

*Women's Rights International
and
The Women's Health & Development Program*

Violence Against Women in War

Workshop II: Working with Communities on Violence Against Women



***A Manual for Training
Certified Midwives in Liberia***

*To all women victims of violence, especially the women of Liberia,
and those who support them with love and care.*

This manual is the result of a collaboration between Women's Rights International of the Tides Center, and the Women's Health and Development Program at Mother Patern College of Health Sciences, Don Bosco Polytechnic.

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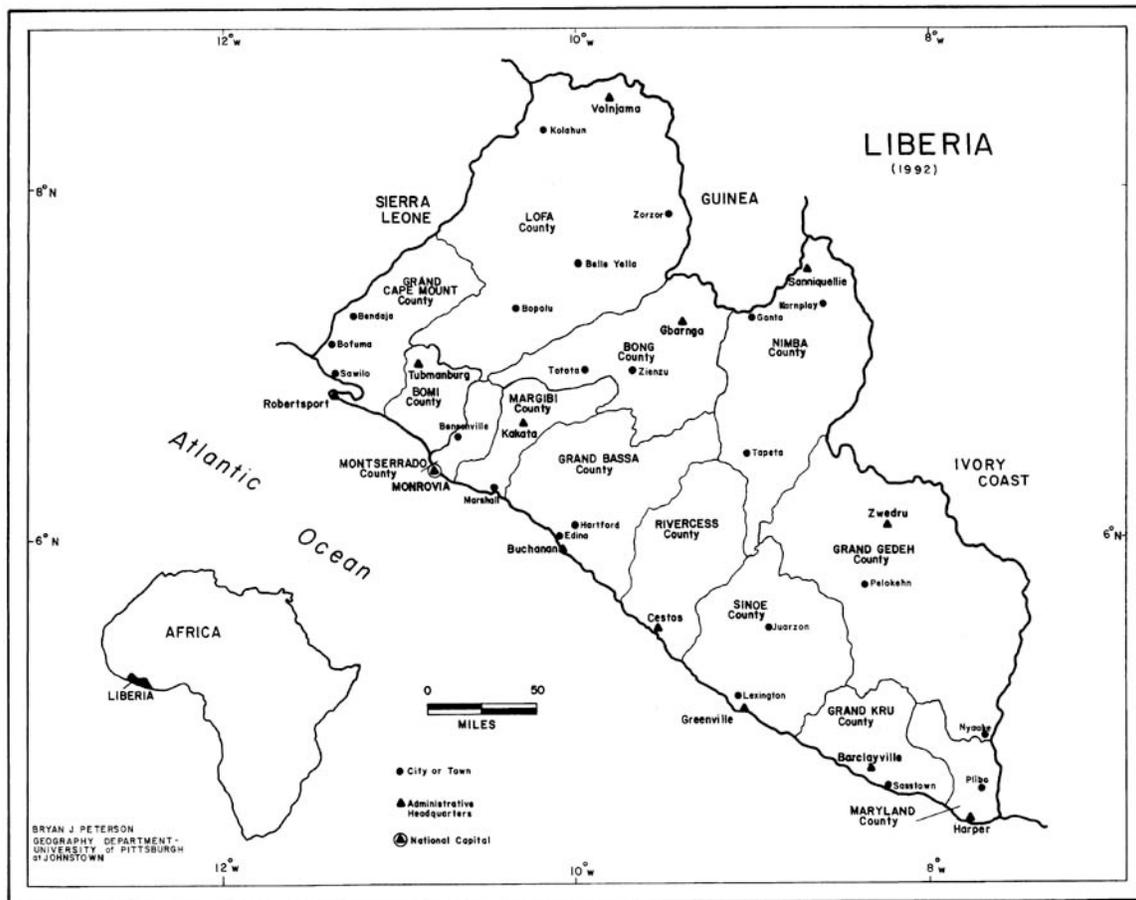
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Workshop II

Working with Communities on Violence Against Women



A Facilitator's Manual

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CHAPTER 1

INTRODUCTION

Women are beginning to see that the time has come to stop hiding behind the usual saying, “What will they say? How will they look at me?” Women have now realized that some one has to make a move. Notwithstanding other women are still afraid to make a move. They are afraid of the unknown. Women need to know that the health consequences of violence can be grave. Health workers are the ones we feel can bring about this awareness.

Since the civil crisis in Liberia, based on small group discussions and a survey¹ carried out by the staff of the Women's Health and Development Program (WHDP) we know that violence against women is a huge problem and has many health consequences. During the war, women were mainly responsible for the care of the family, for which they were exposed to and experienced violence including rape. These experiences pose tremendous health problems for women which include but are not limited to women feeling constantly sick, teenage pregnancy, septic abortion, unwanted pregnancy, sexually transmitted diseases, among others.

Cultural background and traditional beliefs make it difficult for most women to talk openly about these violations or violent experiences that they have encountered. The issue of violence against women is not a common thing that women talk about in Liberia. The WHDP has started a program that uses a new approach with health workers to discover what violence is, that violence is a health issue with its own consequences, and that women need to find their own solution for it. We want to create a way that women can trust each other and share their problems with each other and be able to do something together about their problems. The WHDP approach encourages women to look at violence in their own way; to see there is a problem, and see how they themselves can find a solution to that problem together.

This Workshop on Working with Communities is an effort to create a new dimension in the role of Certified Midwives addressing the issues of violence against women. The Workshop continues the process of helping CMs discover problems from violence that affect women. CMs also learn how to work with Traditional Midwives so that the TMs can discover and understand violence against women and can bring women together in their communities to talk about violence. It is only when women identify their own problem will they think about ways to find solution for them.

¹Survey on Women's Experiences During War and Primary Health Care Needs. Women's Health and Development Program, Mother Patern College of Health Sciences, Monrovia, Liberia in collaboration with Women's Rights International, USA.

THE USE OF THE MANUAL

This manual is to be used by health workers who are already trainers of traditional midwives. They need to have participated in a Training for Transformation Workshop as well as the Awareness Workshop on Violence Against Women and Working with Communities Workshops for Certified Midwives. After completing these workshops, health workers will complete an apprenticeship with the staff of the Women's Health and Development Program where they lead an Awareness Workshop on Violence Against Women with a group of traditional midwives using the Awareness Manual on Violence Against Women for Traditional Midwives.

The Workshop uses stories, role plays, and group discussions to explore how CMs can work with TMs in a community. These activities help CMs develop skills on how to work with TMs to discover problems from violence that affect women and how to bring women together in their communities to talk about violence and find solution.

CRITERIA FOR SELECTING CERTIFIED MIDWIVES

1. They must have completed the CM Awareness Workshop on Violence Against Women and have been recommended by the facilitators of that workshop.
2. They must have worked with traditional midwives or women in the community in rural areas.
3. They must be willing to work in rural areas.
4. They must be at least 35 years old.
5. They must be respected members of the community.

GUIDELINES FOR SETTING UP THE WORKSHOP:

1. The discussions should be held in a quiet place where there is not much distraction.
2. There should be between 8-12 participants. This number allows participants to share freely and fully during the discussion, helps to build trust and ensure confidentiality, and allows the Workshop Facilitator to guide the discussions so that everyone can participate.
3. Duration of this CM Workshop should be two weeks (10 working days).

GUIDELINES FOR PARTICIPANTS

1. Participants should be seated in a circle.
2. We want everyone to attend the workshop until the end.
3. We want to listen to what people have to say here, even if we don't agree. We want to give each other the chance to end what she is saying.

4. Stress the importance of secret keeping in the group now and throughout the discussion. This helps create trust. You should emphasize the importance that everything we say here should remain here.
5. Discourage participants from taking notes. It is important not to take notes so that everyone feels free to talk. Also emphasize the importance of listening. The mind does not comprehend all that is said if one is writing because the mind at that time has two things to concentrate on.
6. Encourage everyone to share their experiences and things they feel comfortable sharing with others. During this time facilitator should stress that it is not compulsory that you share even though it is important that everyone has something to say. It is hoped that as time goes on, those who did not share will be willing to share with the group.

HOW TO USE THE STORIES AND DISCUSSION QUESTIONS

1. These stories were created by WHDP staff to portray what happens to women in real life. They do not portray the story of any one individual woman.
2. There may be more than one story on a particular topic in a section. The Workshop Facilitator may use one or more stories, depending on the flow of the discussion.
3. The stories can be told or role-played. When telling one of the stories, make it as close as possible to real life. Use names and characters from the region that the participants can identify with. Be sure to let the participants know that these stories are made-up and do not tell any one woman's story.
4. Read the story before the workshop so that you can be familiar with the it and tell it instead of reading it.
5. There are a number of discussion questions at the end of each story. Make sure you are familiar with the questions after the story so that the women don't take you away from the story during the discussion.
6. If a question after the story does not generate a discussion, continue with the other questions and come back to that question and try again.
7. Some questions are specific to the story and some are more general to what happens in real life. Avoid dwelling on the story during the discussion questions. The main idea is to relate the story to their real life situations. Help keep participants on track of the specific question that was asked.

GUIDELINES FOR LEADING THE GROUP DISCUSSIONS:

1. Participants should be seated in a circle.
2. Facilitator should only lead the discussion and give more talking time to the participants. Facilitator may share her own personal experience briefly to encourage others to share.
3. If Facilitator does not understand a parable or what someone has said, ask a question for more information or clarification. Do not paraphrase.
4. Facilitator should not use participants personal stories as examples.

5. If someone who has been participating in the discussions becomes very quiet and stops participating, ask them what happened that they are no longer talking.

FIND YOUR OWN ANSWER (WHDP'S APPROACH)

1. We bring women together in small groups and try to create an atmosphere where women can talk freely about their problem and find solution through discussion.
2. We do this by telling stories and asking a lot of questions to help you find your own answer.

