



16 Days of Activism against Gender Violence

TEFL Lesson Plans

for High School Teachers & Students

presented by:

Gender and Development Committee of Peace Corps Romania

This collection of TEFL lesson plans have been put together specifically for the 2009 16 Days of Activism Against Gender-based Violence campaign, which takes place between November 25th through December 10th. Topics included in these lesson plans vary from human rights to gender stereotypes, but each one contains some information pertaining to gender-based violence.

This toolkit contains six lessons geared toward older, more advanced learners. There is an additional toolkit that contains lessons for beginning students. While the plans can certainly be taught as an entire unit (as numbered 1-6 or 1-7), they can just as easily stand alone as individual lessons. Each lesson's content, which for some lessons includes additional materials located at the end of the lesson plan, can be easily changed and adapted to fit the level of any students being taught. It is our hope that English teachers find these lessons useful not only for teaching and practicing English, but also for enlightening students to some very significant issues related to gender-based violence.

Lesson Plans

- 1) Gender Stereotypes
- 2) Power and Relationship
- 3) Dating Violence
- 4) Domestic Violence
- 5) Human Rights
- 6) Domestic Violence Debate



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<p>Rationale for lesson: To introduce students to the idea of gender stereotypes and promote a less rigid view of gender.</p>	<p>This lesson is designed for one 50 minute class period.</p>
<p>Title of lesson or book used: Gender Stereotypes</p>	<p>Materials: paper and magazine ads depicting men and women together</p>
<p>Resources: http://www.media-awareness.ca/english/resources/educational/lessons/secondary/gender_portrayal/gender_stereotypes.cfm http://www.eycb.coe.int/compasito/chapter_4/4_19.asp http://www.unfpa.org/16days/forms_violence.htm http://www.cwgl.rutgers.edu/16days/home.html -16 Days Against Gender Violence websites</p>	
<p>Objectives: Students Will be Able To: 1) Define stereotype. Recognize gender stereotypes, some of their sources, and how they can be reinforced.</p>	
<p>Introduction/Motivation: 1) Read a familiar story (in full or in part) with the gender of the characters switched (an example can be found below).</p>	

Procedure/Activity:

- 1) Read warm-up story.
- 2) Ask students if there was something unusual about it.
- 3) Define stereotype.
- 4) Elicit common examples of any stereotypes from class and record.
- 5) In small groups ask students to write "man" and draw a box around it.
- 6) Groups should brainstorm stereotypical characteristics and activities for men in today's society and jot these ideas down on the paper around the outside of the box (students can be prompted by asking questions like what it means to "act like a man" on a date, in sports, in school, etc.)
- 7) The groups should also generate stereotypical characteristics of women and record their answers in the same way.
- 8) Each group shares their answers with the whole class as the teacher records them.
- 9) Have students compare the lists to the story that was read at the beginning.
- 10) Teacher explains that men and women are expected to conform to many of these stereotypes in order to be seen as "real" men or women in society. Women and men and girls and boys are not born this way; these ideas and behaviors are learned.
- 11) Teacher explains the difference between sex and gender -that gender is a social construction and that sex is our biology (sex primary and secondary organs, hormones, etc.). This will make it easier for the students to see how their own gender is shaped, and how they can be free to express it in whatever way they want.
- 12) Since gender is a social construction, ask students:
 - Where do we learn these gender roles?
 - What people teach us these stereotypes? Entertainment? Sports? Media? (When the students respond "TV" or "movies," ask for specific examples to list.)
 - What other people influence our learning of gender roles?
 - Where else in society do we find these messages? (Ask for specific examples if general comments are made like "TV" or "magazines.")
- 13) Using magazine ads that depict men and women together have groups answer the following questions about their ad (Question 7 may be difficult for students to answer. It may be necessary to point out that, by association, advertisers depict people who look like they have it together [or rather fit the stereotypes] so that their products will look desirable to the consumer):
 - 1) Describe what is going on in the ad.
 - 2) Who is in control and how is that shown?
 - 3) What might the person in control be saying?
 - 4) What is the attitude of the man?
 - 5) What is the attitude of the woman?
 - 6) What words or ideas from your stereotype box are represented in this ad?

- 7) Who is the target market audience they are trying to reach?
- 8) How do advertisers play upon our need to be accepted - to fit in - to get us to buy their

- 14) Hand out flip chart paper to each group.
- 15) Have students draw two body outlines (label one male and one female) and fill in the outlines with the expectations or stereotypes projected by the ad.
- 16) Present and display their results for the class to see.
- 17) If time permits, discuss the following:
 - 1) How does limiting what boys and girls can do affect them individually? How could it affect a family? A society?
 - 2) Do you think gender roles/stereotypes are changing and if so, how?
 - 3) Have you ever tried to challenge gender roles/ stereotypes? What happened?
 - 4) Why do gender stereotypes/roles limit a person's human rights?
 - 5) What can you do to challenge gender stereotypes?
 - 6) What can we do in the future, so people can have more freedom to act in the ways that they want?

Closure:

- 1) For homework students write three ways in which they don't fit into gender stereotypes.

Evaluation/Assessment:

Reflection:

Cinderella

Once upon a time, there lived an unhappy young boy. His father had died, and his mother had brought home another man, a widower with two sons. His new stepfather didn't like the boy one little bit. All the good things, kind words and special privileges were for his own sons. They got fashionable clothes, delicious food and special treats. But for the poor unhappy boy, there was nothing at all. No nice clothes but only his stepbrothers' hand-me downs. No special dishes but only leftovers to eat. No privileges or even rest, for he had to work hard all day, grocery shopping, cooking, washing clothes and keeping the whole house clean. Only when evening came was he allowed to sit for a while alone by the cinders of the kitchen fire.

During these long evenings alone, he used to cry and talk to the cat. The cat said, "Meow", which really meant, "Cheer up! You have something neither of your stepbrothers have, and that is beauty."

What the cat said was quite true. Even dressed in rags with his face grimy from the cinders, he was an attractive young man, while no matter how elegant their clothes, his stepbrothers were still clumsy and ugly, and always would be.

One day, beautiful new clothes, shoes and jewellery began to arrive at the house. The Queen was holding a ball and the stepbrothers were getting ready to attend. They were continually standing in front of the mirror. The boy had to help them to dress up in all their finery. He didn't dare ask, "What about me?" for he knew very well what the answer to that would be: "You? My dear boy, you're staying at home to wash the dishes, scrub the floors and turn down the beds for your stepbrothers. They will come home tired and very sleepy."

After the brothers and their father had left for the ball, the poor boy brushed away his tears and sighed to the cat. "Oh dear, I'm so unhappy!" and the cat murmured, "Meow".

Just then a flash of light flooded the kitchen and a fairy appeared. "Don't be alarmed, young boy," said the fairy. "The wind blew me your sighs. I know you are longing to go to the ball. And so you shall!"

"How can I, dressed in rags?" the poor boy replied. "The servants will turn me away!" The fairy smiled. With a flick of his magic wand, the poor boy found himself wearing the most beautiful clothing, the loveliest ever seen in the realm.

"Now that we have settled the matter of what to wear," said the fairy, "we'll need to get you coach. A real gentleman would never go to a ball on foot! Quick! Get me a pumpkin!" he ordered.

"Oh, of course," said the poor boy, rushing away.

Then the fairy turned to the cat. "You, bring me seven mice!"

