



ADRA

Faith-based and culturally  
sensitive community  
training manuals

Manual A

# PROMOTING GENDER EQUALITY THROUGH ISLAMIC TEACHINGS

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|              |   |
|--------------|---|
| <b>ADRA</b>  | Adventist Development and Relief Agency   |
| <b>WASH</b>  | Water, Sanitation and Hygiene             |
| <b>MHM</b>   | Menstrual Hygiene Management              |
| <b>SRHR</b>  | Sexual and Reproductive Health and Rights |
| <b>GBV</b>   | Gender-Based Violence                     |
| <b>CEFM</b>  | Child Early and Forced Marriage           |
| <b>FGM/C</b> | Female Genital Mutilation and Cut         |

I want to express my heartfelt gratitude to ADRA Canada for giving me the opportunity to create two community training manuals with a faith-based focus. These manuals are intended for use in Muslim communities in Yemen, Sudan, Somalia, Syria, Lebanon, and beyond. The titles of these manuals are “Promoting Gender Equality through Islamic Teachings” and “Islamic Teachings on Gender Equality in Humanitarian Crisis.” They have been meticulously crafted based on Islamic teachings in the Quran and Sunnah.

I would like to extend my sincere thanks to the technical team at ADRA Canada – Mahider Yeshaw, Gender Equality Advisor - for initiating, coordinating, and facilitating the task and providing ongoing technical support, as well as Sherry Leonard, Senior Gender Advisor, and Sopheap Sreng, Gender Equality Manager, who conducted comprehensive reviews of these manuals.

I also want to extend my heartfelt appreciation to Akhtar Shah for his exceptional work in creating these outstanding sketches. These visual aids are crucial in enhancing message retention, particularly in low-resource and low-literacy settings.

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### Introduction

These training manuals address challenges to gender equality in traditionally conservative regions and contexts where misconceptions about the compatibility of equity with Islamic teachings reinforce rigid gender norms. Each module emphasizes Islamic principles, Quranic teachings, and human rights, helping participants distinguish between discriminatory cultural norms and genuine support for gender equality grounded in Islam.

### Module I: Islam and Gender Equality

Module I aims to address harmful stereotypes, explore Islamic teachings on equality, and tackle cultural impediments to gender equity. The module consists of three sessions:

1. Existing Violations of Women's Rights
2. Islamic Concept of Gender Equality
3. Cultural Barriers to Islamic Principles of Equity & Equality

This module takes participants on a journey of discovery by highlighting cultural norms that shape gender roles and the impact on men and women. Participants then explore principles of gender equality by reflecting on Islamic teachings and cultural contexts. The importance of challenging harmful gender norms is emphasized, promoting awareness and positive change within families and communities.

### Module II: Family Relationships and Power

In Module II, participants will dig deeper into gender roles, power dynamics, and decision-making within family structures as guided by Islamic principles. There are four sessions:

1. Daily Man Clock & Daily Woman Clock
2. Cultural Man Box & Cultural Woman Box
3. Person & Thing: Access to and Control over Resources
4. Decision-Making and Islamic teaching

Throughout the module, references to Quranic verses reinforce the importance of mutual respect, shared responsibilities, and equal rights between men and women. The participants are encouraged to reflect on their own behaviors, challenge societal norms, and strive for more equitable family dynamics.

### Module III: Islamic Concept of Responsibilities and Positive Masculinity

This module consists of four sessions that seek to foster a deeper understanding of family responsibilities and encourage positive masculinity within the Islamic context. Sessions are:

1. Violence in Family Relations
2. Islamic Teachings on Husband's & Wife's Responsibilities
3. Becoming a Role Model on Positive Masculinity
4. Managing Social Stigma against Positive Masculinity

Participants will learn the importance of treating their spouses honorably, including the elimination of domestic violence. Concerns about social stigma and remaining resilient in the face of cultural pushback will be addressed. The module concludes with participants being empowered as role models for positive masculinity in their communities.



ADRA Canada is a part of the Global ADRA network, collectively providing support to over 100 countries. ADRA collaborates with communities in both Canada and abroad, assisting them in breaking the cycle of poverty and fostering a brighter future.

### **Context:**

In the specific context of ADRA Canada's work, we operate in traditionally conservative regions and countries where advocating for gender equality can be challenging. Unfortunately, in some Muslim contexts, there is a misconception that gender equality is incompatible with Islamic teachings. This misunderstanding has led to the reinforcement of rigid and stereotypical gender norms, often erroneously portrayed as Islamic principles. These norms disempower women and girls in various societies.

In reality, Islam places great importance on respecting and upholding women's rights. The religion recognizes women's rights across religious, social, economic, legal, and political domains. However, deep-rooted patriarchal cultural norms

persist in many societies, leading to discrimination and social injustice against women and girls.

In some of the countries where ADRA operates, religious beliefs have become intertwined with cultural practices, negatively impacting women and girls. Conservative countries like Yemen, Syria, Sudan, Somalia and Lebanon, where ADRA is active, feature complex social dynamics and patriarchal systems. These systems create imbalances in power, particularly disadvantaging women and girls. As a result, they face limitations in accessing resources, services, and opportunities, as well as participating in household and community decision-making.

Recognizing the urgent need to help Muslim communities distinguish between gender-discriminatory cultural norms and Islamic teachings that support gender equality, these innovative and faith-based training manuals have been developed. These manuals emphasize Islamic teachings from the Quran and Hadith while focusing on human rights principles that safeguard women's rights and promote gender equality. They

empower trainees to understand the real-life experiences of women, men, girls, and boys in conservative Muslim communities and seek solutions in line with Islamic teachings that empower women and girls.

### **Manuals:**

The training manual consists of the following two parts:

### **Manual A: Promoting Gender Equality through Islamic Teachings**

Manual B: Islamic Teachings on Gender Equality in Humanitarian Crisis (Protection, Food Assistance, Agriculture & Livelihood, WASH/ MHM, SRHR, & Nutrition)

Manual A aims to establish a solid foundation of understanding regarding gender equality in the context of Islamic teachings for both men and women. Additionally, through experiential learning, this manual empowers participants to identify and challenge stereotypical gender norms rooted in culture that disempower women and girls.

Manual B helps participants comprehend how humanitarian crises create vulnerabilities for everyone, with a particular focus on the impact on women and girls. This includes challenges related to accessing protection, food assistance, livelihood opportunities, water and sanitation services (WASH), sexual and reproductive health and rights (SRHR), and nutrition. Simultaneously, the manual encourages participants to reflect on Islamic teachings that strongly advocate for the protection of the vulnerable and marginalized. As a result, participants explore strategies to establish a supportive environ-

ment that facilitates women and girls' access to various services during humanitarian crises.

It's worth noting that Manual A incorporates teaching methodologies and content, including adapted sketches, from 'Low Literacy & Low Resource Version of Fathers Clubs Manual' originally developed jointly by Plan International Canada and Equimundo (formerly known as Promundo-US) under 'Strengthening Health Outcomes for Women and Children (SHOW) Project' supported by Global Affairs Canada.

### **Sources of Islamic Teachings**

Both training manuals have sourced Arabic references from the Quran and their English translations from [Altafsir.com](http://Altafsir.com)<sup>1</sup>. This website was commissioned by the Royal Aal al-Bayt Institute for Islamic Thought<sup>2</sup>, which has entrusted the Integrated Technology Group with the development, maintenance, and security of its content. Furthermore, the author has secured permission from the Royal Islamic Strategic Studies Centre, an affiliate of the institute located in Jordan, to utilize Arabic references from the Quran and their corresponding English translations.

[Altafsir.com](http://Altafsir.com) offers English translations from multiple translators. The manuals have predominantly utilized the English translations of the Quran by Dr. Muhammad Tahir-ul-Qadri (2011) and Laleh Bakhtiar (2007), both available on [Altafsir.com](http://Altafsir.com). It's noteworthy that Bakhtiar's translation is distinctive in that it follows a line-by-line format rather than a verse-by-verse structure in the Quran.

For Hadith references, the training manuals have relied on the online source of [sunnah.com](http://sunnah.com).

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<sup>1</sup> [Altafsir.com](http://Altafsir.com) states that it makes the Quran, *tafsirs* (commentaries), and Quranic Science texts accessible with the click of a mouse. It is also the first website to cover all seven schools of Islamic law (*madhhabs*). [Altafsir.com](http://Altafsir.com) also states that it has gone through a rigorous validation process to ensure original accuracy and authenticity of these texts as written by their authors; no word has been changed or altered. [Altafsir.com](http://Altafsir.com) states that the website also includes high security mechanisms so that none of these texts may be altered in the future.

<sup>2</sup> It is an Islamic non-governmental institute headquartered in Amman, Jordan (<https://www.aalalbayt.org/>)

### Training Methodology:

- Manual A comprises 12 sessions, and it is imperative for Gender Equality Specialists and Project Managers to ensure the sequential delivery of all 12 sessions without omitting any. These sessions are thoughtfully structured to convey interconnected and reinforcing messages that progressively enhance the learners' knowledge.
- Community-based male and female facilitators will undergo training to become community role models and champions. Their role will involve promoting Islamic teachings emphasizing positive and non-violent masculinities, gender equality, and the empowerment of women, girls, and marginalized groups.
- In the chosen communities, distinct "Men's Clubs" and "Women's Clubs" will be established to provide secure environments where men and women can engage in a series of reflective sessions using experiential learning, free from the fear of judgment.
- Each club should not exceed 15 members to facilitate greater interaction between the facilitator and club members
- Trainees, both men and women, will have the opportunity to reflect upon Islamic teachings pertaining to gender equality and women's empowerment. They will also be encouraged to challenge harmful gender norms and practices. These reflective sessions aim to help trainees recognize the significance of positive and non-violent masculinities for men and their families' well-being.
- Following the completion of Module A training, Gender Equality Specialists and Project Managers are expected to implement Module B, titled "Islamic Teachings on Gender Equality in Humanitarian Crisis" depending on the nature of the project under implementation. Module B consists of six modules covering topics such as protection, food assistance, agriculture and livelihood, Water, Sanitation, and Hygiene (WASH)/Menstrual Hygiene Management (MHM), Sexual and Reproductive Health and Rights (SRHR), and Nutrition. These six modules encompass a total of 19 sessions, progressively guiding participants in unlearning stereotypical gender norms using Islamic teachings in a humanitarian and community development context.
- It's important to note that Module B has been designed as a versatile toolkit, allowing each module to be used independently. Additionally, Gender Equality Specialists and Project Managers have the flexibility to decide whether to implement all six modules or select specific ones based on their project's specific needs. For more information, please refer to Module B.

Welcome to Manual A, a community training program that is faith-based and culturally sensitive, titled “Promoting Gender Equality through Islamic Teachings.” This manual comprises three modules and a total of twelve interactive sessions designed for implementation within “Men’s Clubs” and “Women’s Clubs.” To enhance facilitator engagement with club members, it is recommended that each club consists of no more than 15 members.

This manual includes teachings from the Quran and Hadith in both Arabic and English. It also features illustrations and group activities to enhance usability and aid both facilitators and participants in grasping the core messages.

Here are some crucial guidelines for facilitators to adhere to:

### Duration of the training

The delivery of the 12 sessions in Manual A requires a total of 14 hours of contact time, which includes the Welcome session. Depending on scheduling flexibility, these sessions can be conducted once a week, allowing for the course to be completed in three months. However, in cases where a project has a constrained timeframe, the training manager can opt for an accelerated approach. In this scenario, the facilitator would conduct two sessions per week, enabling the course to be finished in one and a half months. Below is an overview of the entire training program:

| TRAINING PROGRAM   |  |          |              |            |
|--|--|----------|--------------|------------|
|  | DESCRIPTION OF SESSIONS                                      | MINUTES  | REGULAR PACE | FAST-PACED |
|  | Welcome and Introduction                                     | 60       | Week 1       | Week 1     |
| MODULE - I: Islam and Gender Equality                                      |  |          |              |            |
| Session 1  | Existing Violations of Women’s Rights                        | 60       | Week 2       | Week 1     |
| Session 2  | Islamic Concept of Gender Equality                           | 90       | Week 3       |            |
| Session 3  | Cultural Barriers to Islamic Principles of Equity & Equality | 90       | Week 4       | Week 2     |
| MODULE - II: Family Relationships and Power                                |  |          |              |            |
| Session 4  | Daily Man Clock & Daily Woman Clock                          | 60       | Week 5       | Week 3     |
| Session 5  | Cultural Man Box & Cultural Woman Box                        | 90       | Week 6       |            |
| Session 6  | Person & Thing: Access to and Control over Resources         | 60       | Week 7       | Week 4     |
| Session 7  | Decision-Making and Islamic Teaching                         | 60       | Week 8       |            |
| MODULE - III: Islamic Concept of Responsibilities and Positive Masculinity |  |          |              |            |
| Session 8  | Violence in Family Relations                                 | 90       | Week 9       |            |
| Session 9  | Islamic Teachings on Husband’s & Wife’s Responsibilities     | 60       | Week 10      | Week 5     |
| Session 10   | Becoming a Role Model on Positive Masculinity                | 60       | Week 11      |            |
| Session 11   | Managing Social Stigma against Positive Masculinity          | 60       | Week 12      | Week 6     |
|  | TOTAL  | 14 hours | 3 months     | 1.5 months |

### **Facilitators' training:**

Before implementing the manual, it is crucial for the facilitator to receive training using this manual, employing the teach-back methodology. As part of their training, facilitators must thoroughly review the "Note to the Facilitator" provided for each session. These straightforward and user-friendly notes will equip facilitators to effectively incorporate Islamic teachings into each session.

The training process should also focus on enhancing facilitators' skills in conducting interactive sessions. Facilitators should be trained to ensure that trainees remain engaged in reflective and thoughtful discussions throughout the interactive sessions. It's imperative that facilitators DO NOT ASSUME the role of preachers or teachers but instead act solely as facilitators, fostering dialogue among the participants.

### **Contextualization:**

This manual is tailored to the specific context of the Muslim community. Nonetheless, the training manager and the local gender advisor, when working with community-based facilitators during training, have the flexibility to enhance its relevance. They can achieve this by collaborating on the inclusion of additional local examples and specific contextual information relevant to the areas where this manual will be implemented.

### **Translation:**

In order to achieve the best results, it is highly recommended to have this manual translated into the local language using a professional translator.

### **Contextualized Images:**

The images created for this manual are appropriate for the Middle Eastern cultural

context. However, it's essential to recognize that when using this manual in a different cultural context, the images can be adjusted and contextualized to align with local culture and norms. This adaptation will ensure that the manual remains culturally sensitive and relevant to the specific community where it is being implemented.

### **Training Aids:**

Every facilitator will require a copy of this training manual, along with large display sheets (pan flex) that individually depict all the sketches found in the manual. Additionally, if feasible, handouts containing all the sketches should be provided. During each session, it's highly recommended to display the relevant sketch prominently (on a wall, tree, etc.) to the group members. This visual aid will significantly enhance message retention among all participants, particularly those with limited or no literacy skills, whether they are men or women.

### **Frequency, Venue, Timing, and Inclusiveness:**

These eleven sessions can be scheduled with various frequencies, including twice a week, weekly, bi-weekly, or monthly. It is crucial for facilitators to collaborate with Club members to reach a consensus on the preferred frequency for delivering the sessions. Additionally, facilitators should engage in discussions with Club members to jointly decide on the safe training venue, the preferred day(s) of the week, and a suitable time for conducting the lessons.

Managers and facilitators should bear in mind that failing to consult with the training participants, whether men or women, regarding the training safe venue, frequency, and timing may result in limited or no participation.

Without input from participants, the chosen training time might be inconvenient, or the venue may be too distant from their neighborhoods or not safe for such deliberations.

