Voices	Website	Raising Voices	http://www.raisingvoices.org/
Guide to Programming Gender Based Violence Prevention and Response Activities	Guide	USAID	http://www.usaid.gov/our_work/cross-cutting_programs/wid/pubs/USAID_GB_V_Guide_Public.pdf
The Power to Change: How to set up Support Groups for Victims and Survivors of Domestic Violence	Manual	Women's Aid	http://www.eldis.org/go/topics/resource-guides/gender/gender-manuals&id=44927&type=Document
Violence Against Women and Girls: A Compendium of Monitoring and Evaluation Indicator	Compendium	MEASURE Evaluation	http://www.eldis.org/go/topics/resource-guides/gender/gender-manuals&id=44692&type=Document
Addressing Sexual and gender-based violence against adolescent girls	Guide	Population Council	http://www.popcouncil.org/pdfs/TABriefs/38_SGBV.pdf

²⁸ Mercy Corps' Gender Procedures, Policy in Action

Annex 8. How to write success stories

Writing stories that highlight families' successes can be a great way to promote the Household Dialogue activity. These stories should include rich context, highlight specific successes and include quotes and photos where applicable. Consider including the following points:

- 1) What was the situation in the household before the Household Dialogue activity? Who had decision-making power? How were household responsibilities and chores distributed?
- 2) What efforts did the family make after the Household Dialogue activity? How did various family members participate in those efforts?
- 8) What factors encouraged and/or supported family members in those efforts?
- 9) What positive experiences did families have during this process? What were the difficulties?
- 10) What changes have occurred because of the Household Dialogue activity? Which family members benefitted from these changes?
- 11) How might these lessons be useful or applicable to other families?

Annex 9. Photo to use in gender session



You may use this photo during session 2 (Gender) to facilitate a discussion about biological, social, and cultural differences between boys and girls. Begin by showing participants the picture of the baby, and ask them whether it is a boy or a girl, and why.

Photo Credit: Benny Manser

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About Mercy Corps

Mercy Corps is a leading global organization powered by the belief that a better world is possible. In disaster, in hardship, in more than 40 countries around the world, we partner to put bold solutions into action — helping people triumph over adversity and build stronger communities from within. Now, and for the future.



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