The poor boy soon returned with a fine pumpkin and the cat with seven mice she had caught in the cellar. "Good!" exclaimed the fairy. With a flick of his magic wand – wonder of wonders! – the pumpkin turned into a sparkling coach and the mice became six white horses, while the seventh mouse turned into a coachwoman, in a beautiful dress and carrying a whip. The poor boy could hardly believe his eyes.

"I shall present you at Court. You will soon see that the Princess, in whose honour the ball is being held, will be enchanted by your good looks. But remember! You must leave the ball at midnight and come home. For that is when the spell ends. You will turn back into a pumpkin, the horses will become mice again and the coachwoman will turn back into a mouse. And you will be dressed again in rags and wearing clogs instead of these splendid dancing shoes! Do you understand?"

The boy smiled and said, "Yes, I understand!"

When the boy entered the ballroom at the palace, a hush fell. Everyone stopped in mid-sentence to admire his elegance, his beauty and grace.

"Who can that be?" people asked each other. The two stepbrothers also wondered who the newcomer was, for never in a month of Sundays would they ever have guessed that the beautiful boy was really their stepbrother who talked to the cat!

Then the Princess set eyes on his beauty. Walking over to him, she curtsied and asked him to dance. And to the great disappointment of all the young gentlemen, she danced with the boy all evening.

"Who are you, beautiful young man?" the Princess kept asking him.

But the poor boy only replied: "What does it matter who I am! You will never see me again anyway."

"Oh, but I shall, I'm quite certain!" she replied.

The poor boy had a wonderful time at the ball, but, all of a sudden, he heard the sound of a clock: the first stroke of midnight! He remembered what the fairy had said, and without a word of goodbye he slipped from the Princess' arms and ran down the steps. As he ran he lost one of his dancing shoes, but not for a moment did he dream of stopping to pick it up! If the last stroke of midnight were to sound...oh, what a disaster that would be! Out he fled and vanished into the night.

The Princess, who was now madly in love with him, picked up his dancing shoe and proclaimed that she would marry the man whose foot the slipper would fit. She said to her ministers, "Go and search everywhere for the boy that fits this shoe. I will never be content

until I find him!" So the ministers tried the shoe on the foot of all the boys.

When a minister came to the house where the boy lived with his stepfather and stepbrothers, the minister asked if he could try the shoe on the young men in the household. The two stepbrothers couldn't even get a toe in the shoe. When the minister asked if there were any other young men in the household, the stepfather told her. "No". However, just then the cat caught her attention, tugging at her trouser leg and leading her to the kitchen.

There sat the poor boy by the cinders. The minister tried on the slipper and to her surprise, it fit him perfectly.

"That awful untidy boy simply cannot have been at the ball," snapped the stepfather. "Tell the Princess she ought to marry one of my two sons! Can't you see how ugly the boy is! Can't you see?"

Suddenly he broke off, for the fairy had appeared.

"That's enough!" he exclaimed, raising his magic wand. In a flash, the boy appeared in a beautiful outfit, shining with youth and good looks. His stepfather and stepbrothers gaped at him in amazement, and the ministers said, "Come with us, handsome young man! The Princess awaits to present you with her engagement ring!" So the boy joyfully went with them. The Princess married him in a few days later, and they lived happily ever after.

And as for the cat, she just said "Meow!"



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***This might be a sensitive topic for students, especially if some of them are in unhealthy relationships. The teacher needs to be prepared to offer advice or to direct students to someone who can give them advice or help if the need arises.**

<p>Rationale for lesson: To teach students characteristics of healthy, unhealthy, and abusive relationships. To have students discuss power in relationships and how power is related to and different from relationship abuse.</p>	<p>This lesson is designed for one 50 minute class period.</p>
<p>Title of lesson or book used: Power and Relationships Lesson</p>	<p>Materials: paper, pencils</p>
<p>Resources: http://www.centeragainstdv.org/ Relationship Abuse Prevention Program by the Center Against Domestic Violence http://www.teenrelationships.org/</p>	
<p>Objectives: Students will be able to:</p> <ol style="list-style-type: none"> 1) Describe characteristics of healthy, unhealthy, and abusive relationships. 2) Describe power in relationships and how it is related to and different from relationship abuse. 3) Write a journal activity about a personal relationship describing the characteristics of the relationship and how power is divided in the relationship. 	
<p>Introduction/Motivation: 1) Have the class brainstorm the different types of relationships they have in their lives or that exist around them (i.e. husband/wife, parent/child, student/teacher, friends, girlfriend/boyfriend, employer/employee, boyfriend/boyfriend, etc.). Write on the board.</p>	

Procedure/Activity:

- 1) Complete introduction or other warm-up.
- 2) Next students brainstorm healthy / unhealthy relationship characteristics and list them on the board. About 20 aspects per list. After the list is made the teacher can add any important characteristics students may have missed and ask them for input (a list of examples are included at the end of this lesson).
- 3) In groups have students create a Venn diagram for healthy and unhealthy characteristic placement. Draw two overlapping circles and list each characteristic in the healthy or unhealthy circle. Some characteristics may fall into the overlap between the circles—they may be healthy, but when taken to an extreme become unhealthy.
- 4) After placement, each group presents and explains why they placed each characteristic where.
- 5) Tell students that the Center Against Domestic Violence defines Relationship Abuse in romantic relationships as “any behavior where the aim is to gain or maintain power and control over a partner.” (NOTE: Explain that this organization is referring primarily to romantic relationships, but that abuse can happen in all types of relationships)
- 6) Ask students what they think about the definition. Ask students what they think would make a relationship abusive. Ask “How are abusive relationship characteristics different from unhealthy ones?” or “What would make an unhealthy characteristic abusive?”
- 7) Ask students to think about the relationships they mentioned earlier that are written on the board. Ask students:
 - In which relationships do you think one person has more power or authority? In which relationships is this healthy or okay?
 - In which relationships do you think both people should have equal power in the relationship? What should they have equal power over?
 - What about romantic relationships such as boyfriend/girlfriend, girlfriend/girlfriend, boyfriend/boyfriend, husband/wife? Who should have power over what? What powers should be shared?
 - How is abuse related to or different from having power in the relationship?
- 8) Name the following types of abuse and ask students to provide examples of each or have students complete the Types of Abuse handout.
 - Verbal Abuse
 - Emotional Abuse
 - Physical Abuse
 - Sexual Abuse
 - Economic Abuse

Ask students to choose a personal relationship and write about this relationship in their journals. What are the healthy and unhealthy characteristics? Do abusive characteristics exist? How is power divided in the relationship? How do they feel about this relationship?

Closure:

1) Collect journal entries. Journal entries that are not finished are assigned as homework.

Evaluation/Assessment:**Reflection:**

Types of Abuse

The Center Against Domestic Violence defines Relationship Abuse as “any behavior where the aim is to gain or maintain power and control over a partner.”

Add any thoughts, ideas, or additional examples for each type of abuse in the space provided.