For Men's Clubs, the location and timing could align with where men commonly gather in their community, typically in the afternoon or evening for socialization and networking. As for women, the training venue should be easily accessible within their neighborhood, ideally in the afternoon when domestic chores tend to be less burdensome.

Furthermore, training managers and facilitators should consider factors such as the need for childcare, accessibility for individuals with disabilities, and obtaining permission from spouses, among other considerations. Addressing these concerns will ensure that no one is inadvertently excluded from the training or placed in a situation that could potentially harm them.

### **Handling Complaints and Pushback During the Training**

Facilitators should bear in mind that their role is not that of a "teacher" or "preacher." Instead, they are responsible for creating a safe and open space where participants can reflect on and discuss various topics during each session. It's important to acknowledge that there may be situations where some training participants have differing interpretations of Islamic teachings and may even challenge the facilitator's perspective.

In such cases, facilitators should acknowledge these views without necessarily agreeing with them and encourage other participants to join the discussion. This approach ensures that diverse perspectives are considered, and everyone feels included in the conversa-

tion. However, facilitators should also present their own views on Islamic teachings as outlined in the manual while allowing participants the space to engage in reflective thinking.

In situations where the manual is not translated into local languages, if any participants express objections to the English translation provided in the manuals, it's essential to reassure them of the authenticity and public source of the Arabic verses and their English translations. Facilitators can explain that the Arabic references from the Quran and their English translations presented in the training manuals are sourced from The Royal Aal al-Bayt Institute for Islamic Thought's official website, an established Islamic non-governmental institute headquartered in Amman, Jordan. It's also important to inform participants that the institute takes measures to maintain the content's security online.

Facilitators should ensure that the flow of each session remains uninterrupted by unnecessary extended discussions by one or two participants. If such situations arise, facilitators can suggest that these individuals continue the discussion after the session ends to maintain the session's overall flow. It's worth noting that some participants may hold steadfast and rigid religious views. In such cases, the aim is not to persuade them to change their beliefs but to encourage them to reflect on the meaning of Islamic teachings and continue their journey of learning and unlearning.

Additional guidance and suggestions for managing potential pushback have been provided in the "Facilitator's Notes" for those sessions that have the potential to generate discussions or objections.

Consider yourself a facilitator rather than a teacher. Your primary role is to ask questions that help participants better understand themselves and encourage reflection, particularly regarding Islamic teachings. It's crucial to remember that you are not expected to be a gender equality expert or possess all the answers. Your main responsibility is to create an open and respectful environment in which participants can comfortably share their thoughts and learn from each other. Here are some tips for effective facilitation:

### **Create a Safe Space:**

Ensure that the group meets in a physical and emotionally safe environment. Participants should feel secure sharing personal experiences without the fear of judgment or negative reactions from others.

### **Avoid Judging:**

Your role is to facilitate discussions on Islamic teachings related to gender equality and positive masculinity, promoting reflection. You are not there to instruct or pass judgment on anyone's beliefs or opinions.

### **Promote Inclusion:**

Encourage equal participation from everyone in the group. Prevent any one person from dominating the conversation, and consider arranging seating in a circle during discus-

sions to foster equality and inclusion. Encourage quieter participants to share their thoughts when they feel comfortable.

### **Encourage Honesty:**

Participants should feel free to discuss sensitive topics openly and honestly. Never pressure anyone to participate if they are not comfortable doing so.

### **Manage Time:**

Keep track of time and be mindful of participants' schedules. Respect the allocated time for each session.

### **Use Energizers:**

Recognize that sitting and talking for extended periods can be draining. If you notice participants becoming tired or disengaged, employ energizers to refocus the group and lighten the mood. Here are some examples:

- Quick physical exercises or stretches
- Icebreaker games or group activities
- Short, light-hearted discussions on non-topic-related subjects
- Humorous anecdotes or stories to break tension

Remember that these energizers can help maintain the group's energy and attentiveness during sessions. Here are some examples:

| <b>The Spaghetti</b><br>(groups of 5–10 people)  | <b>The Shrinking Iceberg</b><br>(groups of 5–8 people)   | <b>The Rainstorm</b>  |
|--|--|---|
| <p><i>The group forms a tight circle. Everyone puts their hands into the centre. With one hand, everyone grabs the hand of another person. Then, using the other hand, they each grab the hand of someone different. The goal of the game is to get untangled without letting go. Participants can create one large open circle or, sometimes, two unconnected ones by climbing, crawling, and wriggling around. This energizer is fun and creates a friendly physical bond between participants. It also communicates ideas of working together to accomplish a task.</i></p> | <p><i>Put a blanket or several sheets of newspaper on the floor or mark an area on the ground with sticks. Ask the group to stand in the area. Then explain that this iceberg is melting away, reducing its size by half monthly. Their object is to see how long they can all stay on it. You ask them to get off it and fold the blanket in half or remove half the paper. Each time reduce the area by half and see how they can support each other to allow everyone to stay on.</i></p> | <p><i>Ask the group to stand in a circle with their eyes closed. Say that a rainstorm is approaching. Ask everyone to rub their palms against their legs. Then, ask them to pat their legs with just their fingertips lightly. Ask them to do it harder. Now, ask them to pat their hands against their thighs. Next, ask them to start slapping their hands faster and faster against their legs. After a while, go back to lighter slapping, patting, etc., reversing the order until it is quiet again and the storm has passed.</i></p> |

## ■ Welcome and Introduction (Separate for women and men)



**Purpose:** To welcome participants to the group and set the tone for the safe space, and to allow every one to get to know each other.

**Duration:** 60 minutes

**Materials:** None

### Notes to the Facilitator:

Congratulations, you are starting your first group session as a facilitator! In the first session, you need to welcome participants to the group and create rules to follow for all of the sessions.

Recommendations for the facilitators:

- Have the group sit in a circle so everyone can see each other.
- Listen attentively.
- Be patient.
- Encourage participants to discuss with each other, not only with you.

### Session Instructions

1. Meet every person at the door and greet them with an Islamic salutation, "Asla-ma-o-lakum," and a welcome smile. If local cultural norm permits, the male facilitators may embrace the male participants<sup>3</sup> as they join the group. It creates a bond of trust and a sense of being welcomed into the group. Use appropriate greeting styles that are acceptable in a women only group setting.
2. Introduce yourself and ask the participant's name.
3. Let participants introduce themselves to each other if they do not know one another.

4. Once it is time to start, invite everyone to sit in the circle (some or all may already be seated).
5. Address the group with a warm welcome and express your gratitude for their presence. You can say:

"Welcome to the group and thank you all for joining us today! Each one of you is here because men play a significant role in our families, and it's essential for all of us to reflect on our actions and how they impact the lives of our loved ones.

During these sessions, we will delve into the profound teachings of Islam, which guide us towards a happier and more fulfilling life. We'll explore how Islam encourages both men and women to support one another, fostering peace and harmony within our homes. These sessions will serve as a platform for us to collectively address common challenges, enhance family and spousal relationships, and work towards creating a more peaceful and harmonious household together."

6. Tell the group: "My role as the facilitator is to support the group, share some of the Islamic teachings using examples from the Quran and Sunnah and encourage everyone to reflect and share. I am also responsible for making this a safe space for everyone to share thoughts."
7. Say, "Many of us have already met each other, but it is good to introduce ourselves again."
8. Ask each participant to share the following:
  - their name
  - their children's names and ages
  - something they love to do together as a family
  - something they would like to do more of as a family

---

<sup>3</sup> In most Muslim populations across different countries men embrace each other to express their greetings to other men.

## ■ Welcome and Introduction (Separate for women and men)



9. Begin by introducing yourself and then ask the participants to share.
10. Once everyone in the circle has shared, say: "Thank you for sharing!"
11. Tell the group, "Now, we will create a group agreement to make this a safe space."
12. Ask the group, "What rules or agreements would help you feel safe and comfortable talking and sharing in this group?"
13. Allow everyone time to make suggestions. If you can, write them on paper or create a way to remember them.
14. Ask: "Is there anything missing that we should add?"
15. Make any additions that are suggested.
16. If there are any of the rules missing from the list below, recommend them to the group:

### **Confidentiality**

Do not share someone's private information with people outside the group.

### **Equality and Inclusion**

Everyone in the group is equal. Everyone in the group has the right to speak.

### **Respect**

Speak one at a time and listen to what everyone says. Respect different experiences and views.

17. After completing the list, ask, "Does everyone agree to this list and commit to following these rules during our sessions?"
18. After everyone has agreed, tell the group: "We will have these rules for all eleven sessions over the next three (or one and a half) months. We can all remind each other of these rules if they are not followed."
19. Thank everyone for committing to follow the group rules and confirming the next session's time, date and place.



ADRA

I. Module

# ISLAM AND GENDER EQUALITY



### Guidance for Facilitators

This module has the following three sessions:

- Existing Violation of Women's Rights
- Islamic Concept of Gender Equality
- Cultural Barriers to Islamic Principles of Equity, Equality, and Inclusion

In the initial sessions within the Clubs, participants will embark on a journey to understand and address the prevalent violations of women's rights.

Firstly, we will delve into an exploration of these violations, gaining insights into their various forms and manifestations.

Next, we will turn our attention to the Quran, where we will uncover how this sacred text addresses the issue of gender equality through its verses and teachings found in Hadith. These sessions will illuminate how certain discriminatory norms against women and girls are deeply entrenched in cultural traditions and sometimes even justified in the name of Islam.

In our third session, we will engage in a group exercise that provides participants with a hands-on experience of how harmful gender norms can significantly and negatively impact the lives of women and girls. Through group discussions, we will collectively discover how embracing and practicing Islamic teachings can serve as an empowering force for women and girls.

It's important to recognize that gender norms exert a profound influence on the daily lives of individuals. As we progress, we will also delve into the expectations placed on men to conform to societal standards of manhood and explore how these expectations ripple through and affect not only women and children but also entire communities and men themselves.

### Essential Ideas About Gender:

- "Gender" is how society defines what it means to be a man and a woman. Gender norms typically teach men and women to think and act in specific ways because of their gender.
- Typically, discriminatory gender norms create inequality with adverse effects on women and girls. For example, because society expects girls to primarily learn household chores and care work, they are not given equal opportunities for education and employment. In some cases, it can also affect men negatively. For example, because society expects men to earn all the household income, they can feel lots of pressure, putting a strain on their mental health.
- Through discussion and dialogue around Islamic teachings, the reflection process can help men and women see the benefits of encouraging other male family members to be more involved in the care roles and responsibilities at home, and sharing decision-making power with female members of the household activities.
- We will also explore how men and women spend their time differently. For example, women and girls spend much more time than men and boys on unpaid care work (e.g., cooking, cleaning, washing clothes, caring for children, sick and elderly, etc.). It can make it difficult for them to find time to relax, play, attend school, and undertake income-generation activities.

### IMPORTANT:

When addressing gender roles within the household, it's crucial to underscore that the goal is not for men and women to simply swap roles but to collaboratively share responsibilities.

## Pre-Test for Module I

- Inform the participants that before starting the sessions in Module I, you will carry out the pre-test exercise.
- Slowly ask pre-test question 1 from the list provided below. Slowly repeat the questions. Ask participants if they understood the questions.
- Then inform participants that, through the show of their hands, they can indicate if they found the statement true or false or if they are unsure about it.
- Ask participants to raise their hands if they found Question 1 'True', count the responses and add those to the table. Repeat the process for 'False' and 'Not Sure,' and write the responses in the table below against Question 1.
- Repeat the process for the remaining Questions 2 to 5.

| Pre-Test for Module I: Islam and Gender Equality |  |      |       |          |
|--|--|------|-------|----------|
| #  | Questions  | True | False | Not Sure |
| 1  | Gender Equality is part of Islamic teachings.                  |      |       |          |
| 2  | Quran speaks to both women and men equally.                    |      |       |          |
| 3  | Seeking education is not important for Muslim women and girls. |      |       |          |
| 4  | Islamic teachings demand men to be kind to their wives.        |      |       |          |
| 5  | Quran allows both men and women to earn an income.             |      |       |          |

### a. Session: Existing Violation of Women's Rights

**Purpose:** To help participants recognize the gender-based challenges that women and girls are currently experiencing.

**Duration:** 60 minutes

**Materials:** Flip Chart and Marker

#### Notes to the Facilitator:

Like in many other cultures across Africa and Asia, many Muslim women and girls also experience significant gender barriers that impact their rights, opportunities, and agency. Let us discuss these gender barriers within five gender domains: roles and responsibilities, access to and control over resources, participation and voice in decision-making, social norms, and the role of moral and formal duty bearers.

#### Roles and Responsibilities:

**Gendered expectations:** Women and girls often face traditional gender roles that assign them primarily to domestic and caregiving responsibilities. These expectations limit their participation in public life, restrict their access to education and employment, and reinforce gender inequalities.

**Unequal division of labor:** Unequal distribution of household and caregiving responsibilities places a disproportionate burden on women and girls, limiting their time, energy, and opportunities for personal and professional development.

**Limited recognition of women's work:** Women's and girls' unpaid and informal labor, such as caregiving and household chores, often goes unrecognized and undervalued, perpetuating their economic dependence and rein-

forcing gender disparities.

#### Access To and Control over Resources:

**Economic disparities:** Women and girls face economic inequality, including unequal access to income-generating opportunities, assets, credit, and financial services. Discrimination, limited access to education and training, and cultural norms contribute to these disparities, impeding women's economic empowerment.

**Limited land and property rights:** Women often face challenges accessing and inheriting land and property due to discriminatory laws, cultural norms, and biased legal systems. It limits their economic independence and hampers their ability to accumulate and control resources.

**Lack of access to basic services:** Women and girls may also experience limited access to essential services such as health care, sexual and reproductive health, education, clean water, and sanitation facilities. Social and economic barriers, conflict, and displacement further exacerbate their challenges in accessing and benefiting from these resources.

#### Decision Making:

**Lack of agency in personal decision-making:** Social norms and patriarchal systems can restrict women's autonomy and decision-making power, particularly in marriage, divorce, child custody, and reproductive health. Limited legal protections and societal expectations often undermine their ability to make choices that align with their aspirations and well-being

**Limited participation in peacebuilding and conflict resolution:** Women's voices and perspectives are often marginalized in peacebuilding processes and post-conflict decision-making in conflict-affected regions. Their exclusion hampers sustainable peace efforts and overlooks their unique needs and contributions.

Underrepresentation in leadership roles: Women are often underrepresented in political leadership, corporate positions, and decision-making bodies. Structural barriers, gender biases, and cultural norms hinder their meaningful participation and influence in shaping policies and decisions that affect their lives.

### Social Norms:

**Harmful gender stereotypes:** Muslim women and girls face harmful gender stereotypes and expectations that reinforce their subordination and restrict their personal and professional growth opportunities. Stereotypes portraying women as weak, submissive, and solely responsible for domestic duties limit their agency and perpetuate gender inequalities.

**Honor-based violence and oppression:** Muslim women and girls may face violence and intimidation in the name of family "honor," resulting in restrictions on mobility, autonomy, and choices. Honor killings, forced marriages, and violence against women are barriers to empowerment and safety.

**Stigmatization of women's rights activism:** Women advocating for their rights and gender equality often face social stigma and backlash. Stereotypes labelled "Westernized" or "threats to traditional values" impede their progress and discourage broader societal support for women's empowerment.

### Role of Moral and Formal Duty Bearers:

**Formal Duty Bearers:** Some men in formal positions continue to allow inadequate legal protections and enforcement mechanisms that undermine women's rights and perpetuate gender disparities. Patriarchal norms that justify and perpetuate discriminatory laws, lenient penalties for gender-based violence, and limiting women and girls' access to justice disempower them to seek redress for violations.

