

ROOTS OF EQUALITY

Gender-Based Violence (GBV)

WORKSHOP FOR GRADE 7 & 8 GIRLS



GENDER-BASED VIOLENCE (GBV)

Students: Grade 7 & 8 girls

Length: 60 minutes



Purpose:

- To raise awareness of gender-based violence (GBV).
- To help participants understand the roots of gender-based violence.

Preparation:

- The Warm-up Activity: Sayings and Meanings sheet is set up to print directly onto Avery Labels #6879. The labels can be applied to an index card that the students can use to complete the activity. There are 2 parts to the sayings - the left side begins the saying, and the right side ends the saying. Print up enough sheets for each student.
- Paste the beginnings of the sayings on one colour index card and the ends on another colour index card.
- Have a copy of the explanations of the Sayings and Meanings.
- Print enough copies of the four Information Sheets (examples of gender-based violence).
- Make overheads of definitions of sex, gender, violence, GBV.
- Make a T-chart for the discussion of sex and gender.
- Have a copy of “What do we mean by sex and gender?”

- Gather:
 - Sticky notes (different colours).
 - Chart paper.
 - Markers.
 - Pencils (one for each participant).

Warm-up - 15 minutes

Match sayings and meanings.

- Distribute sayings and meanings to every participant and have them match the sayings up with the meanings.
- Regroup and discuss.

Introduction - 15 minutes (see overhead)

What is sex?

Sex is a biological and anatomical classification as male or female.

What is gender?

Gender is the social difference between men and women that is learned, and though deeply rooted in every culture, is changeable over time, and has wide variation both within and between cultures.

What is violence?

Violence is 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.”*

From World Health Organization, *Violence* (June 07, 2006)

http://www.who.int/violence_injury_prevention/violence/en/

*maldevelopment: delays or anomalies in what is considered average in physical, psychological, emotional, and/or social functioning.

What is gender-based violence?

Gender-based violence is violence involving men and women, in which the female is usually the victim; and which is derived from unequal power relationships between men and women. Violence is directed specifically against a woman because she is a woman, or affects women disproportionately. It includes, but is not limited to, physical, sexual and psychological harm (including intimidation, suffering, coercion, and/or deprivation of liberty within the family, or within the general community). It includes that violence which is perpetrated or condoned by the state.

(United Nations Population Fund Gender Theme Group, 1998)

What causes gender-based violence?

It is caused by power and control, cultural and social attitudes about men and women and learned behaviour.

Activity - 20 minutes

- Have students form small groups.
- Each group receives an Information Sheet about gender-based violence.
- Students can choose a recorder and reporter to present their groups' ideas.
- In their groups, students will discuss why the article is about gender-based violence.
- Each group will report their findings to the entire group.

Closing - 10 minutes

- Have students write on a sticky note a gender-based violent incident that they have witnessed.
- Have students stick their sticky notes on chart paper.
- Ask students what strategies they could use to help change what they witnessed? (Ask for volunteers to share with the group what they have written.)
- Read the poem *Phenomenal Woman* by Maya Angelou.

Handouts:

- Copy of information sheets.
- Index cards with sayings.
- Feedback Form.

Teacher Resources:

- Copy of the definitions on an overhead.
- Copy of explanations of Sayings and Meanings.
- Sex and gender information.
- Copy of information sheets.
- Poem *Phenomenal Woman* by Maya Angelou.