Verbal Abuse (Ex: Name calling, Put downs)

Emotional Abuse (Ex: Humiliation, Isolation)

Physical Abuse (Ex: Hitting, Restraining)

Sexual Abuse (Ex: Pressure about Sex, Rape)

Economic Abuse (Ex: Attempts to keep a partner financially dependent, Forcing a partner to justify the need for money)

Healthy Relationships:

A. Non-threatening behavior, such as:

- * Respect
- * talking and acting so that your partner feels safe and comfortable doing and saying things
- * listening to your partner non-judgmentally
- * being emotionally affirming and understanding
- * valuing each other's opinions
- * trust and support
- * supporting your partner's goals in life
- * respecting your partner's right to his or her own feelings, friends, activities and opinions

B. Honesty and accountability

- * accepting responsibility for self
- * acknowledging past use of violence or emotionally abusive behavior and changing the behavior
- * acknowledging past infidelity and changing the behavior
- * admitting to being wrong when appropriate
- * communicating openly and truthfully, acknowledging past abuse, seeking help for abusive relationship patterns

C. Shared responsibility

- * mutually agreed on fair distribution of work in the family
- * making family decisions together

Abusive Relationships:

A. Using intimidation

- * making the partner feel afraid by actions, gestures, and other behaviors
- * destroying or confiscating your partner's property
- * making physical threats

B. Using Emotional Abuse

- * putting the partner down and calling them names
- * making the partner feel bad about him or herself on purpose
- * interrogating, harassing or intimidating your partner
- * humiliating the partner, whether through direct attacks or hurtful "jokes"
- * making the partner feel guilty and shameful

C. Using Isolation

- * controlling every aspect of your partner's life
- * limiting the partner's involvement with life outside the relationship
- * demanding the partner remain at home alone and not go out without the partner
- * cutting the partner off from prior friends, activities, and social interaction
- * using jealousy to justify the actions



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Rationale for lesson: To inform students about gender violence and connect it to current situations they may encounter as teenagers.

If your students are advanced, you will find the lesson which this was modeled after by looking at the website below. It's an essay lesson plan.

<http://www.pbs.org/inthemix/educators/lessons/dateviol1/index.html>

This lesson is designed for one or two 50 minute class periods. For lower level English students, it may take two class periods.

Title of lesson or book used:

A Twisted Love Story -- Can abuse and love coexist?

Materials:

poem copies for students.
quiz/statements for teacher

Resources:

www.witness.org

www.unicef.org

www.un.org

<http://www.pbs.org/inthemix/educators/lessons/dateviol1/index.html>

Objectives:

Students Will Be Able To:

- 1) Learn about gender violence and dating
- 2) Understand that it can happen to anyone and it's important to take a stand.
- 3) Read and draw connections from a poem in English.

Introduction/Motivation:

1) Students will take a Dating Violence IQ exam to see how much they know or what they believe. How much do you know?

Procedure/Activity:

- 1) Students will do the warm-up activity. The Teacher will write Agree or Disagree on the board. Students will move to one side of the classroom each time the teacher reads one of the statements on violence.
- 2.) Afterwards, the students return to their seats and the teacher shares the follow-up information for each statement with the students and may facilitate a short discussion.
- 3) Students are each given a copy of "A Twisted Love Poem."
- 4) Students are asked to read and translate the poem, circling words they don't know and underlining some of the slang terms.
- 5) The class will share their views on the poem with the class in a Socratic seminar (circle discussion); and they can use the information they learned earlier in the warm-up to explain why the relationship in the poem is an abusive one and what the person should do.

Closure:

- 1) If the students are not finished with the "child's life activity" by the end of class, they are asked to finish it for homework.

Gender Violence IQ Test

Here are some statements that a lot of people believe.

What are they --Do you AGREE or DISAGREE?

1.) THEY SAY...Victims bring on abuse themselves. They ask for it.

FACT: Wrong. Abusers believe they have the right to use abuse to control their victims. They see the victim as less than equal.

2.) THEY SAY...If someone stays in an abusive relationship, it must not be so bad.

FACT: NO WAY! People stay in abusive relationships for a number of reasons: fear, dependence (including economic), confusion, loss of self-confidence, not recognizing the relationship as abusive, belief that the abuser needs their help, belief that the abuser will change.

3.) THEY SAY...Men are battered by women just as often as women are battered by men.

FACT: NO WAY! 95% of the reported incidents of assault in relationships are committed by males in the U.S.

4.) THEY SAY...Most batterers are crazy or uneducated.

FACT: Wrong! Batterers are found in all classes --rich, poor, and in between -- professional and unemployed; and in all ethnic groups.

5.) THEY SAY...An occasional punch is OK; it is not abuse.

FACT: NOT OK! It is abuse --and it is a criminal act.

6.) THEY SAY...Jealousy and possessiveness are signs of true love.

FACT: NO THEY ARE NOT! They are signs that the person sees you as a possession. They are the most common early warning signs of abuse.

7.) THEY SAY...There is nothing a victim of dating violence can do --and no place for abusers to get help.

FACT: WRONG! There is help --counselors, teachers, parents, and local organizations.

"A TWISTED LOVE POEM"

By Judy Terando

He didn't like the way I walked.
He didn't like the way I talked.
He said I was dumb and embarrassed him.
Who am I? Why am I grim?
No more friends. No calls from them.
Who am I? Why am I grim?
I didn't flirt with that dude.
Am I vulgar and crude?
What's wrong with the way I dress?
My hair, make-up? Do I really look like a mess?
If I need to change all that's wrong with me,
Who am I? What will I be?
The silent treatment -- he's in control.
I'm so sad. Why don't I feel whole?
I must've done something wrong to him.
Who am I? Why so grim?
I can't remember happy days...
Only his possessive, jealous ways.
First a push, a little shove...
Is this it? Is this love?
I thought it was true...
People who love you don't hit you.
Love shouldn't mean I need to be hit.
Not once or twice, not one little bit.
If I should change all that wrong, you see,
There'd be nothing left of me.
I'm better now. I dumped the jerk.
And starting to regain some of my former perk.
I can laugh again and enjoy my life.
It's much easier without all that strife.
If he doesn't make you feel good about who you are.
Run. Run. Run so very far.



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****DISCLAIMER**** Due to the sensitive nature of the information included in this lesson, it is highly recommended that the teacher consults other teachers and possibly the school director before teaching it. This lesson should be used with discretion, as its topic of domestic violence may evoke strong reactions and discomfort, especially if a class member has experienced domestic violence personally or knows someone who has. This lesson should not be taught if the teacher is not planning on providing students with information concerning local resources for victims of domestic violence.

<p>Rationale for lesson: To discuss the problem of domestic violence, to provide information about local resources for victims of domestic violence, and to promote non-violence.</p>	<p>This lesson is designed for one 50 minute class period.</p>
<p>Title of lesson or book used: Domestic Violence</p>	<p>Materials: paper, pencils</p>
<p>Resources: http://www.cal.org/caela/esl_resources/Health/healthindex.html#Do http://www.unfpa.org/16days/forms_violence.htm http://www.cwgl.rutgers.edu/16days/home.html -16 Days Against Gender Violence websites http://www.prayerflags.com/ http://www.prayerflags.com/download/article.pdf -Information about Tibetan prayer flags Information about a local domestic violence shelter(s) and the local police</p>	
<p>Objectives: Students Will Be Able To: 1) Describe a picture story about domestic violence using multiple present and past tenses. 2) Know the local resources provided for domestic violence victims. Describe alternative, non-violent actions they can do with their hands.</p>	

Introduction/Motivation:

1) Using past or present continuous, students guess what you or other students are doing as you perform various actions (i.e. talking on the phone, cleaning, doing homework, etc.)