**Moral Duty Bearers:** Male community leaders and heads of households mostly uphold traditional gender roles and expectations, reinforcing the belief that women should primarily focus on domestic responsibilities and caregiving. Some men also engage in domestic violence, including physical, sexual, and emotional abuse, which disempowers and harms women and girls. Such violence aims to exert control, instill fear, and maintain power imbalances, further reinforcing gender inequalities. Male leaders may impede women's participation in decision-making processes, public forums, and community activities, excluding them from positions of power and influence. Moreover, Male leaders can enforce strict control over women's movements, limiting their freedom to access education, employment, health care, and public spaces.

### Instructions:

1. Thank everyone, for coming to the session.
2. Check in with the participants. Ask some of them to answer these questions:
  - "How are you?"
  - "Do you want to share anything new?"
3. Tell the participants:  
*"Today, we will try to collectively understand what women and girls in the community can and cannot do and try to understand the root causes of those social norms."*
4. Ask the participants to broadly identify what women and girls can and cannot do. Encourage a bit of discussion so participants get into a reflection mode.
5. Ask participants to break into two groups. Give Handout 1.a to Group-A and Handout 1.b to Group B. Ask each group to identify their respective group leaders. Ask both groups to list their responses to the handout questions on flip charts, including reasons for their answers. Give them 30 minutes for their group work.

6. Note: If a group does not have any literate person who can write, then encourage each group member to remember at least 'one response and its reason' and, in the plenary, remind their group leader if they forget it.
  7. After the group work, ask each group leader to read the questions they discussed, their group responses, and the reasons for their answers (root causes). Give each group leader five minutes to present their responses. Allow other group members to add if any wants to do so.
  8. Thank both groups for their reflections. Make the following points:
    - a. "From your reflections and responses, it is clear that women and girls experience several challenges not discussed in our community. These included gender roles where women and girls have the primary responsibilities to perform care work within the homes (cooking, cleaning, washing, taking care of children, sick and elderly).
    - b. "It is also clear from your reflection that girls may even be denied opportunities for personal development, like not allowing girls to go to school and continue their complete education. Many women and girls may also not be allowed to access health services, including maternal health care.
    - c. "You have also explained very well why women typically face the disapproval of families and community if they wish to start a job or a small business to earn income. If nothing else, they may lack training or finances to set up and run a small business. Women and girls also face mobility restrictions.
    - d. "You have also explained well why women are denied their inheritance rights and allowed to have control over land and property."
  9. Conclude the discussion by saying: "It is clear from your reflection and reasons why women and girls experience these discriminations. It is due to the gender norms that dictate societal expectations and roles assigned to individuals based on their perceived gender. Gender norms define the socially constructed behaviors, roles, and responsibilities considered appropriate for men and women. As society evolves, gender norms also change over time and across cultures. In many communities, people tend to think that religion determines gender norms, even though many gender norms are because of cultural practices and not due to religious teachings."

"As we continue our journey in understanding and addressing these gender barriers, let us remain open to the dynamic nature of gender norms and commit ourselves to challenging those norms that perpetuate discrimination and inequality. Our collective efforts can contribute to reshaping these norms in ways that promote fairness, inclusivity, and gender equality within our communities and beyond."
  10. In the next session, we shall discuss how Islamic teachings guide the rights of women and girls.
- Check Out:**
11. Thank the group for their participation in the session.
  12. Ask the group:
    - "Do you have any questions about this session?"

- *“Will you share anything from this session with your family or friends, **other men in the community?**”*

14. Tell the group the homework and confirm the next session's time, date and place.

### Homework:

As we conclude this session, I encourage each of you to reflect on what we've discussed today and think about one or two key insights that you can share with your family and friends. These insights are essential for fostering awareness and sparking discussions on gender equality. Share this information with your peers, friends, and other male family members.

In our next meeting, we will have the opportunity to exchange ideas and experiences, so please come prepared to share what you've learned and how you plan to contribute to challenging and changing harmful gender norms within your communities and households. Together, we can be catalysts for positive change and champions of gender equality.

### Handout 1.a

1. Who performs household chores like cooking, cleaning, washing, fetching water and firewood?
  - a. Why do women and girls mostly have the care responsibility?
  - b. Can men and boys also share care work? Why not?
  - c. What about childcare responsibilities?
2. Who gets more resources when it comes to children's education? Why?
  - a. Why do some girls not go to school or drop out early?

b. Why do boys not drop out as early as girls do?

c. Many girls are not allowed to complete their education. Why? What about boys?

3. Who gets more resources when it comes to a family member's health? Why?

a. Why do women and adolescent girls get limited health care during maternity?

### Handout 1.b

1. Who has more restrictions in the family in accessing opportunities and resources? Why?

a. Why do men and boys have a privileged status in the family?

2. Who is most likely to make a decision? Why?

a. Why do men primarily take part in family and community-level decision making?

3. Who is more likely to face violence for following dreams? Why?

a. Do women and girls experience more violence in their homes? Why?

b. Do husbands use physical violence against their wives? Why?

4. Who in the family gets more support to find employment or set up a business? Why?

a. Why are women not encouraged to find employment or set up a business?

5. Can women easily get an inheritance, own land or property? Why?

### b. Session: Islamic Concept of Gender Equality<sup>4</sup>

**Purpose:** To help participants recognize Islam's universal message on gender equality and protecting women's and girls' rights.

**Duration:** 90 minutes

**Materials:** Flip Chart and Marker

#### Notes to the Facilitator:

The facilitator should approach this session with sensitivity, recognizing that in many conservative Muslim societies, the concept of Gender Equality can be viewed with suspicion, with some participants believing it contradicts Islamic teachings.

It is crucial for facilitators to handle this session with care, avoiding a paternalistic approach of labeling certain customary practices as 'bad' and prescribing what participants should do. Such an approach can lead to defensiveness or even disengagement from subsequent sessions in an adult learning setting.

The most effective approach is to share Quranic teachings and present logical arguments, allowing participants to engage in reflective discussions to identify discrimination. Guided

reflection empowers participants to fully comprehend the Islamic message and gradually appreciate the logic of gender equality within the framework of Quranic teachings.

Facilitators must have a solid understanding of Islamic teachings on gender equality, as outlined in the following section, with references from the Quran. In promoting gender equality, two important considerations must be kept in mind:

- Islamic teachings themselves do not inherently create or promote inequality between men and women within the social structure of Muslim communities. However, there exists a biased interpretation of Islamic teachings that is presented as the standard, which leans toward favoring men.
- Therefore, it becomes essential to establish equality by reviewing the sources of Islamic teachings related to gender relations, while referring to the fundamental principles of justice and equality enshrined within Islamic teachings.

By adopting this thoughtful and respectful approach, facilitators can foster a meaningful dialogue that encourages participants to align the concept of gender equality with the principles of justice and equality inherent in Islamic teachings.

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<sup>4</sup> This session has extensively benefitted from the work of T. Saiful, Yaswirman, Yuslim, Ami Fendri (2020), "Gender Equality Perspective and Women Position in Islam", in *Advances in Social Science, Education and Humanities Research, Volume 413*, Atlantis Press SARL. Pp 197-200

**Islamic teachings:** The emergence of Islam in pre-Islamic Arabia marked a significant turning point in the status and rights of women. Islam's teachings and principles introduced profound reforms that emphasized the equality and dignity of all individuals, regardless of their gender, and challenged the prevailing practices of the time. Here are some key aspects that highlight the transformative role of Islam in advancing women's rights:

**Islam condemned the pre-Islamic practice of female infanticide**, considering it a grave sin. Quran in Chapter 81 (At-Takwir), Verses 8 and 9, while describing the day of judgement, states:

وَوَالِ الْأَرْضِ وَمَنْ عَلَيْهَا وَإِنَّ رَبَّكَ لَذُو بَرَأةٍ عِلْمٍ

*“and when the buried infant girl will be asked, for which impiety she was slain.”<sup>5</sup>*

The Quran denounces the killing of female infants, rebukes societal attitudes devaluing female life, and warns of hellfire. Islam emphasizes the fundamental **equality of men and women as creations of Allah**. The Quran in Chapter 4 (An-Nisa), Verse 124 states:

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا

*“And whoever does as the ones in accord with morality—whether male or female—and is one who believes, then, those will enter the Garden and they will not be wronged, in the least.”<sup>6</sup>*

It is recognition of equal spiritual worth, which has laid the foundation for equality of men and women. Allah considers only those pious who are noble. The piousness is not linked to gender or race. Quran in Chapter 49 (Al-Hujurat), Verse 13 states:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

*“O mankind, We have created you from a male and a female, and made you into races and tribes, so that you may identify one another. Surely the noblest of you, in Allah's sight, is the one who is most pious of you. Surely Allah is All-Knowing, All-Aware”.<sup>7</sup>*

Also, Allah states that He has appointed humans to be His caliph/viceregent, thus meaning both man and woman are His viceregents on the earth. Quran states in Chapter 2 (Al-Baqarah), Verse 30 states:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

*“And when thy Lord said to the angels: Truly, I am assigning on the earth a viceregent. They said: Wilt Thou be One Who Makes on it someone who makes corruption on it and sheds blood, while we glorify Thy praise and sanctify Thee. He said: Truly, I know what you know not!”<sup>8</sup>*

There are a few more points. First, Women and men are both equal as the servant. This aspect is based on the Quran Chapter 51 (Adh-Dhariyat), Verse 56:

<sup>5</sup> Quran Chapter 81 (At-Takwir), Verses 8 & 9, Translation by Laleh Bakhtiar, The Sublime Quran, presented in altafsir.com

<sup>6</sup> Quran Chapter 4 (An-Nisa), Verse 124. Translation by Laleh Bakhtiar, The Sublime Quran, presented in altafsir.com

<sup>7</sup> Quran Chapter 49 (Al-Hujurat), Verses 13, Translation by Mufti Muhamad Taqi Uthmani, presented in altafsir.com

<sup>8</sup> Quran Chapter 2 (Al-Baqarah), Verse 30, Translation by Laleh Bakhtiar, The Sublime Quran, presented in altafsir.com

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

*"I did not create the Jinns and the human beings except for the purpose that they should worship Me."<sup>9</sup>*

According to this verse, there is no disparity between men and women in the capacity of the servant. Both have the same potential and opportunities to become the ideal servant. The ideal servant in Quran is usually referred to as the devoted individual (mutaqqun), and there is no difference in sex, nation or specific ethnicity to reach this mutaqqun level to become pious, as mentioned in Quran Chapter 49 (Al-Hujurat) Verse 13 (see footnote 9 below).

Secondly, women and men are the caliph of Allah on earth. The capacity of humans as the caliph upon the earth is emphasized in Quran in Chapter 6 (Al-An'am), Verse 165:

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيُبْلِغَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ

*"He it is Who hath placed you as viceroys of the earth and hath exalted some of you in rank above others, that He may try you by (the test of) that which He hath given you. Lo! Thy Lord is swift in prosecution, and Lo! He verily is Forgiving, Merciful."<sup>10</sup>*

In this verse, the word "khalifah" does not refer to a specific sex, indicating that both men and women have the same role as the caliph.

Regarding who has the more significant advantage with Allah regarding deeds, no level

or degree is given to the male or female over the other! It is clearly articulated in Quran Chapter 4 (An-Nisa) Verse 32, as given below:

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِّلرِّجَالِ نَصِيبٌ مِّمَّا كَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَسَبْنَ وَأَسْأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

*"Hence, do not covet the bounties which God has bestowed more abundantly on some of you than on others. Men shall have a benefit from what they earn, and women shall have a benefit from what they earn. Ask, therefore, God [to give you] out of His bounty: behold, God has indeed full knowledge of everything."<sup>11</sup>*

One same equality between men and women, also see Quran Chapter 4 (An-Nisa) Verse 124, as given below:

وَمَن يَعْمَلْ مِنَ الصَّالِحَاتِ مِن ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا

*"And whoever does as the ones in accord with morality —whether male or female— and is one who believes, then, those will enter the Garden and they will not be wronged, in the least."<sup>12</sup>*

However, Quran talks about a darajah (step, degree or level) for men over women, as it is mentioned in Chapter 2 (Al-Baqarah), Verse 228:

وَالْمُطَلَّاقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِيهِ أَرْحَامَهُنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبِعَوْلَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ

<sup>9</sup> Quran Chapter 51 (Adh-Dhariyat), Verse 56, Translation by Mufti Muhammad Taqi Uthmani, presented in altafsir.com

<sup>10</sup> Quran Chapter 81 (At-Takwir), Verses 8 & 9, Translation by Laleh Bakhtiar, The Sublime Quran, presented in altafsir.com

<sup>11</sup> Quran Chapter 4 (An-Nisa), Verse 124. Translation by Laleh Bakhtiar, The Sublime Quran, presented in altafsir.com

<sup>12</sup> Quran Chapter 49 (Al-Hujurat), Verses 13, Translation by Mufti Muhammad Taqi Uthmani, presented in altafsir.com

*“And the women who are to be divorced will await by themselves three menstrual periods. And it is not lawful for them (f) that they (f) keep back what God created in their (f) wombs, if they (f) had been believing in God, and the Last Day. Their husbands have better right to come back during that period if they (m) wanted to make things right. For the rights of them (f) in regard to their husbands is the like of rights of their (f) husbands in regard to them (f), as one who is honorable. And men have a degree over them (f). And God is Almighty, Wise.”<sup>13</sup>*

The *darajah* of men over women is in the context of the divorce process. This verse refers to the required period of separation before claiming a divorce. So, the advantage to a man is limited to the circumstances of divorce only. This advantage is likely because the man is duty-bound to support the wife and unborn baby, as the previous verses refer to the possibility that the woman may be expecting during separation. If so, the man must consider taking her back because of his responsibility towards the unborn child. Hence, the man has the responsibility/decision about validating the divorce or taking his wife back. Others indicate that men, after divorce, can immediately marry, but the woman has to wait three months after divorce to be sure she is not carrying a child from the marriage.

Yet, in Muslim cultures, an unrestricted value is attached to this concept of ‘advantage,’ Men generalize it to all aspects of life, claiming superiority over women. This form of unrestricted value for all circumstances contradicts the equity established in the Quran. For example,

see Chapter 4 (Al-Nisa), Verse 32, as described above (see footnote 13 below).

As expressly affirmed in three verses, women and men have equal potential to reach maximum achievement, with no disparity between men and women. Firstly, while talking about the labor of men and women, the Quran Chapter 3 (Al-Imran) at the start of Verse 195 states:

فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّمَّنْ دَكَرَ أَوْ...  
أُنثَىٰ بَعْضُكُمْ مِّنْ بَعْضٍ

*“o, their Lord answered their prayer: “I do not allow the labor of any worker from among you, male or female, to go to waste. You are similar to one another...”<sup>14</sup>*

Regarding the respective deeds of men and women, Quran in Chapter 4 (An-Nisa) Verse 124, indicates the equality of men and women, as it states:

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ  
يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا

*“But anyone, whether man or woman, who does pious acts and is a believer, they are the ones who will enter Paradise and will not be wronged a speck.”<sup>15</sup>*

The same point of men and women are to be individually accountable of their respective deeds is then reiterated in the Quran in Chapter 16 (An-Nahl) Verse 97, thus pointing towards gender equality:

مَنْ عَمِلْ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً  
وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

<sup>13</sup> Quran Chapter 2 (Al-Baqarah), Verse 30, Translation by Laleh Bakhtiar, The Sublime Quran, presented in [altafsir.com](http://altafsir.com)

<sup>14</sup> Quran Chapter 3 (Al-Imran), Verse 195, Translation by Mufti Muhamad Taqi Uthmani, presented in [altafsir.com](http://altafsir.com)

<sup>15</sup> Quran Chapter 4 (An-Nisa), Verse 124, Translated by Muhammad Tahir-ul-Qadri, presented in [Altafsir.com](http://Altafsir.com)

*“Whoever does as one in accord with morality, whether male or female, while being one who believes, we will give life—this good life. And We will give recompense to them—their compensation—for the fairer for what they had been doing.”<sup>16</sup>*

Seeking education obligated both men and women, Quran Chapter 96 (Al-Alaq) Verses 1-3:

أَفْرَأُ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ

*“(O Beloved!) Read (commencing) with the Name of Allah, Who has created (everything).”<sup>17</sup>*

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

*“He created man from a hanging mass (clinging) like a leech (to the mother’s womb).”<sup>18</sup>*

أَفْرَأُ وَرَبُّكَ الْأَكْرَمُ

*“Read, and your Lord is Most Generous,”<sup>19</sup>*

Hadith: Sunan Ibn Mājah 224

*Anas ibn Malik reported: The Messenger of Allah, peace and blessings be upon him, said, “Seeking knowledge is an obligation upon every Muslim.”<sup>20</sup>*

These three Quranic verses indicate the ideal concept of equality and justice of gender. They provide assertiveness that individual achievements, either in the spiritual domain or professional career, do not have to be dominated by one gender.