References:

• **Afghanistan under the Taliban**

- Sally Armstrong, *Veiled Threat: The Hidden Power of the Women of Afghanistan*. New York. Four Walls Eight Windows, 2002.
- Breadwinner Trilogy: *The Breadwinner*, *Mud City* and *Parvana's Journey* by Deborah Ellis, Groundwood Books.
- Canadian Women for Women in Afghanistan. <http://www.w4wafghan.ca>

• **Stolen Sisters:**

- *Stolen Sisters: A Human Rights Response to Discrimination and Violence against Indigenous women in Canada*. Amnesty International, 2004. http://www.amnesty.ca/campaign/sisters_overview.php
- Sisters in Spirit. www.sistersinspirit.ca

• **Montreal Massacre**

- December 6 fund. www.dec6fund.ca

• **HIV/AIDS in Africa**

- *The Heaven Shop* by Deborah Ellis, Groundwood Books.
- Stephen Lewis Foundation. www.stephenlewisfoundation.org
- World Health Organization. <http://www.who.int/gender/hiv/aids/en>

INFORMATION SHEET #1

Afghanistan under the Taliban

When a group called the Taliban controlled the government in Afghanistan from 1996 to 2001, they imposed many restrictions on the behaviour of women. Some of these restrictions were:

1. A complete ban on women working outside the home. Only a few female doctors and nurses were allowed to work.
2. A complete ban on any activity outside the home unless accompanied by a mahram (father, brother, or husband).
3. A ban on being treated by male doctors.
4. A ban on studying at schools, universities or any other educational institution.
5. All women were required to wear a burqa (covering from head to toe).
6. Public stoning of women accused of having sex outside of marriage.
7. A ban on the use of cosmetics.
8. A ban on women laughing loudly.
9. A ban on wearing high heels.
10. A ban on playing sports.
11. A ban on women appearing on balconies of their apartments.
12. All windows had to be painted so women couldn't be seen from outside of their homes.
13. A ban on the photographing or filming of women.

Women were whipped in public for having uncovered ankles, not wearing clothing according to Taliban rules, or if they were not accompanied by a mahram.

Women Organize for Change:

Even during the Taliban era, some girls were able to go to secret schools, at great risk. Women and girls are now openly returning to school, although it is still dangerous for them and for their teachers in many parts of the country. RAWA (Revolutionary Association of the Women of Afghanistan) continues to fight for women's rights, raising awareness around the world and raising money to fund schools, medical equipment, and technical equipment such as computers for women and girls. Canadian Women for Women in Afghanistan is an organization here in Canada that raises money for schools in Afghanistan.

INFORMATION SHEET #2

Stolen Sisters

Helen Betty Osborne was a 19-year-old Cree student from northern Manitoba. She dreamed of becoming a teacher. On November 12, 1971, four white men abducted her from the streets in The Pas. She was sexually assaulted and brutally murdered. A judge said later:

...the men who abducted Osborne believed that young Aboriginal women were objects with no human value beyond sex gratification...Betty Osborne would be alive today had she not been an Aboriginal woman.

In 1994, two 15-year-old Aboriginal girls, Roxanna Thiara and Alishia Germaine, were found murdered in Prince George in eastern British Columbia. The body of a third 15-year-old Aboriginal girl, Ramona Wilson, who disappeared that same year, was found in Smithers in central British Columbia in April, 1995. Only in 2002, after the disappearance of a 26-year-old non-Aboriginal woman, Nicola Hoar, while hitchhiking along a road that connects Prince George and Smithers, did media attention focus on the unsolved murders and other disappearances along what has been dubbed “the highway of tears.”

In Canada, young Indigenous women are 5 times more likely than other women of the same age to die as a result of violence.

Their memories inspire change:

In March of 2007, Betty Osborne's sister, Cecilia Osborne, unveiled a plaque at the University of Winnipeg. The plaque is on the Helen Betty Osborne Building, dedicated to honour her memory, and to provide and teach programs that combat racism, gender bias and discrimination.

INFORMATION SHEET #3

Montreal Massacre

On December 6, 1989, 14 women were killed at the Ecole Polytechnique, a school in Montreal. This has been called the Montreal Massacre. An armed man singled out and shot these women because they were studying engineering, not traditionally considered a female profession.