CHAPTER 2

ENTERING THE COMMUNITY

PURPOSE

1. To become aware of problems CMs may come across when entering a community.
2. To discuss what precautions to take in entering a community.
3. To develop ways to talk with men in the community so that they are not threatened by our work.

UNIT I: KNOWING YOUR COMMUNITY

Activity I: Group DiscussionPurpose

For the facilitator to find out how much the CM participants know about a village setting and how to approach people in a village.

Discussion Questions

1. What do people do when they go in a community for the first time?
2. How would you know about the people in a community?

Activity II: Story: “A Visit to a Distant Relative”Purpose

1. To discover that one has to build a good relationship with a community before working with them.
2. To discuss what steps to take to avoid embarrassment.

Guidelines

Facilitator does not tell the ending of the story but asks the CMs how they think the story ends.

There was a woman by the name of Makula who came in this village to visit with a distant relative Siambu. One day while they were talking from one thing to another, Makula told her relative Siambu that she had really fallen in love with the place and that she would like to come and

settle there. "In that case," Ma Siambu said, "I have to take you to the Zoe woman in town here."

So Siambu took Makula to the Zoe woman. The Zoe welcomed Makula and they had a good chat. Before Makula and Siambu left, Makula asked the Zoe woman if it was OK to visit the Zoe whenever she, Makula, had time to do so. The Zoe woman said her house was free.

After a couple of days Makula went to visit the Zoe woman. After exchanging some formalities, Makula said, "the last time I was here I did not have time to tell you about myself. Me and my family, we are travelers. My parents are old now. So I decided to come and visit my aunt and see if it is OK for me to come and stay in this town. Since you woman and I myself I woman I really want you to be my ma here. Any time you get small child work call me. I will come and help you do it." "OK," replied the Zoe woman.

Makula was there observing the people in town. She and the Zoe woman had become good friends. The Zoe woman even suggested that if Makula did not feel comfortable as to where she was, she could move in with her. But Makula thank the Zoe woman and said she was comfortable staying with her relative. Then Makula said, "Before I settle here good good, I will first go see my old people. Since I been here I now hear and see plenty thing happened but stranger talk with you eye. And I fini tell you, I you daughter, I do not want to do anything that tomorrow you will be shame of me so I really want to know plenty things."

Facilitator: Story can be stop here and ask the participants:

What are the things Makula wants to know about the village? (Suggestions in the rest of the story below.) Then go to the discussion questions at the end of the story.

Facilitator: Or you can continue to the end of the story below and then ask the discussion questions.

Makula said, "I want to know the kinna things women do together here, what are things women are not allowed to do? How can women start to work together as a group? What are the laws of this town?"

Discussion Questions

1. Have you seen or heard similar story?
2. What's you own life experience?
3. How can this story be applied to our work?

Activity III: Story: "I Know Now What She Meant"

Once there was a small group of women who decided to do a project together but had no idea of how to start. They met Kulanah who came from another town fifteen minutes of walk away. Kulanah visited the women in this village every now and then to find out about their problems. Kulanah asked, "I want to know what idea you have about the way of life of women, what problems women have and how you handle them." The women could not understand what she was asking. One day she said to them "I am leaving your town to go back to my village and I want you people to think about all the questions I have been asking you." All the women looked at her and wonder what was the question. She then decided to remind them. It was at this time that they started to think on what they should tell Kulanah. Among this group of women Kpana was the oldest of the group. She asked Kulanah, "What is it you really want to know about us?" Kulanah said "I really don't know but I just want to know how you live in this town and what are the problems you have?" The older woman, Kpana, told her that they had a normal life that was suitable to them.

One day, one of the women came and said she was not feeling good. All the other women got concern. When she finally confided in Kpana she said that she was beaten by her husband. Kpana decided to bring the story to the women, but not the same day, and without mentioning to the group who said it. The women talked about men beating their wives. That day the discussion was so heated. Kpana said, "We have been sitting here every day and talking, but today I want all of us to think on something. What can we do about the things the men do to us?" Kulanah had come to meet with the women that day and sat quietly listening. She asked Kpana, "Why are you asking this question today?" Kpana said, "When you came to us the last time I did not understand what you were talking about, but now I have been thinking about it." One of the women asked Kpana, "Ehn the last time when I went to you, you told me to hold my heart that men cannot change?" "But what will you do? You go from one man to another, they are all the same," Kpana said. One of the women in the group who had been quiet said, "You people seh yah, you want to tell me that serious thing you talking? What can you do about the men?" "This is what I keep asking you people," Kulanah said. "But I still say we all must think because even though we are old, it is true that the men are bad to women," Kpana said. After this discussion, Kulanah decided to leave and go back to her village. She thought that the women had started on the right track.

At this point some of the women felt that maybe women stay with their husbands when they are treated bad because there's no one to talk to. Another woman said yes maybe it is because some people don't keep their mouth. They all agreed and decided to do something about the way women are treated but first they must talk to some old women in the village and get their advice. The women met the old women of the town and they advised that they first talk about keeping secret.

It was at this time that the women said they will work on themselves. They will have meeting regularly and talk about all the things that can happen to them.

The women started their meeting. They did not want the men to know what they were doing so they decided to meet in the women's fence. One of these days the women talked about how they will handle the different problems women face. Jenneh, one of the women, suggested that they ask each woman what problems she has in her house. Bendu said she is not married but she too got problems, men take advantage of her.

The meetings went on for about a month. One day Kulanah came and they were all happy to meet with her again. Kulanah asked what they have been doing. They all said they had been meeting and talking about women's problems. Kulanah asked them what have they found to be women's problems and what do they want to do.

Jenneh said before Kulanah came they had wanted to do a project but did not know what to do, but now she thinks they can do something. Sonda asked what could they do. Jenneh said the way they have started meeting they need to get strong. When the men get to know the reason for their meeting it will not be easy. She suggested that the women do a group garden from where they would get money to support themselves and their children.

All the women said yes and they agreed to start the garden the next week.

Discussion Questions

1. Why Kulanah did not tell the women what to do?
2. What happens when you know your own problems and find solutions?
3. How can this story relate to our work?

UNIT II: APPROACHING THE COMMUNITY

Purpose

1. To help CMs discover the ill effects of going to a community and not meeting with the people in charge.
2. To discuss how to avoid making similar mistakes as in the story, such as going into a community and not meeting with authorities.
3. To discuss the difficulty that one finds if another person has entered the village wrongly before you.

Activity I: Role Play: "A Village Scene"*Scene I*

A team of two CMs come in the village and meet with the chief and elders. They ask about news of the town, how everybody in the town was coming on. Then they introduce themselves. The team explain that they want to meet with only women if it was OK. They were given the go ahead to meet with the women of the village whenever it was convenient with the women of the village. A meeting is schedule with the women.

Scene II

A team of two women come in the village, do not meet with chief and elders, but meet directly with women of the village. When chief and elders and men find out what was happening, they men called a meeting of men. In this meeting, all the men were instructed not to allow their wives to meet with the team of two women. When the team of two women came back, none of the women showed up.

Discussion Questions

1. What do you see happening in each of the stories?
2. Why didn't the women in the village show up?
3. Have you seen similar things in real life?
4. What is the best way to enter the community?

Activity II: Story: "The Spoiled Bridge, How Do I Cross It?"

Mehmuna came in Toya and met Eelyan crying by the road. She stopped to ask her what was wrong. Eelyan did not answer but continued to cry.

Mehmuna sat by Eelyan and started to tell her about where she came from. Mehmuna does not live in Toya with Eelyan. She is a CM who lives in the big town and works with women. Mehmuna told Eelyan, "I came to see you people but the way you are sitting on the road crying I can't pass by you." Eelyan told Mehmuna, "Go and leave me alone, that's the same way Zainab came here and talk to us, when she left we decided to talk to our husbands. I called all the women and told them that we should tell our husbands that the way they are treating us is not good," Eelyan told Mehmuna. Eelyan continued to explain, "My husband says because I am getting frisky he will go and marry the chief young daughter. He did not even give me the respect. The whole of last night he was abusing me. This morning Gambie came to tell me that they have tied the cola. I sent for people to ask him and he made me shame before everybody. Now the whole town blames me because I am the oldest woman and I called the women to a meeting."

Mehmuna got so confused she did not know how to approach the issue. Mehmuna was shocked at what this woman named Zainab has done. Zainab is a nurse from another area. Mehmuna thought this is the same thing she came to meet Eelyan for. How can I handle this situation? Will this woman listen to me with the experience she got with Zainab?

Discussion Questions

1. What would you do in Mehmuna's case?
2. How would you bring up the topic without Eelyan sending you off?

UNIT III: TALKING WITH MEN IN THE COMMUNITY

Purpose

To discover how to talk with the men in the community so they're not threatened by our work and allow us to do it.

Activity I: Drama : "The Move That Women Make"

- Fatu: You girl is this all you will be doing sitting here in this house and can't go anywhere?
- Gboh: She is better. What about me who get abuses everyday because I do not have child yet?

- Meima: I think you want to laugh at the other women. You can't see what happen to me. How that boy treated me, they say because I am not marry so they will not listen to my complaint.
- Sangai: But what are you talking, look the other time how Gboh's husband threw all her things outside.
- CM Musu: Instead of staying in the corner to talk why don't you people think on what to do? Do you think by sitting and talking by yourself will stop the men?
- Gboh: But who say they want to stop men.
- CM Musu: Ah ha, you don't want to stop men? Then why are you complaining?
- Meima: We are not complaining we are only talking among ourselves.