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<sup>16</sup> Quran Chapter 16 (An-Nahl), Verse 97, Translation by Laleh Bakhtiar, The Sublime Quran, presented in [altafsir.com](http://altafsir.com)

<sup>17</sup> Quran Chapter 96 (Al-Alaq) Verses 1, Translated by Muhammad Tahir-ul-Qadri, presented in [Altafsir.com](http://Altafsir.com)

<sup>18</sup> Quran Chapter 96 (Al-Alaq) Verses 2, Translated by Muhammad Tahir-ul-Qadri, presented in [Altafsir.com](http://Altafsir.com)

<sup>19</sup> Quran Chapter 96 (Al-Alaq) Verses 3, Translated by Muhammad Tahir-ul-Qadri, presented in [Altafsir.com](http://Altafsir.com)

<sup>20</sup> Sunan Ibn Mājah 224

## Instructions:

1. Thank everyone, for coming to the session
2. Check in with the participants. Ask some of them to answer these questions:
  - “How are you?”
  - “Do you want to share anything new?”
3. Tell the participants:
 

*“Today, we shall try to practice what Quran states about reflection and thinking, as the glorious Quran in Chapter 38 (Sad) Verse 29 states:*

رَبِّانْتَ ذُو الْعَرْشِ عِزَّةً وَكِبْرًا ۗ يُدْعَىٰ بِرَحْمَتِهِ رَبُّنَا ۗ يُرْسِلُ الرِّيَّانَ بِأَمْرِ رَبِّهِ ۗ وَرَبُّنَا الَّذِي أَلَمَّ الْكُرْسِيِّ ۗ وَرَبُّنَا الَّذِي أَلَمَّ الْكُرْسِيِّ ۗ وَرَبُّنَا الَّذِي أَلَمَّ الْكُرْسِيِّ ۗ

*“This is a Blessed Book that We have revealed to you so that the wise may ponder over its Verses and seek direction and guidance.”<sup>21</sup>*

*We will reflect, after the advent of Islam, what Quran teaches us that has transformed the lives of women and girls from the pre-Islamic times.”*
4. Ask the participants to form two groups, ask each group to name itself and identify its group leader. Give one Quranic verse to each group to read and discuss among themselves its meaning and implication (See Handout b.1). Group work for 30 minutes.
5. After the group work, ask each group leader to present their takeaways from their reflection on the Quranic verse. Give each group leader five minutes to present their learnings.
6. Thank both groups for their reflections. Close the discussion by stating two points. “Islam changed the position of women from

- pre-Islamic time and empowered them. Quran condemned those burning their newborn girls, as mentioned in Quran Chapter 16 (An-Nahl) Verse 58-59.”
7. Also, highlight gender equality in spiritual purists by saying, “As you reflected and discussed in the group work the Quran Chapter 33 (Al-Ahzab) Verse 35, it is clear that Islam gives equal spiritual responsibilities and rewards for both men and women in their devotion to Allah. It highlights that gender does not determine one’s worth or ability to attain closeness to God.”
  8. Further emphasize gender equality in worldly affairs by saying, “You have also discussed and reflected on Quran Chapter 4 (An-Nisa) Verse 32. This verse highlights Islam’s principle of equity and fairness, stating that men and women are entitled to their earnings and that no gender should wish for or seek to surpass the other. Both men and women can pursue their careers and are entitled to their own earnings.
  9. *See if participants need an energizer. Carry out a small energizing activity for five minutes where participants can move their bodies and limbs.*
  10. Ask the participants to make two groups again, but shuffle the membership—each group to identify a new group leader and name their group. Give one Quranic verse to each group to read and discuss its meaning and implication among themselves (See Handout b.2). Group work for 30 minutes.
  11. Invite each group leader to present the takeaway from their reflection on the Quranic verse. Give each group leader five minutes to present their learnings.

<sup>21</sup> Quran Chapter 38 (Sad), Verse 29, Translation by Muhammad Tahir-ul-Qadri, presented in [altafsisir.com](http://altafsisir.com)

12. Thank both groups for their reflections.

Close the discussion by stating, “The Quran Chapter 49 (Al-Hujrat) Verse 13 emphasizes that all human beings, regardless of their gender, ethnicity, or background, are created from a single pair of male and female. It encourages people to respect diversity of humanity, and emphasizes that the true measure of nobility and superiority lies in piety only.”

13. Furthermore, the facilitator may also state, “The Quran in Chapter 6 (Al-An’am) Verse 165, has used the word “khalifah” which does not refer to a specific gender, indicating that both men and women can have the same role.” *Note: If participants object to it, do not push this point.*

### Check Out:

14. Thank the group for their participation in the session.

15. Ask the group:

- “Do you have any questions about this session?”
- “Will you share anything from this session with your family or friends, **other men or women in the community?**”

16. Tell the group the homework and confirm the next session’s time, date and place.

### Homework:

What are one or two things from this session that you can share with your family and friends? Share this information with your peers/friends/other male family members and be ready to discuss it in the next meeting.

### Handout b.1:

Group Work (30 minutes) on Quran Chapter 33 (A-Ahzab) Verse 35, Chapter 4 (An-Nisa) Verse 32

Group – A

Quran Chapter 33 (A-Ahzab) Verse 35

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

*“Indeed the men who have submitted [to God] and the women who have submitted [to God], and the believing men and the believing women, and the obedient men and the obedient women, and the men who are truthful and the women who are truthful, and the patient men and the patient women, and the humble men and the humble women, and the charitable men and the charitable women, and the men who fast and the women who fast, and the men who guard their private parts and the women who guard their private parts, and the men who remember God often and the women who remember God often — for them God has prepared forgiveness and a great reward.”<sup>22</sup>*

Group – B

Quran Chapter 4 (An-Nisa) Verse 32

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِّمَّا كَتَبْنَا لِلنِّسَاءِ نَصِيبٌ مِّمَّا كَتَبْنَا وَاللَّهُ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

*“And do not long for the thing in which Allah has made some of you superior to others. Men will have a share of what they earn, and women will have a share of what they earn, and keep begging Allah for His bounty. Surely, Allah knows best everything.”<sup>23</sup>*

<sup>22</sup> Quran Chapter 33 (Al-Ahzab) Verse 35, Translation by Royal Aal al-Bayt Institute, presented in altafsir.com

<sup>23</sup> Quran Chapter 4 (An-Nisa), Verse 32, Translation by Muhammad Tahir-ul-Qadri, presented in altafsir.com

### Handout b2:

Group work (20 minutes) on Quran Chapter 49 (Al-Hujurat), Verse 13 and Quran Chapter 6 (Al-An'am), Verse 165

#### Group – A

Quran in Chapter 49 (Al-Hujurat),  
Verse 13 states:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ  
لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

*“O mankind, We have created you from a male and a female, and made you into races and tribes, so that you may identify one another. Surely the noblest of you, in Allah’s sight, is the one who is most pious of you. Surely Allah is All-Knowing, All-Aware”.* <sup>24</sup>

#### Group – B

Quran in Chapter 6 (Al-An'am) Verse 165  
states:

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ  
لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ

*“He it is Who hath placed you as viceroys of the earth and hath exalted some of you in rank above others, that He may try you by (the test of) that which He hath given you. Lo! Thy Lord is swift in prosecution, and Lo! He verily is Forgiving, Merciful.”* <sup>25</sup>

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<sup>24</sup> Quran Chapter 49 (Al-Hujurat), Verses 13, Translation by Mufti Muhammad Taqi Uthmani, presented in [altafsir.com](http://altafsir.com)

<sup>25</sup> Quran Chapter 6 (Al-An'am), Verse 165, Translation by Marmaduke Pickthall, Presented in [altafsir.com](http://altafsir.com)

### c. Session: Cultural Barriers to Islamic Principles of Equity & Equality

**Purpose:** To help participants recognize cultural norms that act as barriers for women and girls to enjoying their rights given under the Islamic faith.

**Duration:** 90 minutes

**Materials:** A big roll of wool or string

#### Notes to the Facilitator:

The lived experiences of married women are illustrated in the story of Abida, discussed here. This story is an experiential exercise to help trainees recognize the gender-related barriers women and adolescent girls face that disempower them, even though Islamic teachings aim to empower women and girls.

Quran in Chapter 30 (Ar-Rum), Verse 21 states:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ  
بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

*“And among His signs are that He created for you spouses from among yourselves, that you rest in them. And He made affection and mercy among you. Truly, in that are certainly signs for a folk who reflect.”<sup>26</sup>*

Also, there is a Hadith of Prophet Muhammad (Peace Be Upon Him), “The best of you is the one who is best to his wife, and I am the best of you to my wives.”<sup>27</sup>

The key message is that Islam promotes love and peace between husband and wife.

This story can be used in both Men’s Clubs and Women’s Clubs in a community setting.

This session has four steps to be shared with the participants: i) Instruction, ii) Experiential Exercise, iii) Reflection, and iv) Corrective measures.

<sup>26</sup> Quran Chapter 30 (Ar-Rum) Verse 21 – Translated by Laleh Bakhtiar – The Sublime Quran, presented in [altafsir.com](http://altafsir.com)

<sup>27</sup> Sunan Ibn Majah – English Translation - Vol. 3, Book 9, Hadith 1977 - <https://sunnah.com/ibnmajah:1977>

### Instructions:

1. Thank everyone, for coming to the session. Check in with the participants. Ask some of them to answer these questions:
  - “How are you?”
  - “Do you want to share anything new?”
2. Tell the participants:  
“Today, we will try to collectively understand the gender-related barriers that women and girls typically face.” Tell them that this exercise will explain how gender discriminatory norms, despite Islamic teachings, act as barriers to limit women and girls’ path to empowerment and leading an enriched life as per the Islamic teachings.
3. Ensure ample space for all participants to stand in a circle.
4. Come to the session with a big roll of wool or string.
5. Ask for one volunteer to play the role of a fictional woman, “Abida.”
6. Ask a volunteer to stand or sit on a chair in the middle of the circle and hold the wool ball.
7. Ask everyone to stand around Abida.
8. Explain that everyone is a part of Abida’s story. Ask all the participants to imagine that they are in their community.
9. Tell the participants that you will narrate parts of Abida’s story, statement by statement, and then you will ask questions. The participant must explain why the young woman is in that situation as described in the story.

10. Explain to the group that every time a social norm is identified with the statement that acts as a barrier for the woman, Abida has to pass the ball of wool to the person who identified the barrier. Then they wrap it around themselves and give the ball back to Abida, and she has to wrap it around herself before she reads the following statement aloud.
11. Another facilitator will write the barrier identified by each participant.
12. As the gender-related barrier is identified, ask, “Why is it like that?” and let participants respond.

### Experiential Exercise (30 Minutes)

Note – The story below could be contextualized to the unique situation of women in target localities.

13. Read the story below and ask each of the questions. Ask participants to respond:
  - *Abida could not study beyond primary school as her father, a poor laborer with six children, took her out of school.*

**Question:** *Why was Abida taken out of school?*

• *Now, she is a 20-year-old woman and mother of three daughters – the youngest is ten months old, the middle one is two years, and the eldest is five years old. She lives in a poor neighborhood in Giza City.*

**Question:** *Why did she have three children at the young age of 20 years?*

- Her 28-year-old illiterate husband, Saleh, is a wage worker and barely earns enough for the family. Like other married men in the area, Saleh (husband) makes all decisions in the family. Saleh's mother ensures that her daughter-in-law takes care of her husband by keeping the house clean, cooking food quickly, and fetching water for his bath. Abida also takes care of her three daughters.

**Question:** Why is Abida the only one responsible for all household chores and childcare responsibilities?

- If Saleh gets angry with his wife, he does not hesitate to physically beat her. Mother-in-Law does not leave any opportunity to tease Abida for any mistake she commits in her household chores or childcare responsibilities.

**Question:** Why is Abida experiencing violence?

- Due to poor sanitation conditions at the house, Abida has developed a skin disease and needs to see a doctor. She does not know the modern method of managing her menstrual health. However, she has been unable to visit the medical facility in her neighborhood.

**Question:** Why is Abida unable to visit the medical facility?

- A few months ago, Abida's neighbor women advised her to eat a nutritious meal as she looked pale and exhausted. Abida simply smiled and did not say anything.

**Question:** Why does Abida have poor health?

- Abida has the skill to make delicious cheese. She wants to become an entrepreneur and dreams of making lots of cheese and selling it in the neighborhood. However, she is reluctant and even fears sharing her idea with her husband.

**Question:** Why does she fear sharing her entrepreneurial dream with her husband? Why is she not being allowed to earn money?

### Reflection (10 Minutes)

14. When all the statements are read out and responded to, ask the following questions:

- To participants: "What do you see/observe? Could these challenges have become more intense/difficult if Abida was pregnant; was differently abled (physically challenged)?"

- To the volunteer who played Abida's role: "How do you feel with all these barriers?"

15. Hear their responses and, as needed, highlight the gender barrier limiting Abida's ability to lead a healthy and happy life despite Islam empowering women.

16. Share with the participants, 'As we know, Quran in Chapter 30 (Ar-Rum), Verse 21 states:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

"And among His signs are that He created for you spouses from among yourselves, that you rest in them. And He made affection and mercy among you. Truly, in that are certainly signs for a folk who reflect."<sup>28</sup>

17. Share the Hadith of Prophet Muhammad (Peace Be Upon Him), "The best of you is the one who is best to his wife, and I am the best of you to my wives."

18. Conclude by saying, "Therefore, husband and wives need to have love and mercy among themselves. A husband must be best to his wife."

<sup>28</sup> Quran Chapter 30 (Ar-Rum) Verse 21 – Translated by Laleh Bakhtiar – The Sublime Quran, presented in altafsir.com

### Corrective measures (20 Minutes)

19. Ask participants to discuss and share what can be done to support and empower Abida to overcome her challenges and lead a happy and prosperous life.

- What must Abida do to reduce her burden of work and improve her health?
- What can her husband & in-laws do to support her to be healthy and happy?
- What can the community do to support Abida?

20. Complete the session by saying, “Male family members’ support is critical to helping women like Abida live a happy and healthy life. According to Islam’s teachings, let’s commit ourselves to supporting women like Abida in our families and remove all gender-based barriers they face to live as empowered women.”

### Check Out:

21. Thank the group for their participation in the activity.

22. Ask the group:

- *“Do you have any questions about this activity?”*
- *“Will you share anything from this session with your spouse/partner, family or friends? **What about other men in the community, and male family members of the women carpet workers/entrepreneurs?”***

23. Tell the group the homework and confirm the next session’s time, date and place.

### Homework:

What are one or two things you can do to remove gender-based barriers to support women’s empowerment? Share this information with your peers/friends/other male family members and be ready to discuss it in the next meeting.