Procedure/Activity:

- 1) Do warm-up.
- 2) Teach or do a short review of the difference between present and past simple and present and past continuous.
- 3) Divide students into pairs and give each pair a copy of the picture story.
- 4) Using both present and past tense, the students must describe each picture in writing or through discussion.
- 5) If needed, the following prompts or similar ones can be given to students for each picture:

*First frame: Who are the people? How are they feeling? What are they thinking at this point in the story?

*Second frame: What happened three years later? How did the family change? How are the people feeling?

*Third frame: Who is the picture? What did he start doing? Why do you think he might have started doing it? Imagine what events took place before this and how they might have contributed to his behavior.

*Fourth frame: Who is in the picture? What did the man start doing? Why do you think he was hitting the woman? What was the woman doing? (Note: the alcohol is a prop in the story to illustrate a possible progression of events; however, you may want to clarify to students that domestic violence occurs without substance abuse as a precursor.)

* Fifth frame: What happened next? What did the mother and children begin doing? Why was the mother crying? Why were the children crying?

*Sixth frame: What did the man do next? What do you think he was saying? What was the woman thinking during this moment?

* Seventh frame: What happened next?

*Eighth frame: How did the woman feel at this point? (upset, confused). She was thinking about many things. What was she thinking about? (calling police, effect on kids, alcohol problem, man saying he loves her and won't do it again, etc.)

- 6) Share answers or students' written story descriptions as a whole class.
- 7) The teacher can ask some additional discussion questions such as: What do you think the woman did? Why? (If they answer "she stayed," maybe it's for reasons of loving husband, wanting to keep the family together, embarrassed that community will find out, etc.) What do you think the woman should have done? Why? What could she have done if she lived in your community?
- 8) At this point, the opportunity arises for the teacher(s) to discuss the problems a

victim of abuse faces and sources of help available in the local community. It is very important to provide students with information concerning what they can do in their community if they are being abused or if someone they know is being abused. For example, information about a local shelter and about calling the police could be given to the students.

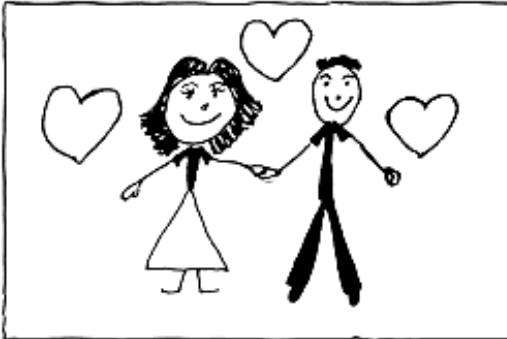
- 9) Teacher now transitions into promoting a peaceful, positive way of life by giving students a brief explanation of Tibetan prayer flags.
 - "Prayer Flags are inscribed with auspicious symbols, invocations, prayers, and mantras. Tibetan Buddhists for centuries have planted these flags outside their homes and places of spiritual practice for the wind to carry the beneficent vibrations across the countryside. Prayer flags are said to bring happiness, long life and prosperity to the flag planter and those in the vicinity..... iconography do not stand for external beings, but represent aspects of enlightened mind i.e. compassion, perfect action, fearlessness, etc...."
- 10) Students are given scraps of small colored paper and have the students write out hopes that they wish to spread across their school, their community, Romania, or the world (sticking to the theme of non-violence). These flags can be labeled something like Romanian flags of peace, (insert school's name here)'s flags of hope, etc.
- 11) Flags can be posted in the room or around school.

Closure:

- 1) If time permits, teacher can share information about the 16 Days Against Gender Violence Campaign and how people all over the world are combating violence against women.
- 2) Teacher can also have the kids look up information about the campaign for homework.

Evaluation/Assessment:

Reflection:



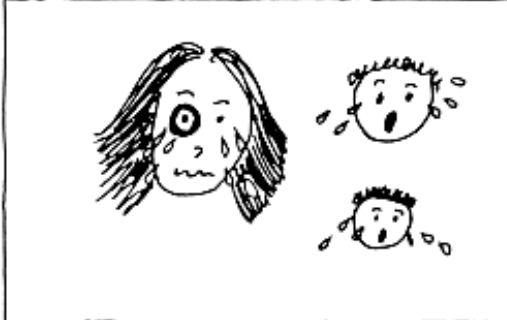
3 years later...
Monday



Tuesday



Wednesday



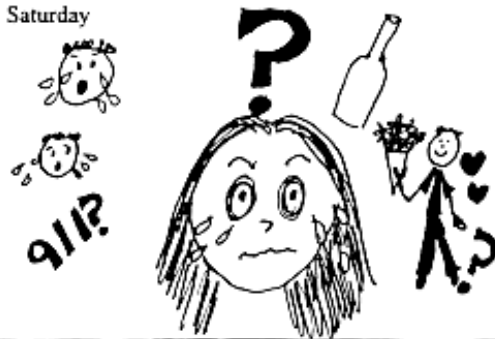
Thursday



Friday



Saturday





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<p>Rationale for lesson: To inform students about human rights and gender-based violence. To provide students with the opportunity to realize that gender based violence is a human rights violation and that people all over the world are trying to combat this particular human rights violation.</p>	<p>This lesson is designed for one 50 minute class period.</p>
<p>Title of lesson or book used: Human Rights, Gender-based Violence, and Activism</p>	<p>Materials: a set of ten pictures reflecting rights or a written example of a right violation and a matching set of ten cards with an explanation of the corresponding right written in English</p>
<p>Resources: http://www.un.org/cyberschoolbus/humanrights/resources/plainchild.asp http://jalt.org/pansig/PGL2/HTML/Eastley.htm http://www.amnesty.org/en/library/asset/ASA34/004/2006/en/2a490d8f-d422-11dd-8743-d305bea2b2c7/asa340042006en.html http://www.unfpa.org/16days/forms_violence.htm http://www.cwgl.rutgers.edu/16days/home.html -16 Days Against Gender Violence websites</p>	
<p>Objectives: Students Will Be Able To: 1) Use the specific language used when speaking about human rights. 2) Answer questions about an article concerning gender-based violence in Papua New Guinea. Describe the work of a few activists who fight against human rights violations in Papua New Guinea as well as the purpose of the 16 Days of Activism Against Gender Violence.</p>	

Introduction/Motivation:

- 1) What is the Universal Declaration of Human Rights?
- 2) As a class, students try to list all of the rights contained in the Universal Declaration of Human Rights.

Procedure/Activity:

* In order to save class time, the teacher can opt to assign the in-class reading for homework the class period before

- 1) Teacher asks class to name all the rights that they have in their lives.
- 2) It is explained that when we have a right we say that "we enjoy the right" and if we don't have a right "we are denied the right."
- 3) Students are given either a picture (reflecting a right) or card with a right written out on it.
- 4) Students with pictures are asked to imagine what right it might represent and students with the written cards are asked to check the meaning of any vocabulary they might not understand.
- 5) Students are asked to move around the room and find the matching picture or written description by asking "What right do you have?" or "Do you have the right to...?"