CM Musu meets with Isata:

- CM Musu: Isata, you know what's confusing me?
- Isata: No Musu what happen?
- CM Musu: Since I have been in this town everywhere I pass the women sit among themselves and complain but when you ask them what can they do or how they can stop, they say they don't want to stop.
- Isata: You know the women are afraid of the men. They don't know that they could do something to stop them.
- CM Musu: But it's bothering me. What do you think we can do about it.
- Isata: Maybe if we call them to a meeting and we all talk about what we can do together it will help.
- CM Musu: If you ask that question what answer they will give.
- Isata: Maybe if we just call them to talk everyday and we ourselves talk about some of the things that happen to us then they will not be too afraid.
- CM Musu: You know what I think? We should call a general meeting and ask everyone to come.
- Isata: But what will we say at that meeting?
- CM Musu: The purpose is to get the men's approval for their wives to attend the meeting. If we tell the people that we need to do something together as a group of women and so we want their women to meet with us once a week, you think they will say no?
- Isata: They will not say no but they will ask what is the something we want to do together, then what do we tell them?
- CM Musu: There are so many answers we can give but let us meet the women and ask them, then they will help us with the idea.
- Isata: I think that will be the best.
- CM Musu: Fatu I want you and the other women to come to my house tonight when your finish cooking.
- Fatu: What happen?
- CM Musu: No, it is nothing bad. I just want us to talk about something.
- Fatu: OK I will tell them.

CM Musu and Isata meet with the women:

CM Musu: Your hello oh.

All the women: Hello oh.

CM Musu: That's me and Isata that called your. We noticed that your been complaining among yourselves about the men. What we want to know is how can we meet and talk about some of these things. We too want to share some experiences with your but we don't know when we can meet your and how we will start?

Discussion Questions

1. What do you think the women in the village told the men?
2. How do you see the play?
3. What other ways can we get women together without annoying the men?
4. What experiences do we have?

Activity II: Story: "She Wants to Spoil Our Women's Heads"

Nyanmueh came to Kuenyondee to talk with the men of that town. "I am from the big clinic in the District Compound. I came to talk with the old midwives," she said to the male elder of the town. The elder look at Nyanmueh and asked, "What is your name?" She said, "My name is Nyanmueh and I work in the compound clinic. I am the nurse who can train the old midwives." "OhOOoo," the elder said, "come let me carry you to their head." The elder took Nyanmueh to the oldest midwife and left her there. "Hello, ma, I came to have meeting with your. I want to know if your plenty here?" "Yes we are six in this town but the other women went fishing." OK, what I want you to do is to tell the other women I will be coming tomorrow morning to meet with all of you." "OK my daughter but what time you will come?" "I will come in the morning, soon by 10:00."

Nyanmueh left and pass by the elder that took her to the old midwife house to tell him she was leaving. "OK my daughter but what you came to the women for?" "No, it is not anything special I just want to have meeting with them." "Eh you said that you can train the women?" "Yes, Nyanmueh answered. "Eh heh, I got my wife I will send her to you. What time you coming back?" the elder said. "Tomorrow morning but oldman I am not coming to train I only want to talk with the women." "Yes, I know I will send my wife there tomorrow." Nyanmueh did not want to argue with the oldman so she left. She decided she would handle the problem as it presented itself.

When Nyanmueh left the town, Jenneh, the oldest midwife got all the other midwives in the town together. She said, "Good evening. When you people went fishing today, one woman came here she says she wants to meet with us tomorrow morning at ten o'clock." "What is the meeting about?" Jumah asked. "I don't know she did not tell me" Jenneh answered. "Did she go to the town chief first?" another woman asked. "Yes it is better for her to go to the town chief before coming to us," Kona said. "OK, the best thing when she comes tomorrow we will all go to the town chief," Jenneh agreed.

Nyanmueh came as she said to meet with the women. When she met Jenneh, the old midwife told her, "All the women are waiting but we have to go to the town chief first. The women are there." Nyanmueh followed Jenneh to where the women and the men of the town were waiting. They were the town chief and few elders.

Nyanmueh greeted, "Good morning to everyone." Everyone answered her, "Good morning oh." The elder that took her to the midwife said, "I know the woman she was here the other day but she only asked for the midwives so I carry her to Jenneh." "Yes it is true I was here the other day and asked for the midwives. Since I am a woman I wanted for the women to show me the way people can work in this town. Anyway since we are here now let me explain what I came for," Nyanmueh started to explain. The elder man interrupted her and said, "Let me show you our town chief."

"Chief Gbessie here is the woman." "Welcome, what is your name?" Chief Gbessie asked. "Thank you, Chief Gbessie, I am Nyanmueh from the clinic in the compound, I train village midwives." "You started talking and my brother cut you off what you say you came to our midwives for?" Chief Gbessie asked. "It is nothing bad, I am a trainer of midwives and I want that the women and myself can meet and talk about some of the problems that women face." "OK that woman talk you can have your meeting. Do you want to meet with them today?" the chief asked. Nyanmueh answered the chief, "Yes we can start today because the meeting will be every day for a month. The idea is something that we have to meet often to talk because we have to remember everything we talk the last time," "Jenneh, you hear what the woman said, she wants to talk with your. That your woman talk so I turn it to you. My daughter Nyanmueh you can go ahead." "Thank you Chief Gbessie, you know we could not start the meeting without coming to you," Jenneh answered, "Jumah, Kona, you come lets go to my house."

All the women followed Jenneh to her house. She told Nyanmueh to have seat. They all took seat. Each woman was anxious to know what was this woman coming to talk to them about. Everyone had their own thought as to why Nyanmueh might have been there. "Well, your hello again," Nyanmueh said. The women answered in unison, "Hello-oh." "As I said at the town chief's house we will be talking everyday for about one month, so I want to know first from you people when is the best time for us to meet everyday?" Konah said, "I think it is better for us to meet in the afternoon when we are finished cooking." Jumah said, "It will be better for us to meet in the evening because most of us got farm work and we come late." "Your lets decide on one time now," Nyanmueh encouraged the women. "Your know what my people, since the woman has to come from the compound everyday and go back, lets have the meeting in the afternoon then the woman will have time to go back." The only thing is how long we will stay everyday Nyanmueh?" Jenneh concluded and asked at the same time. Jumah answered back, "It will be hard oh." One of the women who had been silent said, "If we are going to agree for this woman to come then it is better she comes in the day I agree with Jenneh for us to meet in the afternoon." Few other women murmured "yes" and they all agreed to meet in the afternoon.

The meeting started fine and went on well. The discussions started from secret keeping and went on to the discussion on judging and blaming people because of who they are. The women took full part in the discussions. On the third week Nyanmueh introduced the topic on violence. She started off by asking for bad things that men do to women, "Today I want for us to talk about all the bad things that men do to women." The women were very responsive and started naming different things that happen to women. Some gave real life experiences. Jumah was the only one quiet. Finally when she talk, she said, "All the men are not bad. My husband is all right." One of the women said, "Your husband is all right but some other people husbands are bad." Nyanmueh decided to make clarification, she said, "What we are talking about is not one person, we are talking about all the women. Sometime it is not your husband. Some men are bad to women who are not even their wives." "Yes oh," Konah said. All the women had been asked by their husbands what they are talking about and the women would only answer and say, "Secret keeping."

On this day Jumah decided to tell her husband what was discussed. "Varney you know what that woman asked us today?" Varney said, "No, Jumah eh you say that secret keeping your talking about?" "Old lady like me the woman want me to tell her about bad things men can do to women.

During our time no bad man were here. That this time the world changing and you can see all kinds of things." "Eh, what you say. That woman is not talking her doctor work she came to check behind us? Ohho, tomorrow I will tell the town chief that she spoiling our women's heads."

The next morning Varney goes to the town chief, "Chief Gbessie, good morning, you know that the doctor woman spoiling the women's head? She is asking the women about what bad things we can do to them." Chief Gbessie said, "But that can't be true, the woman is a nurse and she said she came to help our women talk about their problems. Who told you?" he asked Varney. Varney did not want to call his wife name so he said, "If you do not believe me lets go there." The chief and Varney left to go to the women's meeting. While on their way there Varney said, "I don't blame her. I am responsible when she came that day I was suppose to bring her straight to you." The chief told him, "What about I who told her to go right ahead and have their meeting?"

Varney and the chief reached in the yard of Jenneh's house. Varney told the chief, "Let's stand by the house first and listen to some of what they are talking before we go inside." Just in that time Bendu the chief wife was talking, "These few days my husband talk to me bad because he want to marry one girl. I heard the news outside and asked him. The men can't respect their wives. They say women got no power to talk." That was sufficient for the chief. He entered the house and said to Nyanmueh, "So that's the way you came to help our women. Leave my town right now. Varney make sure this woman leave this town."

Discussion Questions

1. What can you do in a case like this?
2. Why did Jumah tell her husband?
3. What can we say to the men so that they are not afraid of our work?

Activity III: Story: "A Woman in a Man's World"

The world becomes a better place when we all can sit and talk and play comfortably. A woman is to be obedient, she is to live according to what the community expects. A woman is the symbol of a good home. A woman is to be quiet and polite. Who made all these rules? To whose benefits were these rules made?

I have sat and thought and in my own minds eye have not found the answer. When a woman decides to confront men about issues that concern them both, she becomes the enemy of the community.

Dabbah is a young woman of Leeyang. She was born and grew up there. She grew up in a home where men decided on the activities of the village. The rules were all in favor of men and from small she had wondered how to fit in this community.

Dabbah completed high school and left to attend college in Tubmanburg. While Dabbah was in college, she found herself in a mixed community. Dabbah saw women doing things that she is used to seeing men do.

One day Dabbah called her friend Sato, "I say you girl the people in this city confuse me. Why is it that the women stand up before the men and talk? You can't do that in my village. Where I come from a woman got no voice, what the man says is final." Sato look at Dabbah for a long time and told her, "There's plenty you will see in this town. I too when I came from my village I thought the people were crazy here." Dabbah said, "But look at that woman. Look how she is talking to that man."