24. Congratulate the participants for completing Module I.

25. Before ending the session, inform the participant that you will run a post-test to gauge changes in their knowledge. (See next page)

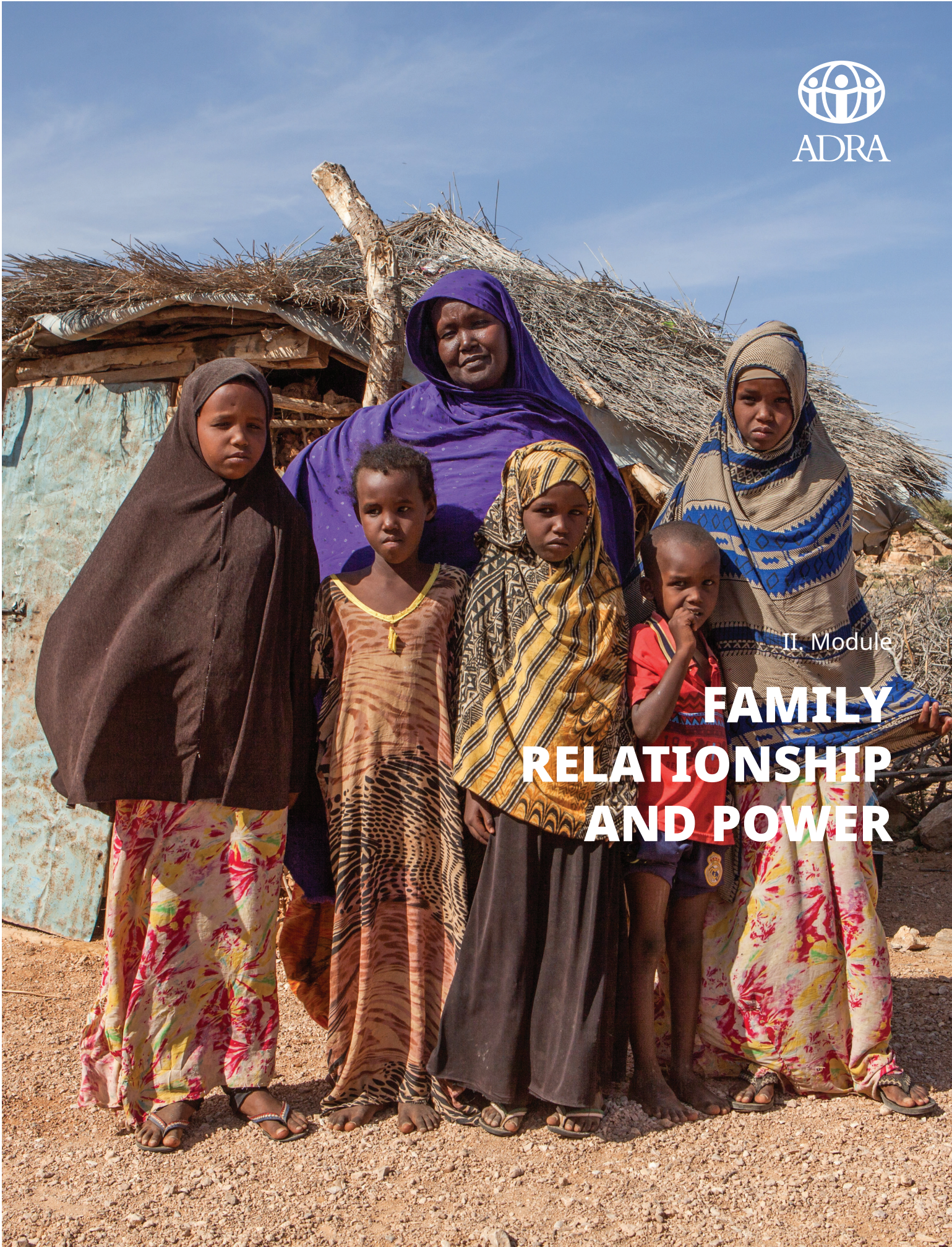
## Post Test for Module I

- Slowly ask post-test question 1 from the list provided below. Slowly repeat the questions. Ask participants if they understood the questions.
- Then inform the participants that, through the show of their hands, they can indicate if they found the statement true or false or if they are unsure about it.
- Ask participants to raise their hands if they found Question 1 'True', count the responses and add those to the table. Repeat the process for 'False' and 'Not Sure,' and write the responses in the table below against Question 1.
- Repeat the process for the remaining Questions 2 to 5.

| Post-Test for Module I: Islam and Gender Equality |  |      |       |          |
|---|--|------|-------|----------|
| #   | Questions  | True | False | Not Sure |
| 1   | Gender Equality is part of Islamic teachings.                  |      |       |          |
| 2   | Quran speaks to both women and men equally.                    |      |       |          |
| 3   | Seeking education is not important for Muslim women and girls. |      |       |          |
| 4   | Islamic teachings demand men to be kind to their wives.        |      |       |          |
| 5   | Quran allows both men and women to earn an income.             |      |       |          |



ADRA



II. Module

# FAMILY RELATIONSHIP AND POWER

### Guidance for Facilitators

Module II has the following four sessions:

- Daily Man Clock & Daily Woman Clock Cultural Man Box & Cultural Woman Box
- Person & Thing: Access to and Control over Resources
- Decision-Making and Islamic Teaching

In the first session, participants in the Clubs will explore how men and women spend their time differently and find ways to work together to share women's burden of care work.

In the second session, the participants will recognize the challenges men and women face in fulfilling social expectations around stereotypical gender roles, even during emer-

gencies. Yet, it is possible to change per Islamic guidance.

The third session will allow participants to increase their awareness about power in relationships. They will reflect on how power is communicated in relationships; to examine the impact of power on limiting women and girls' access to and control over resources, thus undermining their rights guaranteed in Islam.

The fourth session will allow participants to reflect on the decision-making power between men and women and discuss the benefits of women and men making decisions together as guided by Islam.

Before starting the session, the facilitator needs to carry out the pre-test for Module II (see next page).

### Pre-Test for Module II

- Inform the participants that before starting the sessions in Module II, you will carry out the pre-test exercise.
- Slowly ask pre-test question 1 from the list provided below. Slowly repeat the questions. Ask participants if they understood the questions.
- Then inform participants that, through the show of their hands, they can indicate if they found the statement true or false or if they are unsure about it.
- Ask participants to raise their hands if they found Question 1 'True', count the responses and add those to the table. Repeat the process for 'False' and 'Not Sure,' and write the responses in the table below against Question 1.
- Repeat the process for the remaining Questions 2 to 4.

| Pre-Test for Module II: Family Relationships and Power |  |      |       |          |
|--|--|------|-------|----------|
| #  | Questions  | True | False | Not Sure |
| 1  | In Islamic teachings, women should not set up business or earn an income.        |      |       |          |
| 2  | Women have a huge burden of household chores (cooking, cleaning, washing, etc.). |      |       |          |
| 3  | In Islamic tradition, men are not supposed to share household chores.            |      |       |          |
| 4  | Men are supposed to consult with women in decision making.                       |      |       |          |

### a. Session: Daily Man Clock & Daily Woman Clock

|            |   |
|------------|---|
| Purpose:   | To talk about how men and women spend their time differently, and to find ways that men and women can work together to share women's burden of care work. |
| Duration:  | 60 minutes  |
| Materials: | Flip chart, set of color markers, masking tape  |

#### Notes to the Facilitator:

This session will allow the trainees to undergo an experiential exercise to discover and reflect upon the daily workload of men and women. It will also help them recognize that during emergencies, the work burden on women and girls increases even further. The images presented in the handout are to help participants think about what men and women do daily in their context. The facilitator must encourage the participant to expand the daily task list of women and men per their experiences.

The facilitator must remember that in Islamic teaching, most Muslim scholars - including Imam Malik, al-Shafi', and Abu Hanifa - believe that serving one's husband is not compulsory for a wife. In other words, they opine that a wife is not obligated to cook, clean, wash, sew, etc., for her husband.

On the other hand, the husband is responsible for providing for his family and even arranging a servant (domestic help) for his wife. Per Prophet Muhammad's (Peace Be Upon Him) Sunnah, a husband should share household chores.

Aisha, the wife of the Prophet Muhammad (Peace Be Upon Him), shared how he would help in the house:

- "He (Peace Be Upon Him) used to keep himself busy serving his family (كَانَ يَكُونُ (فِي مِهْنَةِ أَهْلِهِ), and when it was the time for prayer, he would go for it." <sup>29</sup>
- "He (Peace Be Upon Him) did what one of you would do in his house. He mended sandals and patched garments and sewed." <sup>30</sup>

<sup>29</sup> Sahih al-Bukhari 676, Book 10, Hadith 70 - <https://sunnah.com/bukhari:676>

<sup>30</sup> Al-Adab Al-Mufrad 540 – English Translation: Book 30, Hadith 540 - <https://sunnah.com/adab:540>

### Instructions:

1. Thank everyone, for coming to the session.
2. Check in with the participants. Ask some of them to answer these questions:
  - “How are you?”
  - “Do you want to share anything new?”
  - “Did you talk to anyone about what you learned in the last session?”
3. Tell the group:  
*“Today, we will think about how husbands and wives spend their time differently during the day.”*
4. Divide everyone into two groups.
5. Give each group a piece of flip chart paper and markers.
6. Explain that each group will draw the 24-hour schedule of a family member:
  - Group 1 will draw the hourly activities of a man living in your community with one wife and two small children (a girl and a boy).
  - Group 2 will draw the hourly activities of a woman with a husband and two children (a girl and a boy) living in your community.

Ask participants, *“Also think about the unique daily routine of a married woman who is pregnant, lactating, or differently abled.”*
7. Display the sketches in Handout a.1 to share what you are looking for man’s and women’s daily activity cycles.
8. Give the groups 30 minutes to draw their schedules.
9. Give each group five minutes to present their 24-hour schedules of men and women to the larger group.

### Group Discussion Questions

10. Ask the following questions to the participants:
  - “How did you feel during the group work?”
  - “How do you feel now?”
  - “What differences do you see between a husband and wife’s roles at home? And in society?”
  - “Why are men often not responsible for women’s unpaid care tasks?”
  - “When men and women do not share unpaid care work, how can this affect a woman’s health and her ability to achieve economic empowerment through livelihood or entrepreneurial activities?”
11. Share with the participants, “We must remember that in the Islamic teaching, most Muslim scholars, including Imam Malik, al-Shafi’, and Abu Hanifa, believe that serving one’s husband is not compulsory for a wife. In other words, they opine that a wife is not obligated to cook, clean, wash, sew, etc., for her husband”.
12. Also, Share, “On the other hand, it is the responsibility of the husband to provide for his family, and even arrange a servant (domestic help) for his wife. Per Prophet Muhammad’s (Peace Be Upon Him) Sunnah, the husband should share household chores.”

13. Also share the Hadith saying: ‘Aisha (May Allah be pleased with Her), the wife of the Prophet Muhammad (Peace Be Upon Him), shared how he would help in the house, “He used to keep himself busy serving his family (كَانَ يَكُونُ فِي مَهْنَةِ أَهْلِهِ), and when it was the time for prayer, he would go for it.”<sup>31</sup>
14. Further share: “Aisha (May Allah be pleased with Her) shared, “He (Prophet Muhammad (Peace Be Upon Him) did what one of you would do in his house. He mended sandals and patched garments and sewed.”
15. Ask the question: “Given the Sunnah of Prophet Muhammad (Peace Be Upon Him) – can we not also share the household chores? What is the benefit of a husband sharing household chores at home?”
16. Note to facilitator – guide the discussion to demonstrate that when husband and wife share household chores, it creates more love and peace in the family.

### KEY MESSAGE

*Women and men are often raised to perform different roles, with women usually bearing the burden of unpaid care work - household chores and care of children, the sick and elderly. There are many benefits when men and women work together to share the unpaid care work, such as a happier, healthier, and prosperous family, and more open, honest communication between couples. Moreover, sharing of household responsibilities between the husband and wife is also critically supported in the Islamic teachings.*

### Check Out:

17. Thank the group for their participation in the activity.
18. Ask the group:
- “Do you have any questions about this activity?”
  - “Will you share anything from this activity and try to bring change in your life?”
19. Tell the group the homework and confirm the next session’s time, date and place.

### Homework:

Please think about one or two things men can do to share household and caregiving work at home. In our efforts to follow the Sunnah, try to do at least one of those things this week and be ready to talk about it in the next meeting.

<sup>31</sup> Sahih al-Bukhari 676, Book 10, Hadith 70 - <https://sunnah.com/bukhari:676>

Handout a.1: A Man's Daily Activity Clock



**Handout a.1: A Woman's Daily Activity Clock**



### **b. Session: Cultural Man Box & Cultural Woman Box**

**Purpose:** To recognize the challenges that men and women face in trying to fulfil social expectations around stereotypical gender roles, even during emergencies. Yet, it is possible to change as per Islamic guidance.

**Duration:** 90 minutes

**Materials:** Sketch, Display Sheets

#### **Notes to the Facilitator:**

- Cultural norms typically determine the 'correct' social behaviour of women and men.
- Sometimes these cultural norms are presented as religious teachings. More often than not, such cultural teachings perpetu-

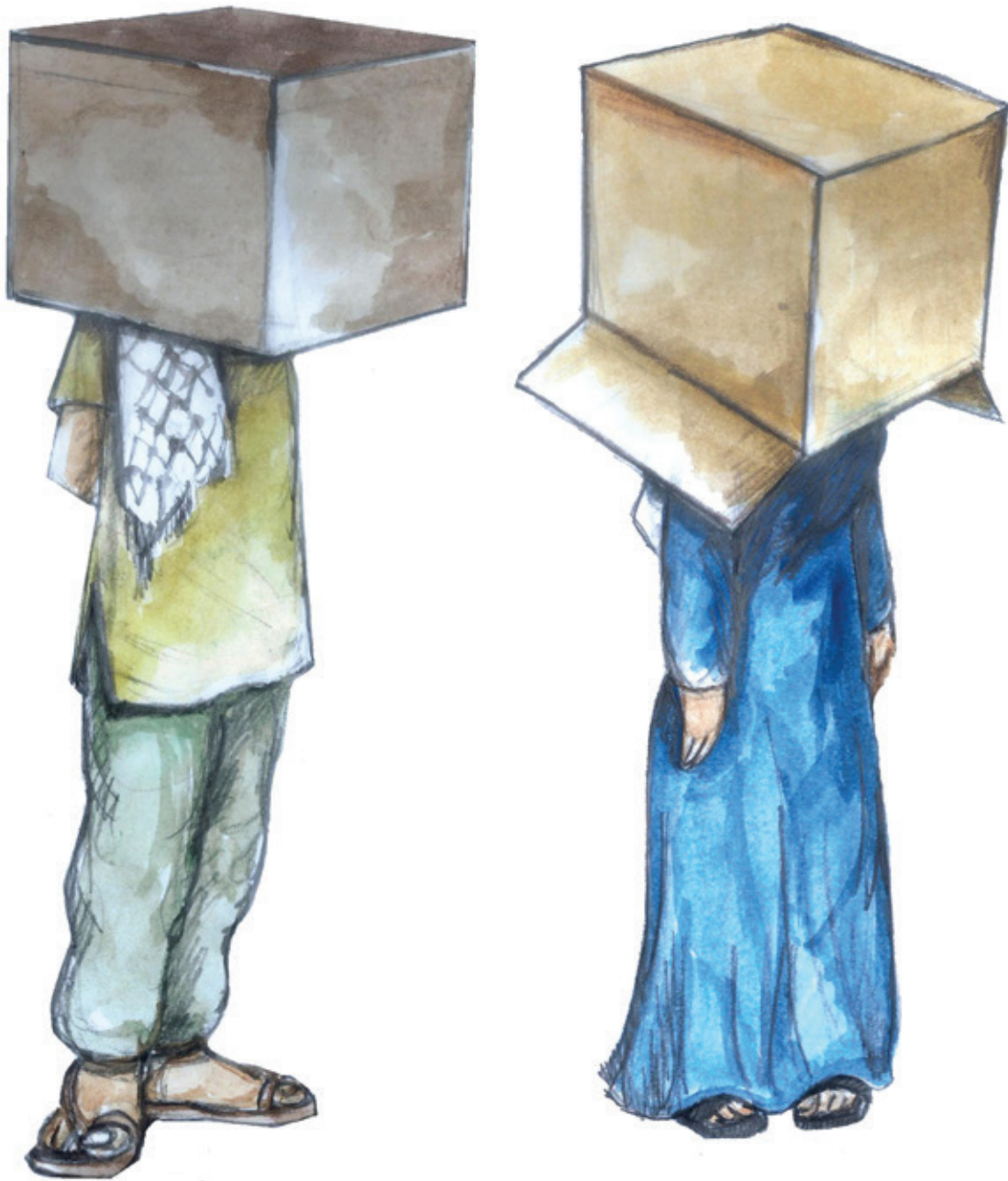
ate the patriarchal code to strengthen the dominant role of men in family and society.