*Instead of or in addition to the picture matching activity, students could role-play scenarios when a right is being enjoyed or denied

- 6) Once they have found their partner, each pair is asked to write a list of all the things they can do if they enjoy that right and list all the things they can't do if they are denied that right (e.g. Without the right to education a person might not be qualified to get a specific job. With rest and leisure a person can have good health.).
- 7) Pairs share lists with class.
- 8) Teacher hands out a copy of the Papua New Guinea:Women Human Rights Defenders In Action reading to students and students read it (or students have already read it for homework).
- 9) Teacher checks class comprehension of the reading by asking the class the following questions:
 - What did research in Papua New Guinea show in the 1980s?
 - Since the 1980s has intimate partner violence decreased? (if needed, teachers defines "anecdotal")
 - What is one thing that contributes to the problem of HIV/AIDS? Why do you think that is?
 - What did research in the 1990s find out about 55% of the women?
 - What characterized most of the men?
 - Young women are at risk for experiencing what type of violence?
 - How does gender-based violence lead to inequality between

- men and women in the public sphere in Papua New Guinea?
- How does gender-based violence undermine the HIV/AIDS awareness campaigns?
 - Are poor women the only victims of domestic violence? Who are the victims?
 - Are all the women of Papua New Guinea passive victims?
 - According to this article, what human rights are/were being denied to women in Papua New Guinea?

10) Teacher tells or reminds students that November 25th to December 10th is an international campaign against gender violence, which is a human rights violation. People all over the world are raising awareness of and fighting against gender-based violence

Closure:

- 1) Teacher informs students that for homework (or in class if there is enough time) they will be reading about some activists in Papua New Guinea who are working to eliminate gender-based violence everyday and not only during these 16 days.
- 2) Individual students or small groups of students receive short descriptions of activists in Papua New Guinea and give a brief overview of the activist/s they read about to the rest of the class.

Evaluation/Assessment:

Reflection:

Situation	Right
A young boy is unable to go to school because he must work for his family.	The right to marriage.
A young girl is forced into prostitution.	The right to own property.
A woman is arrested for wearing a religious necklace.	The right to freedom of opinion.
A divorced woman cannot marry again.	The right to freedom from slavery.
A woman is beaten by her husband.	The right to freedom from torture.
A married woman is unable to own a house.	The right to rest and leisure.
The post office reads your mail.	The right to asylum.
A newspaper reporter is told what to write.	The right to education.
A boy is forced to work ten hours a day, seven days a week.	The right to privacy.
A refugee escapes to a second country and is jailed.	The right to freedom of religion.

Papua New Guinea:
Women Human Rights Defenders In Action
(taken from the Amnesty International website)

Research conducted in Papua New Guinea in the 1980s found that on average two thirds of women had been hit by their partner. In two Highlands provinces included in the study almost one hundred percent of women reported that they had been hit by their partners. Anecdotal evidence suggests that rates of intimate partner violence are unlikely to have decreased in the intervening decades. However, lack of data means that it is impossible to comment confidently one way or the other, particularly with respect to any particular region or group within society.

"Prior to colonisation men dominated everything. Men decided when to have sex. This is a big problem in the context of HIV/AIDS. Culturally women cannot negotiate." - HIV/AIDS peer educator, Port Moresby.

Research conducted by the Papua New Guinea Medical Research Institute in the early 1990s found that 55 per cent of women interviewed had been forced into sex against their will, mostly by men known to them. In a report to the Committee on the Rights of the Child, the Government of Papua New Guinea stated that "young women all over the country are at high risk of rape, gang rape and other forms of violent sexual assault." In the same report, preliminary research was referred to which found that 30 per cent of girls and women in one urban settlement had been victims of sexual violence.

Gender-based violence not only has a direct impact on the physical and psychological well being of women across the country, it also inhibits the ability of women to move freely in the community and therefore impacts on their ability to participate on an equal basis in all aspects of public life. Gender-based violence impedes women's access to already limited healthcare, education and employment opportunities. At a time when Papua New Guinea is confronting a HIV/AIDS epidemic, gender-based violence also places women at increased risk of infection and limits the effectiveness of awareness raising campaigns which assume that women have control over when and how they have sexual intercourse.

"Domestic violence is everywhere. We see all types of women (in the refuge)– expats, wives of politicians, women with well paid jobs – it is not just the women from the village or the settlements." - Counsellor at a Port Moresby women's refuge.

Although gender-based violence is pervasive in Papua New Guinea, it would be wrong, and indeed misleading, to present the women of Papua New Guinea as a collection of passive, silent victims. Many women in Papua New Guinea are also active and vocal agents of change, engaged in a struggle to build safer homes and communities. Although they are grossly under-represented in national and provincial parliaments, in local government, in village courts, in the police force and judiciary, they continue to work towards the prevention of gender-based violence and effective redress for victims. When Amnesty International visited three provinces of Papua New Guinea the organisation spoke to many such women. Following is a brief snapshot of some of the work being undertaken by some of them.

Esther Alfred: Leading By Example

When Esther Alfred was young her community was displaced from their lands near Kudjip

during a period of tribal fighting. She grew up on the land of a neighbouring community and when she was old enough, she was married into that community. Her husband's family had been very good to her people and it was expected that she would marry one of their sons essentially as a sign of gratitude. Was she forced to marry? "Forced" is the wrong word according to Esther, "it was just expected, just understood".

Fortunately for Esther the match has been a happy one. Not only has she returned with her husband and two sons to live in Kudjip in her own village amongst her own people, but with the support of her husband, she has also become a trained counsellor and active human rights defender. She knows first hand about the difficulties faced by women in her area and her aim is to be a resource and example to them.

One of the ways that Esther does this is simply by demonstrating to the community what it is possible for women to achieve if given the opportunity. Esther works as a pre-school teacher, counsellor and trainer at the Country Women's Association Early Childhood Education Resource Centre in Mt Hagen.

Every day Esther travels to the Centre which is some two hours from Kudjip by local transport. It is possible for Esther to undertake this work because her husband cares for their children and tends the family's garden. Such a reversal of traditional roles requires courage on both the part of Esther and her husband, and means that they are sometimes mocked by other members of the village. Nonetheless, the type of equal partnership Esther enjoys with her husband, and the benefits it has brought to the family in terms of cash income and access to opportunities, have not gone unnoticed as a model for others.

Through her work at the Early Childhood Education Resource Centre and through her membership of the Country Women's Association, Esther has had opportunities to receive both trauma counselling training, sponsored by UNICEF, and human rights training, sponsored by the United Nations Development Program. Esther considers these opportunities to be a real privilege; a privilege which comes with obligations. Being from a rural village without electricity, Esther regards it as her responsibility to pass on what she has learnt in her interactions and relationships with her community. She has integrated awareness-raising about the Convention on the Rights of a Child into the curriculum at the Centre where she works. She is aware of the signs of child abuse and neglect and regards it as her responsibility, as a member of the community, to be alert to these. She runs a monthly radio program where she talks about children's rights. She provides volunteer trauma counselling in both Mt Hagen General Hospital and the Kudjip Nazarene Hospital for victims of child sexual abuse and other forms of gender-based violence. After receiving training Esther, of her own initiative, approached these hospitals so that they would know that she was a resource available to them in the community. In this context, she has taken up several cases where she has acted as liaison between victims of sexual violence and their families, the hospital and the police. She attempts to remind families to place concern for the victim at the centre of their decision making. In late 2005, Esther had just begun to document some of these cases and to provide reports to organisations such as the Family and Sexual Violence Action Committee and international organisations such as UNICEF. Unfortunately, her computer was stolen during a burglary at the Centre, which has made this reporting somewhat more difficult.