Geneviève Bergeron 21
Sonia Pelletier 28
Hélène Colgan 23
Michèle Richard 21
Nathalie Croteau 23
Annie St-Arneault 23
Annie Turcotte 21
Barbara Daigneault 22
Anne-Marie Edward 21
Maud Haviernick 29
Barbara Maria Klucznik 31
Maryse Leclair 23
Maryse Laganière 25
Anne-Marie Lemay 27

Their memories help us turn away from violence:

In 1991, the Canadian government declared December 6 a National Day of Remembrance and Action on Violence Against Women, and passed a law limiting the ammunition allowed in rifles and handguns.

Every year, on December 6, many of us wear rose buttons to commemorate the 14 young women killed. In honour of their memory, we resolve to work harder to promote peaceful solutions to problems. We observe a moment of silence and reflect on how each of us can work toward a peaceful world. We also remember that all people should have opportunities to pursue traditional and non-traditional activities and careers.

INFORMATION SHEET #4

Women and HIV/Aids in sub-Saharan Africa

HIV (Human Immunodeficiency Virus) infection is a devastating disease, often leading to AIDS (Acquired Immune Deficiency Syndrome) and death. Thirty-nine and one half million people had HIV in 2006; 63% of them (24.7 million) lived in sub-Saharan Africa.

Women are now affected by HIV/AIDS to a greater degree than men are. On average, 3 women are infected for every 2 men. HIV is most often spread through unprotected sexual contact with an infected person.

Women are more vulnerable to infection because their disadvantaged social and economic position means that safe sex is often not an option for them. Women may want their partners to use condoms (or to abstain from sex altogether), but often lack the power to protect themselves.

Forced sex, which all too many women (and some men) experience at some point in their lives, can make HIV transmission even more likely, since it may result in trauma and tissue tearing.

Women who turn to prostitution are not in a position to insist that their customers wear condoms. This means that they risk becoming infected with HIV, and that they can pass the virus on to their customers who may, in turn, take AIDS home to their families.

Women are also usually expected to take care of sick family members, even when they themselves are suffering from the disease. When their adult children die, grandmothers end up taking care of their orphaned grandchildren.

In many societies, most of the farmers, traders, teachers, and health care workers are women. With so many women ill and dying, everyone suffers from lack of food, education, and medical care.

Women Help Each Other:

On March 7, 2006 in conjunction with the Stephen Lewis AIDS Foundation, 145 groups of Canadian grandmothers joined together to support the grandmothers of Africa. They have collected over \$800,000. The money goes to provide African grandmothers with funds for food, housing, school fees and grief counseling.

Warm-up Activity: Sayings and Meanings

Men are gold,
women

are
cloth.

Husbands of
ugly women

always
wake scared.

A woman is like
roasted meat

the more you beat,
the softer it will be.

Husbands who
help their wives

are called
slaves of the wife.

Keep them
barefoot

and
pregnant.

Men are like cars
and women

are like
parking spaces.

If the hours are long enough
and the pay is short

someone will say
it's women's work.

A house without an owner
is like a woman

without a
husband.

Hell hath
no fury

like a woman
scorned.

A woman's
place

is in
the kitchen.

A boy who is
a coward

should wear bangles
on his hands.

In the hands
of women

rests the dignity
of the house.