- From a young age, boys and girls are taught to conform to cultural norms and are rewarded or punished if they do not follow stereotypical norms.
- If a woman, or even a man, tries to defy such deep-rooted cultural norms, they are sanctioned and even ridiculed.
- This session will help the participants learn, through experiential learning, to identify cultural norms versus Islamic teachings.
- The reflection by participants will enable them to recognize how stereotypical cultural norms harm women and men.
- This session will motivate participants to step out of stereotypical norms and create a supportive environment for women, girls, men and boys.

### Instructions:

1. Thank everyone, for coming to the session.
2. Check in with the participants. Ask some of them to answer these questions:
  - “How are you?”
  - “Do you want to share anything new?”
  - “Did you talk to anyone about what you learned in the last session?”
  - “What are you expecting to learn this week?”
3. Tell everyone: *“Today we will talk about how men and women are taught to behave and the costs this has on men, women and children.”*
4. Divide the participants into two groups.
5. Ask the first group what they think when you say: “Act like a man!”
6. Ask the second group what they think when you say: “Act like a woman.” Give both groups 30 minutes to discuss.
7. After giving the groups time to discuss, bring them back together. Ask each group to share what they discussed. Ask everyone:
  - “Where do these messages come from?”
  - “Who is the messenger?”
  - “Are any of these messages cultural but presented as Islamic teachings?”
  - “Are these messages different if they come from a man or a woman (mother, father, teacher, friend)?”
8. Show both groups the first picture on the next page of the Cultural Man Box and Cultural Woman Box (Handout b.1).
9. Ask the group to share any experiences or feelings about these messages they have been given.
10. Point to the picture of the box. Say, *“All of these things are inside this box. It is the Man Box, and there is a similar Woman Box.”* (Or point to both boxes drawn on the ground.)
11. Tell the group: *“The Man Box refers to the ways men and boys are told by society that they are supposed to behave. Similarly, the Woman Box refers to the ways women and girls are told by society that they are supposed to behave. These expectations come from family, friends, media, society, etc.”*

**Handout b.1:**  
**Cultural Man Box and Cultural Woman Box**



12. Point to the inside of the box. Ask: *“What benefits or good things come to men when they follow these rules and stay inside the box?”* (For example, they are seen as “real” or “tough” men that other men look up to.)
13. Point to the space outside of the box. Ask: *“What happens to a man or boy who does not fit in this box or who chooses to step out of the box?”* (For example, they are called mean names and beaten up.)
14. Point to the inside of the box. Ask: *“What benefits or good things come to women when they follow these rules and stay inside the box?”* (For example, they may find it easier to get married; they are seen as good mothers.)
15. Point to the space outside of the box. Ask: *“What happens to a woman or a girl who does not fit in this box or who chooses to step out of the box?”* (For example, they are called mean names; people gossip about them.)
16. Tell the group: *“There are consequences when people do not follow the rules defined based on cultural norms and that society tells them is right for their gender.”*
17. Ask: *“Are there any bad things about staying in the cultural box? What does it cost men to live in the box?”* (For example, men can feel depressed because they have no one to talk to about problems; they may act out violently.)
18. Ask: *“What does it cost women to live in the cultural box?”* (For example: in some cultures, women may not be able to earn an income if they would like to.)
19. Tell the group: *“This activity shows us how society trains men and women to fit into a cultural box by rewarding certain behaviors and punishing others.”*
20. Show the second set of pictures on the next page (Handout b.2). Alternatively, if you have drawn a box on the ground with a stick, add a man and woman stepping out of the box or an arrow coming out of the box, and show those drawn images.
21. Ask: *“Are there any benefits or good reasons to come out of the cultural box?”* (For example, men become closer to their children because they spend more time with them; couples have happier relationships. Women have some rest, are not burdened by endless house chores and care responsibilities, and can spend time on their well-being and economic empowerment.)
22. Ask, *“Are there examples of men in your own lives who do not stay inside the cultural box? How are they able to move out of the box?”*

Handout b.2: Coming out of Cultural Man Box



Handout b.2: Coming out of Cultural Woman Box



### Group Discussion Questions

23. Ask the following questions to the participants:

- “We have talked a lot about men and women in general. But some challenges are specific to fathers and mothers. In what ways do we expect fathers to show they are real men?” (For example, they feel pressure to make crucial decisions or provide money for their family singly.)
- “In what ways do we expect mothers to show that they fit in the Woman Box?” (For example, they are expected to care for the home and children but not have any power in financial decision-making.)
- “How does this pressure limit men’s emotional connections with their children?” (For example, men may feel that giving money is the only way to show they love their children.)
- “How does this pressure limit men’s emotional connections with their partners?” (For example, men may not openly share their fears and feelings about being a provider with their partners or they may fear women’s financial independence.)
- “How does the pressure of the Woman Box affect women’s daily lives? How would men doing more care work in the home affect women?” (For example, women may feel

pressured to take care of the home, and men’s participation may make them feel like they have done a lousy job or are losing power.)

- “What are the benefits for our families when fathers step out of the Cultural Man Box, and women step out of the Cultural Woman Box?”
  - “How can we as parents step outside the Cultural Man Box and the Cultural Woman Box to be more involved caregivers for our children? For our partners?”
24. Share: “Islamic Teachings allow many rights to husbands and wives to show compassion, support each other, and live a happy fulfilling life.”
25. Share, “Quran in Chapter 4 (An-Nisa) Verse 32 states:

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِّلرِّجَالِ نَصِيبٌ مِّمَّا كَتَبْنَا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَتَبْنَا وَأَسْأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

“And do not long for the thing in which Allah has made some of you superior to others. Men will have a share of what they earn, and women will have a share of what they earn, and keep begging Allah for His bounty. Surely, Allah knows best everything”.<sup>32</sup>

### KEY MESSAGE

*By challenging cultural expectations of what it means to be a man and a father, and a woman and a mother, and by following Islamic teachings, parents can become free of their “cultural boxes” and able to decide for themselves how to be more involved, caring and loving individuals.*

<sup>32</sup> Quran Chapter 4 (An-Nisa) Verse 32 – Translated by Muhammad Tahir-ul-Qadri, presented in Altafisir.com

### Check Out

26. Thank the group for their participation in the activity.

27. Ask the group:

- *“Do you have any questions about this activity?”*
- *“Will you change anything in your life after doing this activity?”*

28. Tell the group the homework and confirm the next session’s time, date, and place.

### Homework:

Ask participants to share the importance of getting out of their “cultural boxes” to become more involved spouses in their home with their male and female family members. Encourage men to discuss with their wives the valuable support they can provide in managing the unpaid care work at home. For example, they may start sharing house chores (washing, cleaning, cooking, or care of children, sick, elderly, etc.) to express their love and appreciation for their wife’s work and enable them to get more rest.

### c. Person & Thing: Access to and Control over Resources

**Purpose:** To increase men's and women's awareness about power in relationships; to reflect on how we communicate power in relationships; and to examine the impact of power on limiting women and girls' access to and control over resources, thus undermining their rights guaranteed in Islam.

**Duration:** 60 minutes

**Materials:** Sketch, Display Sheets

#### **Notes to the Facilitator:**

- This session is simply about how men and boys typically treat women and girls.
- The trainees will have a first-hand experience of how it feels when someone issues instruction on 'what to do' and 'how to do it,' while the other person must act silently.

### Instructions:

1. Thank everyone, for coming to the session.
2. Check in with the participants. Ask some of them to answer these questions:
  - *“How are you?”*
  - *“Do you want to share anything new?”*
  - *“Did you talk to anyone about what you learned in the last session?”*
3. Divide the participants into two groups and tell them to stand in a line facing each other. Each side should have the same number of participants so that everyone has a partner standing in front of them on the opposite line.
4. Tell the participants that the name of this activity is “Persons and Things.” Choose one group to be the “Things” and one to be the “Persons.”
5. Read the directions to the group separately – so the other group does not hear:

| THINGS   |
|--|
| <ul style="list-style-type: none"> <li>• You cannot think, feel, or make decisions.</li> <li>• You have to do whatever a Person tells you. If you want to move or do something, you have to ask a Person for permission.</li> <li>• You must perform all the commands a Person is giving you.</li> <li>• Also, repeatedly try to seek permission from a Person to take a rest or drink water.</li> <li>• You cannot do any act without a Person’s approval.</li> </ul> |

| PERSONS   |
|---|
| <ul style="list-style-type: none"> <li>• You can think, feel, and make decisions.</li> <li>• You will tell the Things to do the following:                     <ul style="list-style-type: none"> <li>• Sit down</li> <li>• Stand up</li> <li>• Stand on one leg</li> <li>• Raise their left hand</li> </ul> </li> <li>• Take a round of the room/training area</li> <li>• Think of a few other similar physical acts for the Things to do.</li> <li>• Do not give Things permission to do what they want to do.</li> </ul> |

### Group Discussion Questions

6. Ask the 'Things': *"How did your 'Persons' treat you? What did you feel? Would you like to be treated differently?"*
7. Ask the 'Persons': *"How did you treat your 'Things?' How did it feel?"*
8. *"Why did the 'Things' obey the directions from the 'Persons'?"*
9. *"Were there 'Things' or 'Persons' who resisted the exercise?"*
10. *"In your daily life, do others treat you like 'Things'? Who? Why?"*
11. *"Why do people treat each other like this?"*
12. *"What happens in a relationship where one person treats another person like a 'Thing'?"* (For example, a woman treated as a "thing" cannot make choices about her economic empowerment and her dream to set up a small business, etc.)
13. *"Who in our society has power over women? Can you give an example?"*
14. *"How do you think this makes women feel?"*
15. *"How can this activity help you think about and change your relationships?"*
16. Tell the trainees – *"Quran Chapter 2 (Al-Baqarah) Verse 228, states: '... women too have rights over men similar to the rights of men over women...'. Therefore, it will be important for husband and wife to treat each other kindly and hear their views. Quran directs both husbands and wives to treat others like human beings and not merely as objects, so there is more love among the couple."*
17. Also, share – *"Quran Chapter 4 (An-Nisa) Verse 32, states: 'And do not long for the thing in which Allah has made some of you superior to others. Men will have a share of what they earn, and women will have a share of what they earn, and keep begging Allah for His bounty. Surely, Allah knows best everything'. Similarly, the Quran teaches us that both men and women can access resources as they both can earn."*
18. Then also share – *"Quran Chapter 4 (An-Nisa) Verse 11 clearly states the right of inheritance: 'Allah commands you concerning (the inheritance of) your children: The share of a son is equal to that of two daughters; then if there are only daughters (two or) more, they are entitled to two-thirds of the inheritance; if there is only one daughter, her share will be one half; the mother and the father of the deceased will get one-sixth of the inheritance each if the deceased leaves children behind; but in case the deceased has no children and the heirs are only his mother and his father, the mother's share is one-third (and the rest is the father's); then, if he has brothers and sisters, the mother will have a sixth portion. This distribution will be (executed) after (the fulfilment of) the will he may have made or after (the payment of) the debt. You know not which of them, whether your parents or your sons, are closer to you in bringing you benefit. This (distribution) is a duty assigned (i.e., fixed) by Allah. Surely, Allah is All-Knowing, Most Wise."*

19. Explain – *“In the above Verse, Allah has made it compulsory for Muslims to give their women the right to inheritance. The word used here is “commands,” meaning it must be done. It means women have a divine right to ownership of land, property, or financial resources.”*

20. Also, say: “Remember that a son has double the share of inheritance than the daughter, simply as Allah makes it compulsory for men to spend from their wealth to maintain their families. On the other hand, women are not required to spend anything from their wealth on their families.”

### KEY MESSAGE

*There are many types of relationships in which one person might have power over another person. The power imbalances between men and women can create serious problems for women by limiting their potential and opportunities.*

### Check Out:

21. Thank the group for their participation in the activity.

22. Ask the group:

- “Do you have any questions about this activity?”
- “Will you change anything in your life after doing this activity?”

23. Tell the group the homework and confirm the next session’s time, date and place.

### Homework:

Participants should think about the people in their lives: “Is there anyone whom you sometimes treat like a ‘thing?’” Decide to do one thing differently to avoid treating your wife, children, or other people as ‘things.’

### d. Session: Decision-Making and Islamic Teaching

**Purpose:** To reflect on decision-making power between men and women and to discuss the benefits when women and men make decisions together, as guided by Islam.

**Duration:** 60 minutes

**Materials:** 3 pieces of paper, one with a drawing of a man on it, one with a drawing of a woman on it, and one with a drawing of a man and woman together.

OR

Dolls or figures of men and women made of cloth or wood (see illustration for “Who Makes Decisions?”)

### Notes to the Facilitator:

Before the activity begins, choose one of three options to do this session:

| Option 1   | Option 2   | Option 3  |
|--|--|---|
| <p>Hang three pieces of paper on the walls or trunks of trees if the group is taking place outside.</p> <ul style="list-style-type: none"> <li>• Paper 1 should have a drawing of a man.</li> <li>• Paper 2 should have a drawing of a woman.</li> <li>• Paper 3 should have a drawing of a man and a woman together.</li> </ul> | <p>Use dolls or figures of men and women or different paper colours to represent these three drawings.</p> | <p>Draw three circles on the ground.</p> <ul style="list-style-type: none"> <li>• Circle 1 represents ‘Man’.</li> <li>• Circle 2 represents ‘Woman’.</li> <li>• Circle 3 represents ‘Man and Woman’ together.</li> </ul> <p>Hand everyone a stone or nut.</p> |

### Instructions

1. Thank everyone, for coming to the session.
2. Check in with the participants. Ask some of them to answer these questions:
  - “How are you?”
  - “Do you want to share anything new?”
  - “Did you talk to anyone about what you learned in the last session?”
3. Tell the participants: “Today, we will discuss who makes the decisions in our homes and relationships.”
4. Ask everyone to stand up. Tell the group you will read questions; the participants must think about who usually makes these decisions.
5. If the participants believe MEN usually make

this decision: move to where you have hung the paper showing a man.

**Facilitation Tip:** *Modify your instructions if using Option 2 or 3. For example, if using Option 3, everyone should throw their stone or nut in the circle that matches who they think makes the decision.*

6. If they believe WOMEN typically make this decision: move to where you have hung the paper showing a woman.
7. If they believe WOMEN AND MEN TOGETHER make these decisions, they can stand in the middle or where you have hung the paper showing the man and woman together.
8. Ask if everyone understands the directions. It may be helpful to demonstrate the activity to the group with the first question.
9. Choose 3–5 questions from the below (you do not have to ask all questions!)