While the two girls were talking one of their professors came. She asked them, "What are you two women doing out here. You will be late for you next session oh. You know how I am proud of you because of the way you are doing well in school. You girls are the first to reach this level from our area and we need a lot like you."

Sato answered and said "No oh professor Teetee, Dabbah says she cannot get over how women stand up to men in this town." Professor Teetee said "Ah ha now I see why the two of you are getting late, come to class we will talk afterwards." Professor Teetee made an appointment with the two girls to meet her in the palaver hut. They met after class and the professor asked Dabbah, "Are you surprised that women stand up to men?" Dabbah said, "Yes, you can't do that where I come from, it is a big crime. A woman's place is in her home to cook and mind her children." The professor asked Dabbah, "Did you grow up in the village?" She said, "Yes, I just came to attend college and go back to work with my people." "If this is what you want to do then you will have to look into it seriously. There are things you will find different from the way of life you know. After you complete college here you will notice a lot of change in you that will be conflicting to you upbringing. I want you to think about it as you go along. You can visit me often if you wish," the professor told Dabbah.

After the professor left Sato said to Dabbah, "You sure you will be able to go back to live in the village? I can't make it, my life style has

changed so much I can't fit in my village again." Dabbah said, "Some one has to start and so I want to try." Sato asked Dabbah, "What do you really want to do in that village? Do you think the men will give you chance? They will bring you down as soon as you start. Stay here it is not worth it." "But Sato can't you see that some one has to start? At least let me try and see what will happen," Dabbah said. Sato was so confused she could not understand how Dabbah was going to tackle that age old tradition of men ruling over women. She said to herself, "Dabbah wants to play with her life."

Dabbah and Sato were very brilliant and it did not take longer than the required time to complete their studies. Upon graduation Sato announced to their schoolmates that Dabbah is going back to her village. Question came from all angles, "What? To do what there? What does she want to prove? Who offer you job? What kind of blessing you want?" Sato said, "She does not want blessing oh. She's looking for trouble. She says she will ask the Ministry to assign her in the village clinic. One of the graduates asked, "That clinic got outside support eh? You girl why do you want to waste your life like that?"

Dabbah waited until everyone talk. Then she said, "Do you people know that someone need to go in the village and work with our mothers? Have you people forgotten what your mothers went through? This is the time to awaken them. We can't continue to hide from the reality." Sato said, "But Dabbah oh, do you know that the very women you want to go help will be the first to cry you down? By the way what will you do about the men?" "I don't know yet till I get there. One thing I do know is our mothers need to wake up and it is only one who sleeps will know what to do to keep them awake." After all that argument Dabbah was face with a conflict. Is she doing the right thing? What will her people say? How will she start? Will they allow her to work in the town if they know why she went back? How can she handle the men? The men Ah, that's one big problem there.

Dabbah worried all night and did not sleep well. The next morning Sato came. "Are you serious about going to Leeyang?" Sato asked. Dabbah said, "You know I really want to go to the village but I got my own fears." "But then stay here, there are plenty of jobs in town," Sato continued to convince. "No Sato, I think it is best I go. You know what killed Ma Hawa from Jah Gbono's quarters? She was overworked and what about my aunty? She had too many children and she died during the birth of the thirteenth child. You remember how the other women got crazy? It was all due to men."

"Do you think the men will allow you?" Sato asked. "That will be my first task, how to talk with the men. You know I think if the men do not see you as a threat then they will not be a problem," Dabbah said. "How would you do that?" Sato asked. "I will see if it is possible to talk with the men in a separate group, that way they will be happy when I start with the women," Dabbah answered as she was thinking out loud.

Discussion Questions

1. What did Dabbah say to the men?
2. How was it for you after your training when you just went to work in the village?
3. How would you handle a situation if a man does not want his wife to attend?
4. What are ways to talk with men so that they allow us to do our work and are not threatened by it?
5. What does this story teach us?

Activity IV: Summary Discussion: How to Enter a Community

Discussion Questions

1. What have been our experience in entering a community?
2. What can we conclude now about entering a community?

CHAPTER 3

A NEW ROLE IN THE COMMUNITY

PURPOSE

1. To learn how to talk with women about violence.

UNIT I: TALKING WITH WOMEN ABOUT VIOLENCE

Activity I: Story: "Story Time"Purpose

To discover how to help TMs get interested and identify their own problems without telling the TMs what their problems are.

Scene I

Two women sitting down lecturing. One woman talking about her husband beating on her every night. The other woman talking about how her husband doesn't support the house. The CM comes and asks what the women are talking about. Each of the women repeats what she has said. The CM then says, "You, you think your husband beats you for nothing? And you, you don't work hard enough you want your husband to do everything for you? You move from here meh, let people hear their ear."

Scene II

Two women lecturing as above. One woman talks about her husband beating on her every night. The other woman talks about how her husband doesn't support the house. The CM comes and asks what the women were talking about? Each of the women repeats what she has said. Then the CM said, "Now that you people have started it, let's talk about it a little further, because myself have something similar to what you both are talking about." The first woman says, "The more you talk about it the more you hurt your feelings and you get sick. The second woman says, "That true, sometime the more you talk, your feelings get hurt but you also get sick from the beating. But yet still when things happen to me, I feel better when I talk about it even though the physical pain is still there."

Discussion Questions

1. What is lacking in the first scene?
2. What's your own life experience?
3. How can this role play be applied to our work?
4. What could the CM have done to encourage the discussion to continue?

Activity II: Story: "When You Lick the Salt What Happens?"

Purpose

To help the traditional women discover that violence is not a way of life.

"Kpandi, the new idea that woman is talking about I don't agree with her oh. What she mean by coming to tell us that kind of thing?" Yahyou was complaining to her older sister. "But you know this time when the people learn small book then they think they know everything. The thing that woman talk yesterday it make any sense to you? Who woman will go around telling people that so and so thing happening to her me?" Kpandi said to Yahyou.

"As for me tomorrow when she come I will not go there," Yahyou answered. "But the thing self, old lady like me what I will do. The thing I see my ma and her ma do, that's the same thing I will do," Kpandi said. "Some of the things she can ask they are true but what can we do, they finish happening to us, our time nah pass. Even if we say we want do something, it late." Kpandi was talking and walking away.

Kpandi is the oldest woman in the town and she and her sister always talk to the younger women, telling them to bear patient. They believe that if a woman wants to be respected in the home she should bear what the husband does. Men are always the same, it is the woman that should hold her heart. The men will never change.

At one of the meetings, the CM, Sangai, was asking the women what can they do about all the problems they have been talking about? Kpandi put her hand up and asked Sangai the CM, "What do you want for us to do? You the one who got the idea so you should tell us." Sangai got confused. "Why is she talking like this today?" she thought to herself, "When we were discussing some of the problems that women face it was this very woman that gave the parable that 'Men are salt at the door, when you lick it then you enter the house.' Why is she saying this today?"

Sangai decided to tell Kpandi, "But Ma I am only asking because we all sat down here and talk about plenty things that can happen to women." "Yes so what do you want for us to do?" Kpandi asked. "I don't know the answer," Sangai said, "that's why I want for us to share idea." "But this thing been happening long time, from our old people that's what we see our ma and grandma doing," Yahyou said. "The only people who can do something now, that the young women them, we are old," Yahyou continued to talk.

There were some younger women at the meeting who agreed with the old woman. Miatta said, "You know sister this thing you talking about it is hard. We nah able to stand in front of man. Women can't make it without men. Maybe the small small girl, them that are going to school with the boys will be the one to change their ways, but our time pass." All the other women said, "Yes oh, that true the old people talking."

Sangai wondered if she should leave this group or continue the meeting with them. She thought it would be fruitless to continue talking with these women because they all seem to be listening to the two Traditional Midwives in this village. Sangai went home that day and was so discourage about the turn the discussion had taken.

That evening she went to one other woman who is also a CM. "Tengay, I came to you. I am confused. When I started talking with the women in my group, we all discussed women's problems pretty well. They even gave me examples and parables of some things that happened to women. Today the discussion took another turn when I asked the women, what can we do? They all asked me what I want them to do? That's not what I intended, I only want to help them know that there's a problem that need solution. I myself do not know what the solution is." Tengay thought for a while and asked, "What else do you want to do?" Sangai said, "I really want to continue the discussion with the women."

Discussion Questions

1. What did you hear in the story?
2. What have we experienced in villages when we take new ideas to them?
3. How can we help TM understand and accept a new idea?
4. What would have been your suggestion to Sangai?
5. How do we work with traditional women to help them discover that violence is not a way of life?

CHAPTER 4

VIOLENCE AS A HEALTH ISSUE

PURPOSE

1. To discover that violence poses health problems and reduces productivity.
2. To discover that violence lowers women prestige (self-esteem) and can make them feel helpless.
3. To learn how to help TM discover the problems of violence through sharing experiences.
4. To learn how to work with TM in discovering the health consequences of violence.

UNIT I: THE BASIC NEEDS OF WOMEN

Activity I: Group DiscussionPurpose

1. To learn skills to help women discuss their needs and relate it to women's problems.
2. To learn ways to help women talk about violence/women's problems.

Discussion QuestionsPurpose

To let the facilitator know if the CMs relate women's problems to women's needs and if they see that violence is a health issue.

1. What are problems women have?
2. What are the basic needs of women?
3. What are the health problems that women have?

UNIT II: PROBLEMS WOMEN FACE

Purpose

1. To emphasize the many problems women face and how to help women talk about them.
2. To develop skills facilitating group discussions.