Gender-Based Violence: Sayings and Meanings Activity

Sayings	Meanings
Men are gold, women are cloth.	This is a saying from Cambodia: this means that women, like a white cloth, are easily soiled by sex while men can have repeated sexual partners and be polished clean like gold each time.
Husbands of ugly women always wake scared.	This is a saying from Brazil: this means that men think badly about women who are not beautiful.
A woman is like roasted meat; the more you beat, the softer it will be.	A French saying that the way to treat a woman is to abuse her.
Husbands who help their wives are called slaves of the wife.	This is a saying from India: this means that men who help women are not “real men”.
Keep them barefoot and pregnant.	American saying that women should be barefoot to prevent them from leaving and pregnant to keep them home and out of trouble.
Men are like cars and women are like parking spaces.	This is an expression from an Asian country: it means that men can choose their partners (parking spaces) while women have no choice - anyone can park in them as they are fixed spaces.
If the hours are long enough and the pay is short enough, someone will say it's women's work.	Swahili proverb: this means that women generally have to work harder and earn less than men.
A house without an owner is like a woman without a husband.	This is a bilingual Summerian and Akkadian proverb: this means that a woman alone is not complete as a human being.
Hell hath no fury like a woman scorned.	English saying which means that a woman will make someone suffer if they treat her badly.
A woman's place is in the kitchen.	This is a proverb from the U.S.A.: this means that women should stay at home and only do domestic work.
A boy who is a coward should wear bangles on his hands.	This is a saying from India: this means that boys who are afraid or who do not like violence are like women or girls.
In the hands of women rests the dignity of the house.	This is a saying from India: this means that what people think about a family depends on a woman's behaviour.

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What causes gender-based violence?

It is caused by power and control, cultural and social attitudes about men and women and learned behaviour.

What do we mean by "sex" and "gender"?

Sometimes it is hard to understand exactly what is meant by the term “gender”, and how it differs from the closely related term “sex”.

“**Sex**” refers to the *biological and physiological* characteristics that *define* men and women.

“**Gender**” refers to the *socially constructed* roles, behaviors, activities, and attributes that a given society considers *appropriate* for men and women.

To put it another way:

“Male” and “female” are sex categories, while “masculine” and “feminine” are gender categories.

Aspects of sex will not vary substantially between different human societies, while aspects of gender may vary greatly.

Some examples of sex characteristics:

- Women can menstruate while men cannot .
- Men have testicles while women do not.
- Women have developed breasts that are usually capable of lactating, while men do not.
- Men generally have more massive bones than women.

Some examples of gender characteristics:

- In the United States (and most other countries), women earn significantly less money than men for similar work.
- In Viet Nam, many more men than women smoke, as female smoking has not traditionally been considered appropriate.
- In Saudi Arabia men are allowed to drive cars while women are not.
- In most of the world, women do more housework than men.

Source: World Health Organization

PHENOMENAL WOMAN

By Maya Angelou

Pretty women wonder where my secret lies.
I'm not cute or built to suit a fashion model's size
But when I start to tell them,
They think I'm telling lies.
I say,
It's in the reach of my arms
The span of my hips,
The stride of my step,
The curl of my lips.
I'm a woman
Phenomenally.
Phenomenal woman,
That's me.

I walk into a room
Just as cool as you please,
And to a man,
The fellows stand or
Fall down on their knees.
Then they swarm around me,
A hive of honey bees.
I say,
It's the fire in my eyes,
And the flash of my teeth,
The swing in my waist,
And the joy in my feet.
I'm a woman
Phenomenally.
Phenomenal woman,
That's me.

Men themselves have wondered
What they see in me.
They try so much
But they can't touch
My inner mystery.
When I try to show them
They say they still can't see.
I say,
It's the arch of my back,
The sun of my smile,
The ride of my breasts,
The grace of my style.
I'm a woman
Phenomenally.
Phenomenal woman,
That's me.

Now you understand
Just why my head's not bowed.
I don't shout or jump about
Or have to talk real loud.
When you see me passing
It ought to make you proud.
I say,
It's in the click of my heels,
The bend of my hair,
the palm of my hand,
The need of my care.
'Cause I'm a woman
Phenomenally.
Phenomenal woman,
That's me.

Gender-Based Violence Workshop

Feedback Form

Overall, how would you rate the workshop?

1. _____ 2. _____ 3. _____ 4. _____ 5. _____
poor fair good very good awesome

What did you find most interesting?

What didn't you like?

What did you learn that you didn't know before?

What would you like to learn more about?

Any suggestions to make the workshop better?

ROOTS OF EQUALITY

Resources designed to help educators foster students' healthy, equal relationships and raise awareness of violence against women.

Prepared for

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de l'élémentaire de l'Ontario



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Springtide Resources: ending violence
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