Esther is very proud of her cultural heritage and when Amnesty International visited she was in the process of collecting feathers and other materials for a traditional costume to be worn in an upcoming celebration. However, she will not abide restrictions on women's human rights being justified on the basis of culture, whether it be 'traditional', 'introduced' or otherwise. Esther makes her protest in quiet way. When police were stopping women on a road near her house for wearing long trousers, rather than skirts, and cutting the women's trousers in order to shame them, Esther continued to wear her trousers and encouraged other women to do the same. The police, seeing her resolve, did not challenge her

Sister Rose Bernard: Respecting the Inherent Dignity in Every Human Being

Sister Rose Bernard, a nun from the United States of America, has lived and worked in Papua New Guinea for 41 years. In 1985 she read in a magazine about the HIV/AIDS virus in Africa and became concerned that if the virus ever reached PNG it would spread like wild fire. She started to include information about the virus in her church retreats, dedicating one night of each retreat to HIV/AIDS awareness. It took a further five years before HIV/AIDS reached her parish in the Highlands, and in the interim some of her parishioners started to think Sister Rose might have gone a little crazy, that perhaps the virus she kept talking about didn't really exist. Unfortunately, the evidence soon proved otherwise. In 2006, PNG is in the middle of an HIV/AIDS epidemic and the province where Sister Rose works, the Western Highlands, has one of the highest infection rates in the country.

Sister Rose now operates the Sisters of Notre Dame Salome Care Centre in Banz which is a care centre for people living with HIV/AIDS.

When a person in her region discovers they are HIV/AIDS positive, Sister Rose knows that they are vulnerable not only to discrimination and alienation but also to more direct forms of violence at the hands of fearful and superstitious communities. Sister Rose shared with Amnesty International accounts of people living with HIV/AIDS who were neglected and left alone to starve by their families, of people living with HIV/AIDS who were forced to leave their villages, and of people with HIV/AIDS dying in suspicious circumstances, such as house fires.

In this environment, Sister Rose discreetly calls upon those who have just been diagnosed with HIV/AIDS to let them know that they are not alone, that they need not be without hope, and to offer her assistance in speaking to their families, churches and villages. Her reputation has grown, and now people often come to her rather than the other way around. She is also assisted by eight counsellors who, without invading anyone's privacy, help to quietly identify people in the community living with HIV/AIDS and bring them to the Care Centre.

The most remarkable thing about Sister Rose is that even after years of dealing with poverty, deprivation and violence in the community – her reserves of compassion are far from exhausted. If human rights are, in essence, about recognising and respecting the inherent dignity in every human being, then Sister Rose is indeed a model human rights defender. It is easy to become overwhelmed by the scope of the development challenges facing PNG, including the rapid spread of HIV/AIDS. However, Sister Rose is able to persevere and have an impact because she believes that every person matters. She invests time in changing the attitudes of individuals, families, congregations and villages one by one. In this respect, Sister Rose has had many successes, both because she is equipped with the facts about HIV/AIDS and also because she provides a compelling example of care and compassion in action. When Sister Rose relayed the story of a woman with HIV/AIDS who died in her sleep on the final night of a one week retreat at the Care Centre, a tear appeared in her eye as she recounted how happy the woman was during the retreat to have found a group of friends who understood and supported her. For Sister Rose, there is never "just another death".

For that reason, Sister Rose believes that HIV/AIDS awareness programs should not be limited to using scare tactics to halt the spread of the disease. She is concerned about educational plays which end with a person discovering they are HIV/AIDS positive and dropping dead, virtually on the spot. According to Sister Rose, communities must also be taught to embrace and care for those living with HIV/AIDS, and people who have the virus should not be forced to immediately surrender all hope and give up on life.

The Salome Care Centre runs a one week residential program for people living with HIV/AIDS. During the program participants learn about health and nutrition, share stories, build friendships, experience a bit of normalcy and even just have some fun. Everyone has to weigh in at the beginning

of the course and weigh out at the end, and according to Sister Rose participants always manage to gain weight. The course was originally just for women, but now also caters for couples. People who participate in the course are encouraged to be ambassadors and some participate in Sister Rose's radio program by sharing their own experiences with listeners.

Following from Sister Rose's example, four other places have built care centres, three for people living with HIV/AIDS and one for orphans of HIV/AIDS. As further evidence of her impact, even the police in Banz have approached Sister Rose to ask how they can help raising awareness about the virus.

Tessi Soiis the head of the Social Work Department at the Port Moresby General Hospital. In the course of her work at the hospital she saw the alienation, discrimination and neglect that mothers and children living with HIV/AIDS were suffering and so she set up an NGO, known as FRIENDS Foundation, to assist. With an emphasis on peer education, the organisation undertakes general awareness-raising in the community directed at combating the stigma and abuse that people living with HIV/AIDS regularly face. FRIENDS Foundation also provides a support network to people living with HIV/AIDS. For example, Tessi has organised a support group for mothers and their children who are HIV/AIDS positive so that they can draw strength from each other and know that are not alone. Both the organisation and Tessi, from her own pocket, provide money where they can for all manner of incidental HIV/AIDS-related expenses which are not catered for by the government. For example, FRIENDS foundation helps provides bus fares to allow mothers living with HIV/AIDS to cover the cost of travelling to and from the Port Moresby General Hospital, particularly in the critical 18 months following the birth of their child. FRIENDS FOUNDATION has also paid for and conducted dignified burials for the dozens of child victims of HIV/AIDS whose bodies lie unclaimed in the hospital's morgue.

Onnie Teao, is a trained social worker and counsellor who runs Haus Ruth in Port Moresby, a shelter operated by the City Mission for women who have been victims of gender-based violence and their children. Onnie provides both counselling and practical para-legal advice to women who seek assistance and emergency accommodation at the shelter. Onnie explained that most women hear about the refuge through word of mouth and by the time they arrive at the door, they are usually both terrified and despairing. The majority of clients are victims of intimate partner violence. In addition to counselling, Onnie provides women with information about their rights and options. She assists women to report incidents of violence to the police, and if necessary to access other services such as health care. If clients choose to seek a court order to restrain their partner's violent behaviour then Onnie helps them complete the forms and make the application before the District Court. If client's seek reconciliation with their partners, Onnie arranges to conduct marriage counselling in a safe and secure environment.

As a result of funding constraints, nineteen of the shelter's rooms are rented out to single working women and five are kept available for emergency drop-in or emergency referral cases. The shelter also used to have a toll free number that women and children could call from anywhere in the country for crisis counselling, but it proved too popular and had to be closed because of the expense involved.

Margaret Yom and Anne Ainaare both founders of the Morata Four City Community Group. Both women live in Morata settlement of Port Moresby, a poor area with a relatively dangerous reputation. Their group was founded when Anne, herself a victim of persistent domestic violence, teamed up with Sgt Patrina Dikin of the Waigani Community Policing Unit, to work out a way that women in Morata Four could combine forces to provide protection to each other. They formed a women's group and designated Anne's house as a safe house where women of the community could go and stay if they were in fear of violence. Now, when a woman comes to the safe house, a bell is rung so that the other women in the group know that their assistance is needed. They pool their limited resources to ensure that the food and any of the woman's other needs are provided for. The women keep records of the cases they deal with and provide information to Sgt Dikin. If a woman comes to the safe house regularly then they use the records to press for charges to be laid, and to explain to the woman's partner that their records show that he has already had many chances to change but has not taken them. The women have saved money as a group so that they have a mobile phone to facilitate their communication with the police. Building on their success, they have also commenced a regular neighbourhood cleanup and beautification program, run awareness programs for the community on

issues such as HIV/AIDS and run programs for members of the group so that they can learn practical skills, like sewing, to ensure that they are financially independent. The group now has an office at Margaret's house where they meet regularly, and members of the group have blue blouses which they wear to indicate that they are a team, working together with the community police.