Activity I: Role-Play: “Tenneh and Her Problems”Guidelines

1. The role-play is lead by one of the CM participants who role-plays telling the story with a group of TMs and then facilitates the group discussion with the TMs. The rest of the CM participants role-play a group of TMs in a village.
2. The facilitators leading this workshop should be keen on observing the CM participants for leadership and group facilitation skills.

There were three women, Tenneh, Sangai, and Mariam, who met at the water side in Wea-Sua. Tenneh was the first to reach to the creek. She was sitting on her bucket and looking far in the bush and thinking. "...What should I do, if I go to my people no one will listen to me. If I continue to stay in his house he will do something to me one day. I can't mind because he can buy all the good things for me and don't talk". Mariam came with her tub of dirty clothes to wash. When she spotted Tenneh down the road she started thinking, "Look how lucky Tenneh is. She got her man who can do everything for her. Even though he can beat her but at least he can spend for her." But all she was talking was to herself. Tenneh saw her coming and asked her, "Mariam, what are you talking to yourself about?" Interestingly enough each of them was not willing to share what she was thinking with the other. Mariam answered and said, "Nothing". Each woman contemplating what to do about her problems.

Tenneh then got up to go, "Um let me go for my water yah and get out of here." "Oh ever since you came you have not drawn your water yet?" Tenneh said, "No. I have been sitting here thinking on the way my husband beats me almost everyday especially in the night. But you girl you lucky all that thing you husband can do for you. I wish I had a man like that." "You think he did not like you he would buy all those things for you," Mariam told Tenneh. "You girl wait yah because of things I must let my body get sour everyday," Tenneh answered back.

While they were discussing, Sangai came to the waterside to take bath. She asked, "What are you people talking about? I could hear you voices way up there on the road." Tenneh said, "You mind this girl I am talking about how that man can beat me then she telling me to thank God. That the kind of thing people can thank God for?" "Even if he loves me and doing everything for me so he must make my body sour every day?" Tenneh explained. "But once the man did not beat you to get hurt, tie it

to your lappa. If you mind the men you will not sit in one marriage, the hardest thing is he must just provide for you."

Tenneh stopped drawing the water to look at Mariam. "What do you mean by that, are you serious? That the same thing my mother keep telling me," Tenneh said out loud. She started to grumble to herself. "Is this the way men will continue to treat us?" Tenneh asked quietly to herself. She wanted to argue but did not know what to say. The women are older than her. What can she say to them?

Examples of questions the CM Facilitator could ask:

1. What happened in this story? What do you think is Tenneh thinking?
2. What would you have done if you were Tenneh?
3. Should Tenneh continue to complain?
4. Is beating a problem in your town?
5. How big a problem is it?
6. Do women see beating as a problem? (If not, why not?)
7. What can we do to help stop what is happening to Tenneh?

Discussion Questions

The following questions are asked by the Workshop Facilitator:

1. How did you (the CM Facilitator) feel leading the discussion?
2. What did you (the TM participants) like about how the discussion was led?
3. How could the CM Facilitator improve on the discussion?
4. How would you get a group of TMs to discuss this story?
5. If you were leading a group of TMs and a woman told her own story to the group, how would you help the women begin to find their own solution to the problem?

Activity II: Role-Play: "The Neglected Wife"

Guidelines

1. The role-play is lead by one of the CM participants who role-plays telling the story with a group of TMs and then facilitates the group discussion with the TMs. The rest of the CM participants role-play a group of TMs in a village.
2. The facilitators leading this workshop should be keen on observing the CM participants for leadership and group facilitation skills.

Josoe lived with her husband in Soko Town. She is a strong woman and made a big rice farm and cassava farm. She had three children before she and Lamah got together.

"Lamah, my wife just delivered with a big boy child!" Borbor said proudly to his friend. "That girl know how to born, my man." Lamah shook his friend's outstretched hand and the two of them happily went to the shop to celebrate. "Borbor, the first snap is on me. I hope by next year my wife will born my son too," Lamah said and they knocked glasses and the drinking started.

The next morning, Lamah woke up and stretched on the bed. He felt the effects of the liquor in his head and as he was about to get up, Josoe came in from the bathroom. She had her lappa tied under her arms and over her breasts. As she began dressing Lamah looked at her and started thinking what made her different from Esther, Borbor's wife? He said to Josoe, "Josoe, we have been married now for 5 years and not one day you can tell me you miss your time self? Look at Esther, she and Borbor just rolling the babies. They got together after us and she has 2 children now. What's wrong with you?"

"Children come from God, Lamah. You met me with 3 children. Maybe our blood not mixing good yet. You think it can't worry me? That's my name going so, the way I haven't born for you yet," Josoe said sadly and finished dressing and went out of the room.

That same week, Lamah approached a woman he had been eyeing. "Musu, I really love you. You the type of woman for me. Your shape is so fine and you know how to hold a man. You Ma born you good. Hold this fifty dollars to cook cassava leaf for me," Lamah said and patted Musu on the butt. "Your butt and all, that real woman butt." "Aye Lamah," Musu said rolling her eyes. She took the money and went to get things for the cassava leaf.

That evening Lamah came home, bathed and went straight to Musu's house. She was waiting for him. He ate the food with pleasure and spent the night with Musu. This pattern went on for a week and Lamah moved to Musu's house all together.

Josoe met Lamah on her way to the farm one morning and called him. "Lamah, you know we need to eat too ehn? You just letting that woman fool you to take your money from you. Give my food money so the children and I can look after ourselves. The news all over now how Musu get belly for you now, but God knows," Josoe said. Before she could finish, she felt the slap across her face. Lamah beat her up and kicked her like a football. "Look at you. I will beat you. I see you just like a

man. Men can't born. You jealous because Musu get belly. At least I know my money not going in vain. I have to support my belly. At least I know my own is my own. By me feeding you children, they will go looking for their father one day. I have to carry Musu to good hospital. You think my money will be wasting on my friend man again? Sit down there yah. Don't try to manage for yourself. When Musu delivers then you will see how man can treat woman," Lamah said and walked off leaving Josoe on the ground naked because he had torn her clothes off.

Examples of questions the CM Facilitator could ask:

1. Explain what you heard/saw in the story.
2. What have you seen/heard that is the same in your community?
3. What usually happen to women who do not have children in your community?
4. What do men expect women to do?
5. What do community expect women to do?
6. What are things women cannot do?

Discussion Questions

The following questions are asked by the Workshop Facilitator:

1. How did you (the CM Facilitator) feel leading the discussion?
2. What did you (the TM participants) like about how the discussion was led?
3. How could the CM Facilitator improve on the discussion?
4. How would you get a group of TMs to discuss this story?
5. If you were leading a group of TMs and a woman told her own story to the group, how would you help the women begin to find their own solution to the problem?

Activity III: Role-Play: "The Marriage That Turned Cold"

Guidelines

1. The role-play is lead by one of the CM participants who role-plays telling the story with a group of TMs and then facilitates the group discussion with the TMs. The rest of the CM participants role-play a group of TMs in a village.
2. The facilitators leading this workshop should be keen on observing the CM participants for leadership and group facilitation skills.

Characters: CM facilitator with a group of TMs in a village.

Once there lived a man by the name of Saa Po, who fell in love with Sia Wanda. He did not rest until he got married to Sia Wanda.

The first year of marriage, Sia Wanda got pregnant and give birth to her first son. Two years after her first son she gave birth to another son. Things were all right just until her second son's birth.

Sia Wanda worked very hard to keep her husband and the children happy. She would get up very early clean up the house cook breakfast, fetch water, go in the market cook supper week-ends fetch fire wood. Sia Wanda did all of these things but her husband was never happy. He always suspected Sia of having a boyfriend outside their marriage. Whenever she came from either the market, from fetching water or fire wood he would accuse her of coming from seeing her boyfriend. He thought Sia Wanda was using whatsoever she had come from doing as an excuse. Saa would then use all kinds of abusive language on Sia. This went on for over a year and Saa's behavior got Sia worried. There were times when Sia's friends came to visit her, he would talk to them roughly and even stop them from visiting her.

One day Sia Wanda was surprised when her husband came home with a bag of rice, a pack of maggi cubes, salt plus fifty Liberian dollar and yelled, "Sia! Come here and listen to me. From now on, you want or need anything you have to ask me and I will give you it, you hear me? You must never leave the house. Day and night you must always be here, you hear me good good? Here are all the things I finish buy. The money that for soup. If you don't want trouble you must stay home. It clear? I gone oh!" and he was gone before Sia Wanda could say anything.

Then Sia Wanda put her two hands on her head and started crying. "Oh my people, I die, ooo-oh. What kinna trouble I fini find myself inside so? Ooo-oh my ma come for me ooo-oh!" But Saa Po was nowhere to be seen.

Late that night, when he came from wherever he may have been and went straight to where Sia was sitting deep in thought. "Sia!" he yelled and Sia jerked. "Did you get my message this morning? I mean everything I said." "You can't mean what you are saying you must be joking," said Sia, "you know I have people, I have friends and relative that I visit once in a while. You think no one born me I come from stick?" "I say I fini make my mind," replied Saa Po. "For you to know that I mean everything I say, now, now I moving in the stranger room. I'll have nothing to do with you. I will make sure you have enough food inside the house and also make sure you take good care of my children. I want see them clean and well fed at all times. That what I am working for. But never you leave the house."

So early one Saturday morning when Saa Po had gone out, Sia decided to go visit her aunt. When she returned from her aunt's house she and her husband met at their door.

"Where have you been?" he halla. "Did I not tell you never to leave this house? You for nothing human being! I just wasting my money on you for nothing. Let me catch you again. You will know who born dog."

Sia Wanda didn't say a thing because words couldn't come from her mouth. Besides she saw her oldest son coming out of the house curious to know why his father was in such a rage yelling outside. Sia simply got up, pass by her son, and went straight in her room and started crying softly.