“Who decides if women can earn an income?”

“Who decides which food to buy?”

“Who decides to buy or sell major household items?”

“Who decides who will fetch drinking water?”

“Who decides to visit a doctor if someone is ill?”

“Who decides if a girl can continue her education?”

“Who decides when and how much money to borrow?”

“Who decides when to marry a daughter?”

“Who decides who to perform household chore?”

10. After each question, ask a few volunteers to explain why they chose the side they did. Encourage responses from different sides. If people are unsure about the questions, encourage them to think about who makes the decision most of the time or who would make the final decision if there is disagreement.
11. After the statements, ask everyone to sit down in a circle.
12. Ask participants how it felt to do the activity. Was there anything that surprised them?
13. Ask everyone to sit back down in a circle and show them the illustration below:



14. Ask, "What is happening in the first scene versus the second scene?"

15. Additional questions:

- Which scene is typically more common in your community?
- Do you think the man in the first scene is in the "Cultural Man Box"? Why do you think he is inside the "Cultural Man Box"? How do you think his wife feels in the first scene?
- Looking at the second scene, how did the man get out of the "Cultural Man Box"? What happened in their relationship?

### Group Discussion Questions

16. Continue with the discussion using the questions below:

- Share, "Quran in Chapter 4 (An-Nisa), Verse 32 states:

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِّمَّا كَتَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَتَبْنَ وَأَسْأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

*"And do not long for the thing in which Allah has made some of you superior to others. Men will have a share of what they earn, and women will have a share of what they earn and keep begging Allah for His bounty. Surely, Allah knows everything."*

- “What types of decisions do women usually make? Why?”
- “What types of decisions do men usually make? Why?”
- “What did you notice about who makes the most important decisions?”
- “Is it fair that some people have more power in decision-making than others? Why or why not.”
- “What happens when someone does not have the power to make decisions that directly affect their lives? What problems occur when one person makes all the important decisions for the family?”
- “What are some of the disadvantages for women or children when men are the primary or sole decision-makers in the family? Are there any problems for men?”
- “What are the benefits to men and women sharing power and making decisions together?”
- “Is it realistic for men and women to share decisions within the family? Why or why not?”
- “Are there any disadvantages to sharing decisions? Why or why not?”

### KEY MESSAGE

*There are many decisions that men can make on their own, often because they are expected to as the head of the household. These decisions directly impact their wives’ and children’s lives and well-being. Lack of shared/joint decision-making can have negative consequences for children, women and men themselves.*

*Shared decision-making brings benefits but requires men and women to work together to share power in the household.*

### Check Out:

17. Explain that the session is ending and thank the group members for participating.
18. Ask the group:
  - “Do you have any questions about the session? Any doubts or confusion?”
  - “Did you learn something today that will be useful in your own life? Are there any changes that you will make?”

### Homework:

- Think about how you could share decision-making power in your household.

- Discuss concrete steps toward more equitable and shared decision-making with your wife.
  - What types of decisions, or additional types of decisions, could you make together?
19. Congratulate the participants for completing Module II.
  20. Before ending the session, inform the participant that you will run a post-test to gauge changes in their knowledge. (See next page)

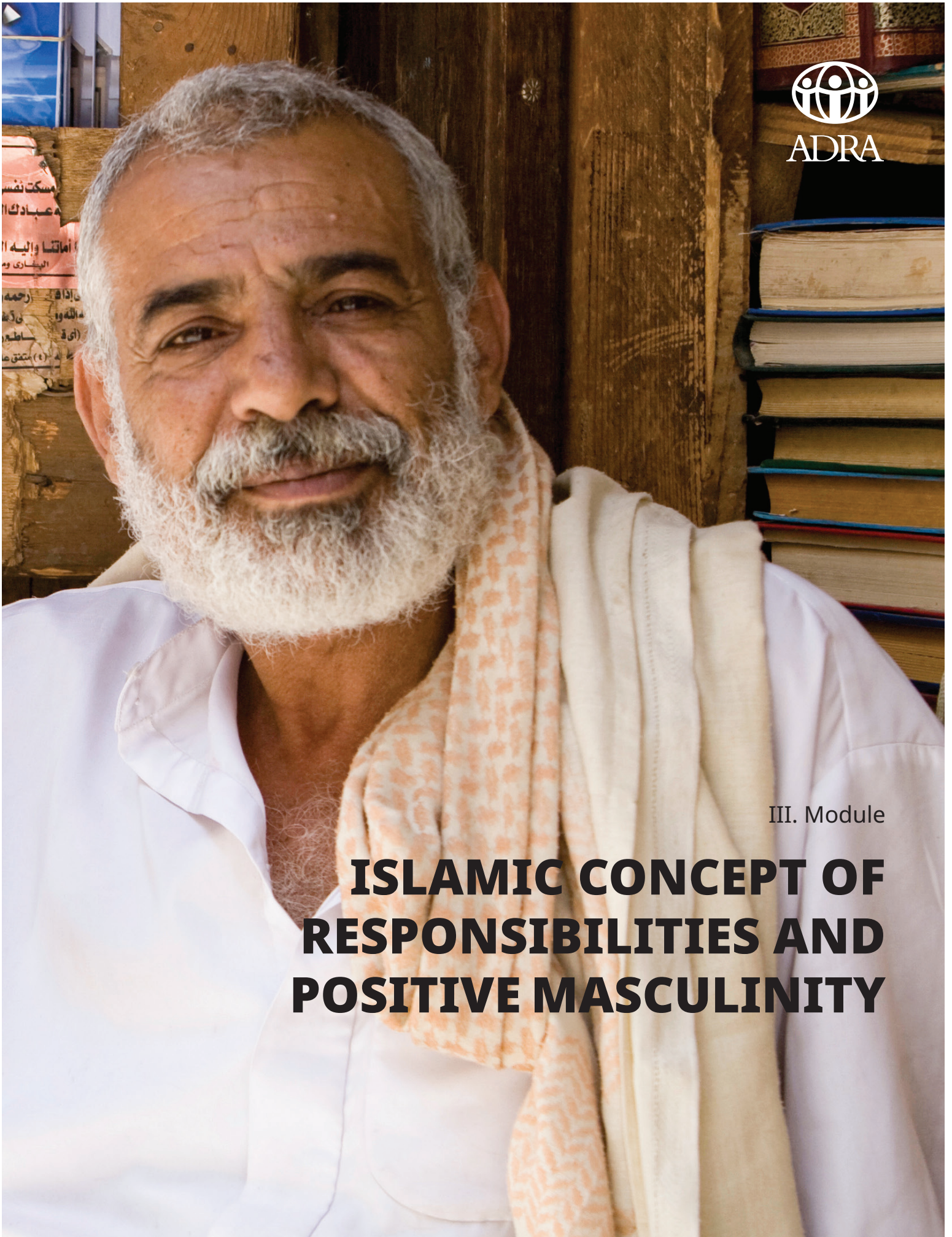
### Post Test for Module II

- Slowly ask post-test question 1 from the list provided below. Slowly repeat the questions. Ask participants if they understood the questions.
- Then inform the participants that, through the show of their hands, they can indicate if they found the statement true or false or if they are unsure about it.
- Ask participants to raise their hands if they found Question 1 'True', count the responses and add those to the table. Repeat the process for 'False' and 'Not Sure,' and write the responses in the table below against Question 1.
- Repeat the process for the remaining Questions 2 to 5.

| Post Test for Module II: Family Relationships and Power |  |      |       |          |
|---|--|------|-------|----------|
| #   | Questions  | True | False | Not Sure |
| 1   | In Islamic teachings, women should not set up business or earn an income.        |      |       |          |
| 2   | Women have a huge burden of household chores (cooking, cleaning, washing, etc.). |      |       |          |
| 3   | In Islamic tradition, men are not supposed to share household chores.            |      |       |          |
| 4   | Women have a huge burden of household chores (cooking, cleaning, washing, etc.). |      |       |          |
| 5   | Men are supposed to consult with women in decision making.                       |      |       |          |



ADRA



III. Module

# **ISLAMIC CONCEPT OF RESPONSIBILITIES AND POSITIVE MASCULINITY**

## ■ III. Module: Islamic Concept of Responsibilities and Positive Masculinity

### Guidance for Facilitators

The Module III has the following four sessions:

- Violence in Family Relations
- Islamic Teachings on Husband's & Wife's Responsibilities
- Becoming a Role Model on Positive Masculinity
- Managing Social Stigma against Positive Masculinity

In the first session the participants will be able to identify the most common types of violence that occur in families and between intimate partners and how Islam guides to prevent violence in the family.

The second session will help participants recognize Islamic teaching on the responsibilities of a husband and a wife towards each other.

In the third session the participant will reflect on how to use their personal changes to influence their community members, reduce stigma and promote change at the community level

The fourth session talks about how men can help themselves to stand up against the stigma men may face in their families and communities as they begin practicing healthier and more gender-equitable behaviors.

## ■ III. Module: Islamic Concept of Responsibilities and Positive Masculinity

### Pre-test for Module III

- Inform the participants that before starting the sessions in Module III, you will carry out the pre-test exercise.
- Slowly ask pre-test question 1 from the list provided below. Slowly repeat the questions. Ask participants if they understood the questions.
- Then inform the participants that through the show of their hands, they can indicate if they found the statement true or false or if they are unsure about it.
- Ask participants to raise their hands if they found Question 1 true, count the responses and add those to the table. Repeat the process for False and 'Not Sure,' and write the responses in the table below against Question 1.
- Repeat the process for questions 2 to 5.

| Pre-Test for Module III: Islamic Concept of Responsibilities and Positive Masculinity |  |      |       |          |
|---|--|------|-------|----------|
| #   | Questions  | True | False | Not Sure |
| 1   | Men should not beat their wives.   |      |       |          |
| 2   | Quran demands husband and wife to have love, peace and mercy between them. |      |       |          |
| 3   | Men should share household chores without fearing social criticism.        |      |       |          |
| 4   | Men should teach boys to be kind and non-violent to girls and women.       |      |       |          |
| 5   | Men should confront other men in family or community who beat their wives. |      |       |          |

## ■ III. Module: Islamic Concept of Responsibilities and Positive Masculinity



### a. Session: Violence in Family Relations

**Purpose:** To identify the most common types of violence that occur in families and between intimate partners and how Islam guides to prevent violence in the family.

**Duration:** 90 minutes

**Materials:** None

#### Notes to the Facilitator:

- It is a sensitive topic and needs to be handled carefully.
- Remind the participants multiple times that they should not include personal information in the class if they want to share an incident of violence. That means no

identifiable information—for example: no names, no identification of the survivor or their family, no identification of the abusers, etc. is to be shared.

- Reassure the participants that information inside the classes won't be shared with outsiders. Encourage every participant to agree to this point.
- Have a trained psychosocial support officer standing by for this session if the trainer has not been trained to support/handle such emotional discussion. You should talk to your manager to seek further advice.
- Have a copy of the gender-based violence reporting tree, "Resource #3: Pocket Guide" (see URL link in the footer <sup>33</sup>), in both English and Arabic (or other local languages as appropriate.) Or, the trainers must know what to follow if actions are needed.

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<sup>33</sup> How to support survivors of gender-based violence when a GBV actor is not available in your area. A step-by-step Pocket Guide for humanitarian practitioners (version 2.0) <https://gbvguidelines.org/en/pocketguide/>

### ■ III. Module: Islamic Concept of Responsibilities and Positive Masculinity



#### Instructions:

1. Thank everyone, for coming to the session.
2. Check in with the participants. Ask some of them to answer these questions:
  - *“How are you?”*
  - *“Do you want to share anything new?”*
  - *“Did you talk to anyone about what you learned in the last session?”*
3. Tell the participants: “Today, we will talk about what violence is and the different types of violence.”
4. Ask the group, “What is violence?” Allow them to share their opinions.
5. After everyone has shared their ideas, tell the group, “We have all experienced violence in some way. Violence is the use of force or the threat of force by one individual against another. Violence is a way to have power over another person or group. It is a behaviour that is learned and therefore can be unlearned.”
6. Tell the group that there are four forms of violence:

| PHYSICAL VIOLENCE   |
|---|
| <ul style="list-style-type: none"><li>• Physical violence is the use of physical force such as hitting, slapping, kicking, burning, or pushing.</li></ul> |

| SEXUAL VIOLENCE   |
|---|
| <ul style="list-style-type: none"><li>• Sexual violence includes pressuring or forcing someone to perform sexual acts (from kissing to sex) when they do not want to.</li><li>• It also includes making sexual comments that make someone feel embarrassed or uncomfortable.</li><li>• It does not matter if the person has previously said ‘yes’ to the sexual act — they must say ‘yes’ at every time of the act as well.</li></ul> |

<sup>33</sup> How to support survivors of gender-based violence when a GBV actor is not available in your area. A step-by-step Pocket Guide for humanitarian practitioners (version 2.0) <https://gbvguidelines.org/en/pocketguide/>

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#### EMOTIONAL OR PSYCHOLOGICAL VIOLENCE

- Emotional or psychological violence is often the most difficult form of violence to spot because it is invisible — it does not leave bruises you can see.
- It includes using words to humiliate, threaten, insult, pressure another person or express jealousy; for example, controlling a person's decisions and activities.
- It can also include telling a person where they can/cannot go and what they can/cannot do. This form of violence can be delivered by using words or be as simple as a look.

#### ECONOMIC VIOLENCE

- Economic violence is when someone uses their power to control a person's money and other economic resources.
- This type of violence can also be used to control someone's movements. For example, by keeping them from meeting with friends, etc.

7. Explain that most examples of violence involve more than one of these different forms. Ask the group:

- *"Can anyone give an example of physical violence that is common in the community?"*
- *"Can anyone give an example of sexual violence that is common in the community?"*

- *"Can anyone give an example of emotional violence that is common in the community?"*
- *"Can anyone give an example of economic violence that is common in the community?"*

8. Tell the group, "All of these examples have in common the abuse of power of one person or group over another."

<sup>33</sup> How to support survivors of gender-based violence when a GBV actor is not available in your area. A step-by-step Pocket Guide for humanitarian practitioners (version 2.0) <https://gbvguidelines.org/en/pocketguide/>

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#### Group Discussion Questions

9. Start a group discussion with the questions below.

- “What are the most common types of violence that occur in a family? In romantic relationships? Between friends?”
- “Who are usually the perpetrators of violence in relationships? In the community?”
- “Why do men use violence against women? What does this have to do with the ‘Man Box?’”
- Remind everyone that Quran Chapter 4 (An-Nisa) Verse 19 states:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَجِلْ لَكُمْ أَنْ تَرْتُوا النِّسَاءَ كَرَاهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا ءَاتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبِينَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا

“O believers! It is not lawful for you to become heirs to women by force. And do not retain them by force in order to take (back) from them a portion of what you gave them, unless they commit open indecency. And treat them honourably. Then if you dislike them, it may be that you dislike a thing and Allah places in it abundant good”<sup>34</sup>.

- Share that, “Here Quran is commanding men to treat their wives honourably. Also, if a man does not like a few things about his wife, he may like many other things/habits about his wife. Therefore, he should not focus only on those things/habits of his wife that he dislikes about his wife, and be relaxed and happy”.