Sarah Garapis the founder-director of the organisation MERI I KIRAP SAPOTIM (MIKS), which in pidgin means 'Women are awakening, support them', or, 'Women awaken supported'. MIKS' vision is to see many more women in decision making positions and in all areas of employment, including in the informal sector. The organisation aims to achieve this by educating women about their rights and drawing attention to the valuable and important role women can and do play in family and community development. The organisation was formed in the aftermath of the 2002 national elections which were marred by violence in certain Highland regions, and in which women secured just one of the 109 seats in National Parliament. Sarah, who is from the Highlands province of Chimbu, contested the national elections in 2002. Like other female candidates she was extremely frustrated by the process. According to Sarah, violence, intimidation, the proliferation of weapons and the use of bribery made it impossible for female candidates to compete in the Highlands. In advance of the 2007 elections, Sarah has teamed up with a number of other Highlands women's rights activists and intends to hold a three day gathering of women's leaders to discuss a nationwide strategy to assist women in the elections. The group hopes to raise awareness about the problems that women in Papua New Guinea face, the importance of equitable representation for women in government and the particular challenges that women face in contesting elections. One of objectives of the group is to secure greater protection for women candidates from the Electoral Commission. Sarah is a busy woman who wears many hats. When Amnesty International met with Sarah, for example, she was at the Village Courts Secretariat where, at the time, she was designing a human rights training and awareness program for the village courts.



16 Days of Activism against Gender Violence

TEFL Lesson Plans

for High School Teachers & Students

presented by:

Gender and Development Committee of Peace Corps Romania

<p>Rationale for lesson: To make more advanced students develop critical thinking skills as well as more complex English skills.</p>	<p>This lesson is designed for one to two 50 minute class periods. It will depend on the class's language level.</p>
<p>Title of lesson or book used: Domestic Violence DEBATE!</p>	<p>Materials:</p>
<p>Resources: www.witness.org www.unicef.org www.un.org http://waze.net/oea/activities/28 http://www.deliberating.org/index.php/Lessons/</p>	
<p>Objectives: Students Will Be Able To: 1) Use their English language knowledge to defend an opinion and to agree or disagree. 2) Debate in English. Supporting their opinion, questioning, and carrying on conversation. 3) Describe their opinions in English.</p>	
<p>Introduction/Motivation: 1) Students will make two circles. One inside of the other. The student in the inner circle should turn to face a partner in the outer circle. [if this doesn't work for your class feel free to adjust the format or just assign pairs] 2) The teacher will present the students with a question or statement. The statements can be about anything, but it is best that they be somewhat easy to debate and lighthearted because the rest of the lesson will be more serious and structured. Each pair is given 1-2 minutes to debate.</p>	

Procedure/Activity:

* For homework, have students read the article carefully and underline facts and ideas they think are important and/or interesting.

1) Students will complete the warm-up activity.

2) Divide the class into groups of four or five students. Group members should share important facts and interesting ideas with each other to develop a common understanding of the article. They can record these facts and ideas on the reading worksheet.

3) Divide each group into two teams, Team A and Team B. Explain that each team is responsible for selecting the most compelling reasons for its position, which you will assign. Both teams should quickly scan the reading. While scanning, Team A should search for the most compelling reasons to **support** the statement and Team B will find the most compelling reasons to **oppose** the statement. To ensure maximum participation, ask everyone on the team to prepare to present at least one reason.

- Team A and Team B do not communicate while learning the reasons. If students need help, you can assist them by using the list of arguments attached below.

4) Tell students that each team will present the most compelling reasons to **support** or **oppose** the statement.

- Team A will explain their reasons for **supporting** the statement. If Team B does not understand something, they should ask questions but NOT argue.
- Then Team B will explain their reasons for **opposing** the statement. If Team A does not understand something, they should ask questions, but NOT argue.

*The teams may not believe in or agree with their reasons but should be as convincing as possible when presenting them to others.

5) To demonstrate that each side understands the opposing arguments, each team will select the other team's most compelling reasons. Team B will explain to Team A what Team A's **most compelling** reasons were for **supporting** the statement and Team A will explain to Team B what Team B's **most compelling** reasons were for **opposing** the statement .

6) Regroup as an entire class. Ask students to discuss the following questions:

- What were the most compelling reasons for each side?
- What were the areas of agreement?
- What questions do you still have? Where can you get more information?
- What are some reasons why deliberating this issue is important?
- What might you or your class do to address this problem? Options include teaching others about what they have learned; writing to elected officials, NGOs, or businesses; and conducting additional research.

Closure:

1) For homework students can prepare personal reflections on the topic through written, visual, or audio essays.

Evaluation/Assessment:**Reflection:**

Reading

Domestic Violence

Imagine you are in a relationship with an abusive individual. In a fit of rage, your partner hits you. These blows injure your face. You want to go to the hospital for treatment but know that doctors are required by law to report this violent incident to the police. You wonder: Will this report prevent more abuse by holding your partner accountable for the violence? Or will a police report lead to more violence because your partner will retaliate against you?

In order to protect the personal safety of their citizens, democracies must address such dilemmas when trying to stop domestic violence. Because “domestic violence transcends all boundaries and occurs in all cultures” (Baban, 2003), governments around the world are developing policies to confront it. Requiring health care providers to report domestic violence to state authorities is one proposed policy. Making an informed decision in favor of or opposing such mandatory reporting requires an understanding of the forces involved in domestic violence.

The Dynamics of Domestic Violence

“It is estimated that one in every five women faces some form of violence during her lifetime, in some cases leading to serious injury or death.”

—World Health Organization (WHO), *Addressing Violence against Women* 15

Domestic violence is the physical, psychological, or sexual abuse of an intimate adult partner. Domestic violence differs from other forms of violence because it disproportionately affects women. In Europe, “25% of all violent crimes reported involve a man assaulting his wife or partner” (European Commission, 2000). Additionally, findings from a large-scale U.S. survey of women and men reveal that three times more women experience intimate partner violence than men (Tjaden & Thoennes, 2000).

This gender-based violence is “a complex and multidimensional problem” (Baban, 2003). People who have not experienced domestic violence may blame women for remaining in an abusive relationship. However, intimate relationships are rarely abusive at the beginning. Women often develop love for their partners before abuse sets in. What is more, abusive relationships are not constantly violent. “Abusers effectively weave together intimacy and abuse to control their partners” (Missouri Coalition against Domestic and Sexual Violence, 2006).

Importantly, the large number of women experiencing domestic violence reflects deep-rooted gender inequality (WHO, 2005). The United Nations Development Fund for Women (UNIFEM) identifies power inequalities between women and men as the primary source of violence against women. When cultural norms in families, schools, and workplaces perpetuate the belief that women are inferior to men, women are more vulnerable to violence (UNIFEM, 2001). Therefore, organizations working to eliminate domestic violence have increasingly focused on changing forms of masculinity that promote violence. A program with male youth from Bosnia, Croatia, Montenegro, and Serbia, for example, sought to help these young men develop a male identity that supports respectful and equitable

interactions with women (Eckman et al., 2007).