When her son entered her room she quickly dried her face but her eyes were red. Then her son asked, "What happen Ma, that you Papa was cussing? I heard all. But you know I small I can't do anything now. So Ma please hold you heart just for my sake." Sia Wanda was dumbfounded to hear such words from him. She didn't say a thing to her son.

Sia Wanda was just in the house feeling very unhappy and didn't know what step to take next. While she was sitting down thinking, she saw one of her relative, Ma Kumba, coming to her.

She got up went and hug her. "Welcome," she said. "What news? How is my pa?" "He is not well, that what I came to tell you," said Ma Kumba. "He sick plenty?" ask Sia Wanda. "Yes, ooh, you have to go and take him to hospital." "Let Saa come let me tell him. If he will listen to me self, the way he already finished turn his back on me, that only God I depend on now." "What you mean?" Ma Kumba asked. "Ma Kumba," Sia Wanda replied, "it hard to talk but Saa Po no longer cares for me as a wife. He even stop talking to me. He can only bring food and leave small money for soup for the month. I can't visit friends. No one can visit me. I am here just like a prisoner. If he were here maybe he was not going to let you come in the house. It really hard on me."

"I was just thinking to go tell my pa but now that he is sick, I do not know if I can stand it. Anyway thank you for bringing the message. I will tell him whenever he comes home. If he will listen to me self, that will be another story. But I the one in the jam, I like it oh, I not like it oh, I must tell him that my Pa sick."

Then Ma Kumba said, "I think telling him is the best thing to do and you will hear what he has to say." With that Ma Kumba left.

When Saa Po came that evening he got through eating, had his bath he went straight in his room with out speaking to Sia Wanda. Then Sia Wanda went to his door, "Kpo kpo, kppo may I come in?" Sia asked. Saa replied, "I don't want to see you. You hopeless human being move from in front of my door." "I beg you please listen," Sia went on without a break before he could say another word. "Ma Kumba was here today and say my Pa seriously sick and I have to go. So I come to tell you."

"I say move from in front of my door. You Pa live oh, he die oh, that his business and that you kinja." He never open his door.

Examples of questions the CM Facilitator could ask?

1. What do you make of the story?
2. What would you do if you find yourself in a similar situation?
3. What would you ask a woman who is having similar problem?
4. Is beating a problem in your town?
5. How big a problem is it?
6. Do women see beating as a problem? (If not, why not?)

Discussion Questions

The following questions are asked by the Workshop Facilitator:

1. How did you (the CM facilitator) feel leading the discussion?
2. What did you (the TM participants) like about how the discussion was led?
3. How could the CM facilitator improve on the discussion?
4. How would you get a group of TMs to discuss this story?
5. If you were leading a group of TMs and a woman told her own story to the group, how would you help the women begin to find their own solution to the problem?

Activity IV: Discussion: Identifying the Problem

Purpose

To learn skills to help women talk freely about their problems.

Discussion Questions

1. What traditional beliefs make women assume that men have right over women?
2. How can we help women see their problems and help them know that they can do something about it without telling them or giving them advice?
3. Who do we think can help women talk freely about their problems?

4. How do you handle questions that come up during discussion?

UNIT III: THE EFFECT OF VIOLENCE ON WOMEN

Purpose

To discover some of the health problems that are a result of violence against women.

Activity I: Story: "Jealousy"

There was a very beautiful village by a small creek. In this village people work very hard to keep it clean so anybody who visited the village would fall in love with it. In this village live a very jealous man by the name of Tumbe Falla. Tumbe Falla had good bit of property and money. He also had a very beautiful wife name Wango with three children, two boys and a girl.

Tumbe was very proud of his beautiful wife and did his best to do everything he could for her. But he was so jealous that whenever he found any man talking to his wife he would disgrace her right in public, saying things like, "You prostitute, I wasting my money on you for nothing." Tumbe would even accuse other women of being messenger for his wife and her boyfriends. So she had very few friends in the village.

One day Tumbe got drunk and when he got home and didn't find his wife, he became very furious and went and sat on his porch to wait for his wife. When his wife came back, she was far off when she heard him yelling with her name and using all kinds of abusive language on her.

The woman was so shame, she hid between the houses for fear that people would start pointing fingers at her. Luckily for her she had on two lappa. She took off one and cover her face, went in the house through the back door, went in her room, and cried bitterly.

From that day Wango never went to public places. Whenever someone accidentally came across her you would always hear her talking to herself. She would not even allow people to visit her any longer except a very close friend or two, even that very seldom. She was mostly by herself.

Discussion Questions

1. What do we see or hear in the story?
2. How has the husband's behavior affected the wife?
3. What are some health problem women experience from violence?
4. What has been your own life experience?
5. What are some behavior we see in women and know they have been violated?

Activity II: Story: "Barrenness"

There lived a family that had two girls and three boys. The oldest sister's name was Lonong and the small sister Beewong. They lived in a very big compound with a very beautiful house. Behind the house they had a backyard garden, a house for chickens, and a swamp which they had turned into a fish pond.

Everybody worked hard to keep the compound very clean with the exception of the three boys. Most of the work was done by the two girls and their mother. They would be the first to get up early, heat water for bath, make breakfast and sometimes sweep the yard while the boys were still fast asleep. When they were through with the morning's work, they would then wake their father for bath and breakfast.

The women would then set out for the days task. Lonong the oldest would go in the market to sell while Beewong stay at home to help her mother. They would do whatever laundry there was to be done, go in the garden pick whatever vegetable they would be having for lunch, feed the chickens and later feed the fish in the pond.

The boys did very little work. They would spend most of their time on the street or playing football. The boys seldom help to sweep the yard, feed the chicken or the fish in the pond. Their father would tell the girls, you are only doing what you suppose to do as a woman, complaining will not help you.

Whenever Beewong ask her mother why her brothers can't help her with the work, the excuse was, they are boys. "Girls belong in the home. When you get big and marry you are to stay home and mind your children," her mother said. "How about the boys?" Beewong would ask. Then her mother's reply was, "When they get big and marry, their wives will do all the work for them." Then Beewong would say "It nah fair.

They just eat, spend the whole day out while we kill ourselves with work. They can only work when they feel like."

"Beewong you are talking too much. Girls are suppose to be quiet. If they should talk, it must not be loud," her mother said. "Yes I know its always girls shouldn't do this and that and boys are always free to do as they please. Why should the men always have the upper hand?" Beewong asked. "Well all I know is, that's how it's suppose to be. That's what we found our ma, grandma, great great great grandma then doing and this is what we saw our people doing. Anyone doing the opposite is not consider normal. There are so many things we women are not allowed to do. Men are always the head, they make all the decisions, your father will one day decide who you marry. They make the rules of the town, rule for how women should behave" her mother said. "I hear all that, but I think my pa and I are going to fall apart, because he is not going to decide who I marry," Beewong said. Her mother simply said, "Time will tell."

Beewong continued working along with her mother until she fell in love with a man named Banquando who wanted to marry her. Fortunately for her when the man told Beewong's father that he wanted to marry Beewong, her father readily consented because the man was a big man and her father was planning to give her into marriage to the first man who would ask him to give his daughter's hand into marriage. Arrangements were made and the ceremony took place and Beewong became a married woman.

As usual, since she was the first wife things were all right for the first few years. After the first few years things started taking a different shape. The husband started complaining unnecessarily. If he came home early he would say, "Beewong doesn't cook on time." If he came late he would say, "Beewong cook too soon, just so she can go visit her boyfriend. The food is too cold," he would say. If Beewong went next door to visit a neighbor, it meant she went to visit a boyfriend. He ignored her completely. This went on for some months. Beewong didn't know that her husband was having an affair outside and didn't want his wife to know. Until he came home one day and told her that he had fallen in love with another woman and is ready to pay dowry for the woman and he wants for Beewong to go along with him. Beewong wanted to protest but Banquando said, "The girl people will ask me if I fini tell you that all. But you gree oh-h-h, you not gree ohhh, you know I will marry the girl so why hurt you hea(d)? I want woman that can born for me. You hear? I want to see my picture." So he went ahead and marry the girl.

Banquando didn't have time for Beewong again. He told everybody that Beewong was very jealous and lazy, that Beewong didn't want a mate. What kinna woman will say your one must be on a man?

Beewong would sit and think as to whether other women were having anything similar to hers. Her husband no longer consulted her on any matters. Beewong was all by herself. Her parents were no longer alive and her sister was married to a foreigner and had gone to live with her own husband. She would think about how her mother use to tell her that she was to stay home and mind her children. But she has not been lucky to have a child. She has been married for long and she did not know if she were ever going to be able to have one. A child would have been of some comfort to me she would say, but now I am all by myself. She did not know where to locate her sister. So she was stuck with her marriage.

When the second wife became pregnant and had a child, things became worse for her. The community also started saying that her jealousy had become worse now that her mate has a child. Some would say, "You mind her, she can't have and she expect the man to sit down and nah look for another woman? What do men marry for? Nah for the woman to born for him?" Others would say, "Maybe she is a witch"

When she knew that people were referring to her as a witch, she worried so much until she started to complain of "open mole" for which she couldn't find a cure.

Discussion Questions

1. What would you have done if you were Beewong?
2. What are some of the problems you have face as a woman that are similar to Beewong's?
3. What have you heard/seen that is similar to Beewong's story?
4. How would you work along with TMs and help them handle a case like this?
5. How can this story be applied to our work?

Activity III: Story: "I Will Hold my Heart"

"If you ask me for the definition of life, I would say what every one says: "Life is a stage with many scenes." When asked about the definition of woman I would say, "Uu....hun... Woman is hard work, joined with worries, blended in frustration, mixed with confusion and results to illness or death." The above statements describes the life of a woman. Life of a woman is a continuous episode of how to tackle the many things women face and why should it be tackled anyway."