- Remind them in another place, “Quran in Chapter 65 (At-Talaq) Verse 6, states:

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِّنْ وَّجْدِكُمْ وَلَا تُضَارُوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ أُولَاتٍ حَمِلًا فَلَا تُنْفِقُوا عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أَجُورَهُنَّ وَأَتَمِرُوا بَيْنَكُمْ بِمَعْرُوفٍ وَإِنْ تَعَاَسَرْتُم فَسَتْرَضِعْ لَهُ أُخْرَىٰ

“Keep the (divorced) women where you live according to your means. And do not harm them so as to make (the place of living) intolerable for them. And if they are pregnant, keep spending on them till they give birth to the child. Then if they suckle (the child) for your sake, pay them their recompense. And consult each other (as usual) for good. But if you experience difficulty mutually, (then some) other woman may suckle the child”.<sup>35</sup>

- Share with them, “Even when there is a divorce between husband and wife, a time when both may be very angry and may want to harm each other; Quran commands the man to take care of his ex-wife’s accommodation and he must not inflict any harm on his ex-wife to make her life miserable. Suppose the ex-wife is pregnant at the time of divorce, then the man has to keep spending on her till she gives birth to the child. Also, if the woman agrees to breastfeed the newborn, the man must pay her the compensation. Finally, the Quran commands both divorced husband and wife, during this period, to keep consulting each other as they used to do during their marriage.

<sup>34</sup> Quran Chapter 4 (An-Nisa) Verse 19 – Translation by Muhammad Tahir-ul-Qadri, presented in Altafsir.com

<sup>35</sup> Quran Chapter 65 (At-Talaq) Verse 6 – Translation by Muhammad Tahir-ul-Qadri, presented in Altafsir.com

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- “Coming back to the instance of violence, the question is, does a person ever ‘deserve’ violence? Why or why not?”
- “Think back to the activity we did a few sessions ago called ‘Persons and Things,’ where we talked about how power is used to treat other people like ‘things.’ How is violence used to treat other people like ‘things?’ (For example, the threat of physical violence may be used against an intimate partner to control who she speaks to.)
- “How acceptable is it in our communities for men to use violence against women?”
- “What are some of the consequences of violence on individuals? On relationships and the family? On communities?” (See boxes below)

| INDIVIDUAL  | RELATIONSHIP AND MARRIAGE  | COMMUNITY OR SOCIETY  |
|---|--|---|
| <ul style="list-style-type: none"> <li>• <b>It can include physical injuries such as bruises, cuts or broken bones, and even death.</b> Physical violence can also happen while a woman is pregnant — impacting the health of mother and child.</li> <li>• Sexual violence, such as a unwanted sex, can lead to unplanned pregnancy and disease. Violence causes emotional suffering and can have negative impacts on a person’s mental health</li> </ul> | <ul style="list-style-type: none"> <li>• <b>It can include fear, mistrust and disharmony in the relationship.</b> Children who witness violence against their mother often suffer many of the same impacts as children who have experienced violence themselves</li> <li>• These same children, particularly boys, often repeat these cycles of violence by being violent against a female partner when they become adults.</li> </ul> | <ul style="list-style-type: none"> <li>• It can include the high costs of health care for treating the consequences of violence on individuals. Other costs include the police, courts, and legal services to bring perpetrators of abuse to justice</li> <li>• Women who have experienced violence may be less able to work, or prevented from doing so, which can lead to losses in their earning potential.</li> </ul> |

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#### KEY MESSAGE

*At its most basic level, violence is a way to control or have power over another person. People often only think about violence as physical, but there also are other forms of violence. **All forms of violence have a negative impact on the health of individuals, families, and the community.***

#### Group Discussion Questions

10. Explain that the session is ending and thank the group members for participating.
11. Ask the group:
  - *“Do you have any questions about the session? Any doubts or confusion?”*
  - *“Did you learn something today that will be useful in your own life? Are there any changes that you will make?”*
12. After the questions, assign the homework and confirm the next session’s time, date, and place.

#### Homework

- *Reflect on your behaviour in your relationships with your wife and children.*
- *Are there things that you could do differently?*
- *If you feel comfortable, talk to your friends and break the silence surrounding violence. Challenge some of their and your attitudes and beliefs that may justify or perpetuate violence within the family.*

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#### b. Session: Islamic Teachings on Husband's & Wife's Responsibilities

**Purpose:** To help participants recognize Islamic teaching on the responsibilities of a husband and a wife towards each other.

**Duration:** 60 minutes

**Materials:** Flip Chart and Marker

#### **Instructions:**

1. Thank everyone, for coming to the session.
2. Check in with the participants. Ask some of them to answer these questions:
  - "How are you?"
  - "Do you want to share anything new?"
3. Ask the participants to form two groups. Ask each group to name itself and identify its group leader.
4. Ask one group to reflect and think about the rights and responsibilities of a husband toward his wife.
5. Ask the second group to reflect and think about the rights and responsibilities of a wife toward her husband.
6. Give them 30 minutes to complete their activities.
7. Ask both groups to come back, and then request each group leader to present their findings.

8. Remind them, "Islam places the responsibility of family maintenance on the husband, and not on the wife. Also, Islam allows women to own property or businesses. Islam also allows women to earn income, as it is written in Quran Chapter 4 (An-Nisa), Verse 32 states, "... Men will have a share of what they earn, and women will have a share of what they earn, and keep begging Allah for His bounty..."<sup>36</sup>

9. Also, remind them, "Quran in chapter 2 (Al-Baqarah), in the start of Verse 187 states, "It is made lawful for you to approach your wives during the nights of the fasts. They are like clothes for you and you are like clothes for them...."<sup>37</sup> Again, in Chapter 2 (Al-Baqarah) last part of Verse 228, Quran, while describing divorce between a couple and the possibility of reuniting within three months after the divorce, states, "And, according to usage, women too have rights over men similar to the rights of men over women. Men, however, have an advantage over them. And Allah is All-Mighty, Most Wise." The advantage is only that Islam makes men responsible for family maintenance, and it does not give this burden to women."

10. Also, remind them, "In Chapter 4 (An-Nisa) Verse 34, Quran states, "Men are supporters of wives because God gave some of them an advantage over others and because they spent of their wealth. So the females, ones in accord with morality are the females, ones who are morally obligated and the females, ones who guard the unseen of what God kept safe. And those females whose resistance you fear, then admonish them (f) and abandon them (f) in their sleeping places and go away from them (f). Then if they (f) obeyed you, then look not for any way against them (f). Truly, God had been Lofty, Great."<sup>38</sup>

<sup>36</sup> Quran Chapter 4 (An-Nisa) Verse 32 – Translated by Muhammad Tahir-ul-Qadri, presented in Altafsir.com

<sup>37</sup> Quran Chapter 2 (Al-Baqarah) start of Verse 187 – Translated by Muhammad Tahir-ul-Qadri, presented in Altafsir.com

<sup>38</sup> Quran Chapter 4 (An-Nisa) Verse 34 – Translated by Laleh Bakhtiar – The Sublime Quran, presented in Altafsir.com

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#### Check Out:

11. Thank the group for their participation in the session.

12. Ask the group:

- *“Do you have any questions about this session?”*
- *“Will you share anything from this session with your family or friends, **other men or women in the community?**”*

13. Tell the group the homework and confirm the next session’s time, date and place.

#### Check Out:

What are one or two things from this session that you can share with your family and friends? Share this information with your peers/friends/other male family members, and be ready to discuss it in the next meeting.

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<sup>36</sup> Quran Chapter 4 (An-Nisa) Verse 32 – Translated by Muhammad Tahir-ul-Qadri, presented in Altafsir.com

<sup>37</sup> Quran Chapter 2 (Al-Baqarah) start of Verse 187 – Translated by Muhammad Tahir-ul-Qadri, presented in Altafsir.com

<sup>38</sup> Quran Chapter 4 (An-Nisa) Verse 34 – Translated by Laleh Bakhtiar – The Sublime Quran, presented in Altafsir.com

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### c. Becoming a Role Model on Positive Masculinity

**Purpose:** To reflect on how participants use their personal changes to influence their community members, reduce stigma, and promote change at the community level.

**Duration:** 60 minutes

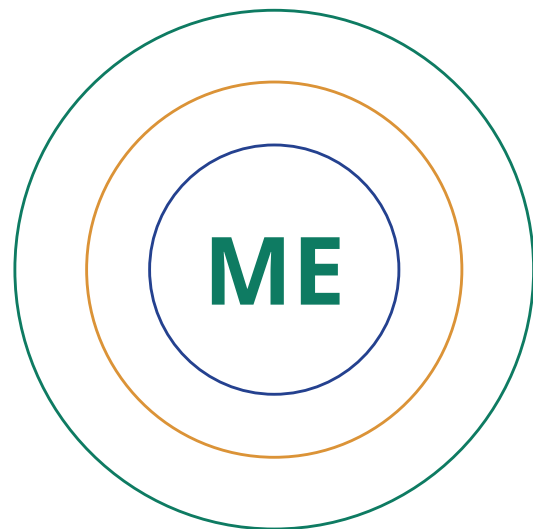
**Materials:** None

#### Instructions:

1. Thank everyone, for coming to the session.
2. Check in with the participants. Ask some of them to answer these questions:
  - “How are you?”
  - “Do you want to share anything new?”
  - “Did you talk to anyone about what you learned in the last session?”
3. Tell the group:
  - “Today, we will think about how to take the things we have learned in this group and bring them into our community.”
  - “The process of change is like dropping a rock into a pond. The ripples start small and close, gradually expanding into wider circles covering the pond. Similarly, our personal changes are like rocks in a pond. Our words and actions make us role models

*to our family and friends. The next ripple is when our words and actions become visible in the community, and we become spokespersons. And then, when we join our words and actions with others, we become advocates for social change.”*

4. Draw the following diagram on the ground with a stick:



5. Tell the group to draw a similar diagram for themselves. They should put themselves at the centre of the circle. In the circles around the centre, they should write the people they can influence as a role model. The people closest to them (easiest to influence) should be in the rings closest to the centre. Those more difficult to influence should be placed in the outer rings/circles.
6. Give the participants ten minutes to complete their diagrams. When time is up, ask if anyone would like to share their network of influence with the group.

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#### Group Discussions Questions:

7. After some individuals have shared their networks, open the discussion using the questions below:
  - *“Was it easy or difficult to identify the people you can influence?”*
  - *“In what ways can you influence these people and networks?”*
  - *“How is your partner an important source of both influence and support in your network?”*
  - *“What messages do you want to give to the people in your community? What are some ways you can do so?”*
  - *“What barriers or challenges may you face when making these changes in your life and when trying to influence your community? What are some ways you can face these challenges?”* (For example, other men and women in the community may ridicule you.)
  - *“How can your fellow group members support you after the group sessions are over?”*

#### Check Out:

8. Thank the group for their participation in the activity.
9. Ask the group:
  - *“Do you have any questions about this activity?”*
  - *“Will you change anything in your life after doing this activity?”*
10. Tell the group the homework and confirm the next session’s time, date and place.

#### Homework:

- Reflect on the people in your life and your community.
- Who is supportive of the things you have learned in this group?
- Who is more critical?
- If you feel comfortable, talk to someone in your community outside of this group about the things you have learned.

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### d. Session: Managing Social Stigma against Positive Masculinity

**Purpose:** To support men and help them stand up against the stigma men may face in their families and communities as they begin practicing healthier and more gender-equitable behaviors.

**Duration:** 60 minutes

**Materials:** None

#### Notes to the Facilitator:

This discussion can centre on how such stigma can prevent male trainees from being more involved with their families and how it makes them feel. It should also focus on how they can work together as a group to be resilient and emotionally strong.

#### Instructions:

1. Thank everyone, for coming to the session.
2. Check in with the participants. Ask some of them to answer these questions:
  - *“How are you?”*
  - *“Do you want to share anything new?”*
  - *“Did you talk to anyone about what you learned in the last session?”*
3. Ask everyone:
  - *“Has anyone ever faced negative feedback from other men or women in your com-*

*munity when you become more involved in supporting your wife and children? What do they say to you, or what have you heard? Who says it?”*

4. Give the group time to share. Then ask everyone:
  - *“How does it make you feel when you hear these things?”*
5. Explain:
  - *“Today, we will role-play what we can do when we face challenges like name-calling or critiques from other community members.”*
6. Ask the group to brainstorm the various ways that an individual or a group of Men’s Clubs members can respond to the challenges coming from the community.
7. Break the group into smaller groups of 3–4 people.
8. Once in smaller groups, tell members to come up with a five-minute role-play where some people will play community members. The other members will play the Men’s Clubs members. The role-play aims to practice how we can work together respectfully to stand up against the stigma they face in being caring fathers, husbands, brothers, etc.
9. After ten minutes of preparation, let the groups perform their role-plays.

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### Group Discussion Questions:

This discussion can centre on how such stigma can prevent male trainees from being more involved with their families and how it makes them feel. It should also focus on how they can work together as a group to be resilient and emotionally strong.

### Instructions:

10. After all the groups have performed, lead a discussion using the questions below.

- *“Is it difficult to make changes in your life when other people do not approve or agree? Why or why not?”*

- *“How does it make you feel when you hear negative comments or ridicule for being more involved in your wife and children’s lives?”*

- *“What do you do when you hear negative comments about your involvement in your wife and children’s lives? Does it ever make you change your behaviour? In what ways?”*

- *“How can we support each other outside of this group when we face ridicule in the community using Islamic teaching of compassion?”*

### KEY MESSAGE

*As Men’s Clubs Members learn more about gender equitable and positive parenting behaviors, they may face ridicule and stigma in their communities. Although facing criticism can be emotionally challenging, members can also learn ways to face stigma and counter critiques, both individually and together*

### Check out:

11. Explain that the core sessions are ending and thank the group members for participating.

12. Congratulate the group for completing the group sessions.

13. Congratulate the participants for completing Module III.

14. Before ending the session, inform the participants that you will run a post-test to gauge changes in their knowledge. (Next page)

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#### Post test for Module III

- Slowly ask post-test question 1 from the list provided below. Slowly repeat the questions. Ask participants if they understood the questions.
- Then inform the participants that, through the show of their hands, they can indicate if they found the statement true or false or if they are unsure about it.
- Ask participants to raise their hands if they found Question 1 'True', count the responses and add those to the table. Repeat the process for 'False' and 'Not Sure,' and write the responses in the table below against Question 1.
- Repeat the process for the remaining Questions 2 to 5.

| Post Test for Module III: Islamic Concept of Responsibilities and Positive Masculinity |  |      |       |          |
|--|--|------|-------|----------|
| #  | Questions  | True | False | Not Sure |
| 1  | Men should not beat their wives.   |      |       |          |
| 2  | Quran demands husband and wife to have love, peace and mercy between them. |      |       |          |
| 3  | Men should share household chores without fearing social criticism.        |      |       |          |
| 4  | Men should teach boys to be kind and non-violent to girls and women.       |      |       |          |
| 5  | Men should confront other men in family or community who beat their wives. |      |       |          |

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#### Close Out

1. To close, ask everyone to stand in a circle, shoulder to shoulder.
2. Ask each person to share something they are grateful for after participating in these group sessions. Each person will say, "I am grateful for..."
3. Allow each participant to share and then share what you, as the facilitator, are most grateful for.
4. Tell the group: *"Look at everyone in the circle. We have experienced and learned a lot during our time together. We are all now connected because we have acquired a new definition of what it means to be a parent and a partner."*
5. Close the activity by saying: *"Now we can take what we have learned together and share it with family and friends. Remember, the changes you have all made inside yourselves are like a drop of rain on the surface of the water, affecting everyone around you."*
6. Say, *"Congratulations to everyone for completing the sessions, and I thank you all for contributing to the group."*
7. Encourage the group members to continue to meet and find ways to support each other. Everyone who wants to can share their contact information (phone number or where they live) to stay in touch.

#### CLOSING MESSAGE

*All of you should be proud of the positive changes you have made in your lives.  
This is only the beginning!*

*I encourage all of you to support each other and seek support from your family as you continue in this process of change. All of you can commit to being caring, involved fathers and more supportive partners, who have healthy relationships with wives/partners.*