Poverty, war, and women's lack of formal education are also linked to domestic violence (WHO, 2005). Men who are unemployed or have little job security may act violently out of frustration and feelings of hopelessness. In addition to men using rape and sexual violence against women as tools of war, men in war-torn nations may lose their status as leaders and protectors of the household. The "stress, feelings of inadequacy and low self-esteem among men" in such situations increase "their likelihood to perpetrate violence" (Eckman et al., 2007).

Women with less education are also more likely to experience domestic violence than those with higher levels of education. Although "[s]ome men may react violently to women's empowerment through education," when enough women achieve a higher level of education, they develop "greater self-confidence, wider social networks, and greater ability to use information and resources" (WHO, 2005). This empowerment can shift traditional gender roles and enable women to achieve economic independence, both of which lead to greater gender equality and, as a result, less gender-based violence.

The Contested Role of Mandatory Reporting

The complex nature of domestic violence leads many to argue that solutions to it must also be complex. Some advocates therefore argue that a coordinated community response is the only way to ensure survivor safety and hold abusers accountable. Such a response includes "law enforcement agencies, advocates, health care providers, child protection services, local businesses, the media, employers and clergy" (Stop Violence Against Women, 2006).

Others argue that requiring health care providers to report domestic violence to state authorities is a more limited but effective remedy to domestic violence. Viewing domestic violence as a criminal and health care issue, supporters of mandatory reporting want police and health care providers to work together to resolve it. They argue that involving health care providers in the reporting process helps to ensure that physicians understand the dynamics of domestic violence. Physicians who receive training on domestic violence will have a greater awareness of the issue and thus be able to identify and treat injuries associated with it (Colorado Coalition Against Domestic Violence, 2006).

Those who view survivor safety as the first priority in responding to domestic violence frequently oppose mandatory reporting. According to the Commission of Human Rights, police cultures in many countries show discriminatory attitudes toward women in general and female survivors of domestic violence in particular (Coomaraswamy, 1997). Women therefore often mistrust police officers and do not want to report abuse to them. "If [survivors] fear that reporting will place them and their children in greater danger, [they] may not seek medical care or may not tell their providers about the abuse" (Hyman, 1997). When survivors avoid medical treatment because they do not trust the police and/or fear retaliation by their abusers for involving state authorities, they often do not receive the care and resources—such as counseling, shelter, and legal services—they need to prevent further abuse.

Indeed, some health care providers argue that mandatory reporting weakens their ability to offer effective interventions for domestic violence. If survivors hide their abusive situation from health care providers in order to avoid mandatory reporting, health care

providers cannot refer them to appropriate resources and support services. Some health care providers also view mandatory reporting as violating provider-patient confidentiality. If patients do not want violent incidents reported, many health care providers want to honor that decision. If a mandatory reporting policy is in effect, however, health care providers violate the law when they refuse to report domestic violence incidents (United Nations, 2006; Association of Women's Health, Obstetric and Neonatal Nurses, 2007).

Proponents of mandatory reporting counter that because many survivors do not call the police, governments have a difficult time assessing the frequency and extent of domestic violence. Without accurate statistics about the problem, policy makers have a difficult time obtaining the resources and support necessary to help survivors and create effective violence prevention programs. Mandatory reporting by health care providers can help governments better document the domestic violence incidents affecting their citizens (Stop Violence Against Women, 2006). With a more precise identification of the problem, governments can treat domestic violence as a public policy issue that deserves immediate attention and remedies.

Supporters also insist that mandatory reporting allows state authorities to find abusers. If survivors do not go to law enforcement or social service agencies to report abuse, governments are unable to prosecute those committing domestic violence. When health care providers report violent incidents, on the other hand, the criminal justice system can grant the survivor an order of protection. Additionally, the evidence of abuse that health care providers record in survivors' medical files can be used to prosecute and convict identified abusers. Those opposing mandatory reporting charge that it denies survivors the right to make their own critical life decisions. By not allowing survivors to decide if they want to report abuse, mandatory reporting "perpetuates harmful stereotypes of battered women as passive and helpless" (Hyman, 1997).

Supporters of mandatory reporting contend that it improves survivor safety by treating domestic violence as criminal acts of assault and abuse rather than a "family matter" (Sachs, 2000). To eliminate domestic violence, governments need to inform the general public that it "is a serious crime that will not be ignored" (Colorado Coalition Against Domestic Violence, 2006). Human rights activist Charlotte Bunch argues, "There is nothing immutable about the violent oppression of women and girls... But because it has been so deeply ingrained, for so long, in virtually every culture remaining on earth, the effort to dismantle the societal structures that tolerate it, or patently refuse to see it, will require creativity, patience and actions on many fronts."

Review the Reading

Determine the most important facts and/or interesting ideas and write them below.

- 1) _____
- 2) _____
- 3) _____

Statement

Health care providers should be required to report evidence of domestic abuse to the police.

Learning the Reasons

Reasons to Support the Statement (Team A)	Reasons to Oppose the Statement (Team B)

My Personal Position

YES—Arguments to Support the Statement

1. Domestic violence is both a criminal and health issue. For that reason, solutions to it must

involve health care providers. Mandatory reporting encourages health care providers to work with police, which leads to more effective responses to domestic violence.

2. Involving health care providers in the reporting process helps to ensure that physicians understand the dynamics of domestic violence. Physicians who receive training on domestic violence will have a greater awareness of the issue and thus be able to identify and treat injuries associated with it.

3. Governments need to be able to accurately assess the frequency and extent of domestic violence if they are to treat it as an important public policy issues that deserves immediate attention and remedies. Because many survivors do not go to the police, governments have a difficult time documenting domestic violent incidents. Mandatory reporting by health care providers helps governments identify this issue more precisely so they can mobilize the resources and public support needed to combat it.

4. Mandatory reporting helps state authorities find and punish abusers. When health care providers report domestic violence incidents, the criminal justice system can grant survivors orders of protection. Evidence of abuse that health care providers record in survivors' medical files can also be used to prosecute and convict identified abusers.

5. Mandatory reporting improves survivor safety by treating domestic violence as a criminal act rather than a "family matter." Such treatment sends the message that domestic violence is a serious crime that the government will not ignore.

NO—Arguments to Oppose the Statement

1. Domestic violence is a complex problem that demands complex solutions. Although mandatory reporting involves health care and criminal justice service providers, it does not promote a coordinated community response to domestic violence. Such a response requires the additional participation of advocates, child protection services, local businesses, the media, employers and clergy.

2. Although supporters of mandatory reporting have good intentions, the policy is not an effective way to ensure survivor safety. Most domestic violence survivors are female, and many police cultures show discriminatory attitudes toward women. Therefore many women do not trust police officers and do not want to report abuse to them, directly or indirectly. If survivors decide that mandatory reporting by health care providers will put them in more danger, they may not seek medical care for their injuries.

3. Mandatory reporting weakens health care providers' ability to offer effective interventions for domestic violence. If survivors hide their abusive situation from health care providers to avoid mandatory reporting, health care providers cannot refer them to appropriate resources and support services.

4. Mandatory reporting violates provider-patient confidentiality. If patients do not want violent incidents reported, many health care providers want to honor that decision. Mandatory reporting turns this ethical refusal to report domestic violence into a violation of the law.

5. Survivors are autonomous adults who have the right to make their own critical life decisions. By not allowing survivors to decide if they want to report abuse, mandatory reporting "perpetuates harmful stereotypes of battered women as passive and helpless" (Hyman, 1997).