Sukeinah grew up in a polygamous home. Her father had many wives. When Sukeinah became a young miss she got marry to a rich man who died after she had three children. She had many suitors after her husband's death who wanted to marry her because she was still young and beautiful. She decided to marry one of them. This man already had one wife named Fatu, and so Sukeinah had to be the second. Sukeinah's friend Mamaeh came to her, "You girl I heard that Abdul wants to marry you?" "Yes oh Mamaeh." "And what did you say?" "I have been thinking about it. The other men who brought cola got two or three women. This Abdul only got one wife. I think I will accept his cola."

"You better think about it good, the story about Abdul in this town is too much. They say he can't treat women good," Mamaeh told Sukeinah. "What can I do? I got all these children, whole three, you know how hard it is to raise children without their father. And the other men got plenty women. It is better for me to accept the man who only got one wife, cola. At least we will be only two. The way I saw my mother and her mates living they were all right. They were all friends and never made palaver. Mamaeh, that is better than sitting home without man," Sukeinah said. "I am not saying you should sit home without man, but wait small, another person will come," Mamaeh said.

Sukeinah looked at her friend and bent her head down, "You know people have started complaining already about me." "But tell the people you want to wait, you are not a small girl again. Not all men will treat you good like your first husband," Mamaeh said.

Despite all the talking Mamaeh did, Sukeinah went ahead and got married to Abdul. He was a proud man because he was the one whose cola was accepted.

Sukeinah and her mate lived in the same yard sharing time to cook for the home. She had her first child for Abdul that was a girl. Three years later she had another child which was a boy. Sukeinah had another boy two years later totaling her children to three, one girl, two boys, for Abdul.

Sukeinah's life became a dull one after she had her first daughter. Her husband paid less and less attention to her, and whenever she tried talking to him he would yell at her, "You woman leave me alone, you got too many demands." "In fact, call Fatu for me," Abdul told Sukeinah one day. Sukeinah looked at Abdul and wondered, "Why is he doing this to

us? He does not care about me and Fatu. All he know is to give money for food, whether it is enough or not, it is not his business." Sukeinah went to Fatu, "Fatu, Abdul says I should come and call you but the way he yelled at me just now." "What happened?" Fatu asked, "Well, I don't know. I was telling him about the children clothes because Ramadan is coming and he started yelling and talking and said I should call you he got something to tell us," Sukeinah said.

Fatu thought for a while but said nothing. Sukeinah and Fatu went to Abdul. Fatu being the first wife asked, "You sent for me?" "Yes," Abdul said, "There's a family in Kpoh village I want you people to go and meet. I have made arrangement for you to go there tomorrow." "What happened?" Fatu asked. "Nothing bad," Abdul said, "I engaged one woman there and you people have to go and greet the family." The two women looked at each other. All Fatu said to herself was, "This man will not change his ways."

Sukeinah could not say anything. They went the next day and greeted the family and met the woman their husband had engage.

Sukeinah and Fatu left and came back home. The marriage took place two weeks later. Abdul had been ignoring his two wives but when he married the third one it was worse. He would take only the third wife out. Whenever people came to the house to visit she was the only woman called upon. Abdul totally left the other two women out of anything he did.

One evening when it was Sukeinah time to sleep in his room, he told her he was not well. So all she did was cook but did not go to the room to sleep. This went on for a long time. Sukeinah never complained to her relatives or the relatives of her husband. The only person Sukeinah would talk to was her friend Mamaeh. She told her friend, "Mamaeh the situation in the house has gotten worse. The man does not have neither of us time. He is doing everything with his new woman openly now. In fact I don't sleep in his room again."

Mamaeh did not know what to tell her friend. She knew that Sukeinah is not the type to complain to everybody. She is not the frisky type and does not like fuss. The way this man is behaving and he even looks like he wants to marry a fourth woman. What will my friend do? Mamaeh thought.

While Mamaeh is thinking about her friend Sukeinah too has started having sleepless nights. In the home she is the only one not doing anything. The other two women are making business. Sukeinah got the youngest children in the yard. She decided to ask her husband to give her money to do business.

"Where do you expect me to get money from? I don't have money," Abdul answered her in an annoyed mood. "My other friends are doing something to get money. I just sit here whole day doing nothing. Everybody looking good. I and my children look like the slave in the yard." "That's your business. If you feel like you are a slave it's your business, but I don't have money."

Sukeinah was ashamed to go to her people and ask them for money. She did not know what to do about this problem. Sukeinah started to lose weight, she would not sleep at night. Her appetite started to reduce.

One evening while the three wives were eating, a delegation of their husband's relatives came to them. The oldest in the group said, "We came to you and your sisters, Fatu. You remember Esah that died last year? The family has decided that Abdul take his last wife." "But why tell us? The man who will marry the woman is the one you should talk to," Fatu answered. "Yes we know that we should talk to the man, that is not the problem. You people are the ones this woman will come to live with, so we want to reach the respect to you that's all," the leader of the group told the women. "OK we hear it," Fatu said. The man said, "We want to tie the cola this week so that the bride can come on Thursday." "But then you have done the marriage why did you come to bother us? Let the woman come, man is not for one woman," Sukeinah said and got up.

Sukeinah went to bed with her husband that night and told him, "You know when you went to marry me there were so many suitors. I refused them because they all had more than one wife. I accepted your cola because you said you were not going to marry another woman. Now you are going to marry to correct your manhood. You have done well." Abdul only answer was, "If you don't like it you can get out. You are not forced to be my wife. Anyone who does not like me marrying another woman can find her way out." "Where do you expect me to go with my small, small children?" Sukeinah asked him. "Anywhere," he said.

It was there and then that Sukeinah realized that her husband did not care what happened to her. The next day while cooking Sukeinah eyes turned and she fell in the kitchen. Her children yelled and people came.

She was taken to her room. After wasting water and rubbing alcohol on her she opened her eyes. Fatu came and told her, "Sukeinah that's bad you doing to yourself. Why you would not eat?" Another person said, "Maybe she is not well, lets take her to the hospital." But later on she was okay and she went about her routine. Sukeinah did all her work and that evening went to see her eldest brother. She explained her problems to him. The brother said to her: "Sukeinah what can you do? You already have your first set of children by your first husband. You have to bear patient."

Sukeinah went to her friend Mamaeh and told her what she and the brother talked. Mamaeh asked, "So what do you want to do?" "I want to leave, the man does not care for me. Only when it's my night, then I go sleep. I am tired with this life," Sukeinah complained.

The following week Sukeinah got the death news of her eldest son. She went to Abdul and told him that she would go the next morning. He said OK. Sukeinah left for her son's death and was away for two months. Abdul did not go to see Sukeinah until she came back. When she came back she asked him, "Why don't you divorce me? This is not the way to treat your married woman. My eldest son died. I left from here and went, you did not send some one behind me or follow me. You know what that means to me? You disgraced me before my people." "If I had gone that would have brought your son back to life?" Abdul asked. "What's wrong with this woman? Why do you talk like someone going out of her head? Leave me alone," Abdul continued.

Sukeinah was so hurt about Abdul's attitude that she left his room and slept in the couch in the living room. For two days Sukeinah was not feeling all right. Her friend Mamaeh came to see her and suggested that they go hospital because she does not look well. "I am not sick Mamaeh, my heart is just not good. My condition in this house is too shameful," Sukeinah confided in her friend. "But still lets go to the clinic so the doctor can check you," Mamaeh suggested. "Where will I get money from to go hospital? If I tell tha man he will say something again to hurt me," Sukeinah said to her friend. "OK, I will give you money to go hospital tomorrow morning get ready I will pass for you," Mamaeh offered to her friend. "Eh Mamaeh, the thing you doing for me only God will pay you. You are just like my sister in this town," Sukeinah thanked her friend and they parted.

The next morning she and her friend went to the clinic. After the nurse checked her she said, "Madam, I checked your blood pressure and its

high so I want you to come tomorrow morning and the next three days so that I can check it again." Sukeinah went to the clinic as she was told by the nurse but the blood pressure was still raised. The nurse said, "I will put you on this medicine but I want you to come tomorrow morning to see the doctor, so that he can do some other test on you." "I am not sick, nothing is hurting me. It just that I can't sleep well and I don't feel like eating," Sukeinah tried to make the nurse understand. She was thinking to herself, "If only this nurse knows that it is my husband business worrying me she will not waste her time sending me to the doctor."

Sukeinah went home and that night was her night to sleep with Abdul. When they went to bed she told him, "Abdul I have been going to the hospital. The nurse says she wants the doctor to check me and I don't have money. I want you to please give me money tomorrow so I can go see the doctor." "This woman self yah. Where did you get money from the first time you went? You can't go to the same place? I don't have money." "So you don't care where I get money from. All you know is I should just be ready for your bed? You don't have feeling Abdul? Why do you do this to me?" Sukeinah started to cry. "Whenever I say something to you or ask you for some thing you give me cross word. My eldest son died, you did not even go with me or send some one to sympathize with the family. What do you want to do to me? It looks like you want me out of your life eh? You can't carry me back to my people?" Sukeinah continued to cry bitterly.

As she was crying she started to take an oath, "Except I came in this marriage with bad heart or if since I have been married to you I know other men, but God knows that since I have been in your house you have treated me bad and there's nothing I can do. You have made me shame in front of my family, I can't even lift my head among them. Then, tonight, you telling me all these things? I leave everything to God, he will decide between us. Oh God why don't you just take my life right now?" Sukeinah yelled outrageously.

Just as Sukeinah could end her words she dropped on the floor. When Abdul ran to her, her eyes were stretched out and all she could say was, "Eh God, my children, who will take care of my children?"

Discussion Questions

1. What happened to Sukeinah?
2. How could it have been avoided?
3. How do we talk with women who have problems on their minds?

4. What is the best way to help a women talk about her problems?
5. What role could the nurse in the clinic have played?

Activity IV: Summary Discussion

Discussion Questions

1. What effect does violence have on a woman?
2. How does it affect the community?
3. What have you experienced or seen as a problem of a woman as the result of a violent act?
4. How can we help women talk freely about their problems?

CHAPTER 5

FACILITATING GROUP SUPPORT

Purpose

1. To discover the importance of trust in themselves and in each other.
2. To learn how to help TMs discover a new approach of how to get women together by asking questions.

UNIT I: THE IMPORTANCE OF COOPERATION

Activity I: The Puzzle Game²Purpose

This exercise helps a group to analyze some of the elements of cooperation and to look at their own behavior when working in a group.

Guidelines

1. The facilitator begins by explaining that we want to look at what is essential to successful group cooperation.
2. Ask the participants to form groups of five and to sit around a table. (It is possible to have one extra person to observe each group.)
3. The facilitator then reads the instructions to the whole group:

Each of you will have an envelope which has pieces of cardboard for forming squares. When the facilitator gives the signal to begin, the task of your group is to form five squares of equal size. The task will not be completed until each individual has before him or her a perfect square of the same size as those in front of the other group members.

Rules

- a. *No member may speak. The task must be done in silence.*
 - b. *You may not take or ask for a piece from any other person but you can give pieces to others.*
4. Ask if there are any questions and answer them.

²This exercise is taken from Hope, A. and Timmel, S. (1991). Training for Transformation: A Handbook for Community Workers, Book 2. Mambo Press, Gweru, Zimbabwe, 1991

5. Give each group of five a set of squares in the five envelopes.
6. Ask the groups to begin work. The facilitator watches the tables during the exercise to enforce the rules.
7. When the task is completed, ask each group to discuss the following questions.

Discussion Questions

1. In what way do you think each of you helped or hindered the group in completing its task?
2. How did members feel when someone holding a key piece did not see the solution?
3. How did members feel when someone completed a square incorrectly and then sat back without helping the group further?
4. What feelings did they think that person had?
5. How did members feel about the person who could not see the solution as quickly as others?
6. How are some of the things you learned from this game true of real life and problems you have in your own situation?

After these questions are discussed in small groups, call the whole group together for a discussion on question 6. Add a final question for the whole group.

7. What have we learned about cooperation?

This question can be discussed in groups of 3's and then shared, putting the points on newsprint.

Summary

Some points that may arise from the group can be summarized by the facilitator in the following points:

1. Each person should understand the total problem.
2. Each person needs to understand how to contribute towards solving the problem.
3. Each person needs to be aware of the potential contributions of other members in a group.
4. When working cooperatively in groups, we need to recognize the problems of other people in order to help them to make their maximum contribution.
5. Groups that pay attention to helping each other work well are likely to be more effective than groups which ignore each other.

UNIT II: WORKING TOGETHER AS A GROUP

Activity I: Riddle: "The Three Triplets"Purpose

The idea in the riddle is that the three triplets work together and made something happen which would not have happen if they work individually.

Guidelines

Tell the riddle and discuss their answers and reasons.

There were three girls who were triplets. These girls all had the same magical power, one had magic fennel that could carry you anywhere and anytime. The second one had magic eye that could see happening at any distance. The third one had magic power of healing and restoring life. One day while these girls were walking, the one with the magic eye said she sees the beautiful son of chief Sonnie wrap in a mat and they are about to bury him. The one with the fennel said I can carry us there in one minute, so they got in their fennel and in one second they reach the site, the one with the healing power immediately ran in the bush and came with a piece of bark, when she touch the boy he got up and started walking so the chief decided that the boy be marry right away.

Discussion Questions

1. Who do you think should marry the chief's son? Why? (Note: No one marry the boy. The idea in the riddle is that the three triplets work together and made something happen which would not have happen if they work individually.)
2. How can women who know different things work together?
3. How have you who know how to do different things work together?
4. What have you seen people who know how to do different things work together for the benefit of the group?
5. Why do people work together?

Activity II: Story: "Life in the Rural Area"

Once upon a time, there lived a woman by the name of Wombo. When Wombo was a young miss, she traveled to Monrovia where she lived for a couple of years. During her stay in Monrovia, she worked very hard to get money.

When Wombo first arrived in Monrovia, some of her relatives came to visit her upon hearing about her arrival in Monrovia. Each relative would come and give her small money as is customary to show her that they were happy to see her. The little amount she got, she join sue-sue and started making small small market. When the war came to Monrovia, she lost everything she had acquired during her entire stay in Monrovia.

After the war Ma Wombo decided to go back home to her village. When she got home, she met the other women engage in rice farming. Ma Wombo could not start hers because she came late. So all she could do was to cut contract on the other women's farms. She would go spend a day on this person's farm today, tomorrow another person, the following day another and so on. She then realized that whenever she and the farmer worked together on the farmer's farm, the both of them would cover a large area. But if a farmer work alone very little area was covered. So she started thinking about what to do the next farming season. It was from working on these women's farms she realized that if you work alone you don't produce much.

So she called the few women whose farms she had worked on and said, "Look, when I work on your farms last year, did you people realize or notice any change in your last year's farm work?" Kpana said, "Ye-s-s-s, I realized I fini my farm work sooner." Ma Kumba said, "For me, I did the weeding early enough so the grass did not choke my rice and I got a good harvest and was also able to sell some and got extra money on the side." Then Ma Sombo said, "Talk about finishing soon, I fini soon and was able to breathe in between." Each of these women never knew that Ma Wombo had worked on the other women's farms and were surprise to hear what their friends had to say.

"The reason why I asked," said Ma Wombo, "is myself I want to make farm but I do not have seed rice. I hear one of you say, she fini soon, another say she got a good harvest and sold some and got small money on the side, and another said she fini soon and was able to rest in between. I want to know what am I really hearing? The things your just fini telling me about, what your think your saying?" Ma Kpana asked, "You mean about our farm work?" "Yes ohhh," replied Ma Wombo. The three women bend their heads and started scratching their heads. Then Ma Kumba after a long silence lifted her head and said, "I think I know and can see what you saying. Let me see, year before last that my one do my farm work, last year you came and help me. And last year I was able to fini soon, got a good harvest and sell small on the side and got small money. So I think...." Then Ma Kpana said, "I nah cutting you off. You can talk

too slow. But I think I get you Ma Wombo. It means when you work alone, it take long time, you can't finish soon. But when your work together as a group you fini soon, rest in between, you even get a good harvest because your work is done on time." "So what do you people think we can do to help ourselves?" ask Ma Wombo. Ma Kpana said, "That just what I wanted to say when this crazy girl jump in front of me but I think, we can do the same thing you did with us." "Me I want to start sue-sue," said Sombo. "I think I agree with Ma Kumba we do the same thing Ma Wombo did with us. That means we start a cue the four of us this year to make our farms." And they all agreed to form a cue. "Yes ohhh, this will help us to fini our farm work soon enough and be able to do other things." "But I also hear Ma Wombo say she want make farm but she not get seed rice. So I will give Ma Wombo one half tin of seed rice." The other two women also said they will each give one half tin of seed rice to Ma Wombo. And that they will do their farm work as a cue from beginning to end. So everything was set and agreed upon.

When the farming season started, they all came together and decided how the work would be done. They continued to do their farm work. One day all the women were to go on Ma Kumba's farm. The night before, Sombo's husband beat her fine, fine. Early that morning she went to Ma Wombo's house and told her what had happened. Ma Wombo told Sombo to wait for her and she quickly went to Ma Kumba's house first and beg her to postpone the day's work to the following day.

But before this time the women have started sharing their problem with each other small small. So Ma Wombo called the other two women to her house and ask if Sombo was willing to share her story with them. So Sombo agreed and went over everything that had happen during the night. All the women felt very bad.

Then Ma Kumba said, "Ma Wombo you are now our head, because of you we have come together to form this group so before we do anything about Sombo's problem we all should sit down and think seriously about what we can do. It will help us to see what to do about it."

"Yessss ohhhhh," said Ma Kpana. "It getting too much. That nah only Sombo it happening to. We all been having these same things. That is why we been meeting as a group and sharing them".

Ma Wombo asked, "What are some of the things that have been happening to us? What can the four of us do? How can we help Sombo?"

Discussion Questions

1. Have you seen or heard similar story?
2. What's your own life experience?
3. How can this story be applied to our work?

Activity III: Community Ladder: “The Women and the Chief”

Guidelines

1. Tell the story, “The Woman and the Chief,” and ask the participants, “What would you do if you were one of the women in the story?”
2. Place their answers on a “step-ladder” on a large piece of paper. Each of the following kinds of answers is one of the steps of the ladder, starting with the bottom step:
 - a. There is not a problem of violence against women.
 - b. There may be a problem of violence against women but it is not my responsibility.
 - c. There may be a problem with violence against women, but I have my doubts about why they experience violence.
 - d. There is a problem of violence against women, but I am afraid of changing things because I am afraid of losing face or something happening to me.
 - e. I see there is a problem of violence against women. I am interested in learning more about why it happens and what I can do about it.
 - f. I see there is a problem of violence against women. I am willing to take action to stop violence against women and to advocate for change.

Story: “The Woman and the Chief”

There was a man who always hid himself and waited along the road, in the bush, in the cassava patch, and at the waterside during fishing time for women to force himself on them. This thing happened so much that the women complained to the town chief and all the men in the town. The men did not take the women serious. Each of those times they went to the town chief to tell him what was happening, the town chief said, “You women are full of problems. Go with your trouble.”