



Changing Harmful Sociocultural Norms that Promote Gender-Based Violence

Peer Education Guide For Male Champions

An illustration of a man with a serious expression, wearing a red t-shirt, holding a sign. The sign is white with red text. The background is a gradient of orange and green.

END
GENDER-BASED
VIOLENCE
NOW!!

Foreword

Violence against women and girls is real; women and girls endure different forms of violence and discriminations in every society irrespective of status and location. They face multiple, often sustained forms of verbal, physical, sexual, psychological, and economic abuse with immediate and long-term impacts such as trauma, disability and even death. In Nigeria, 3 in every 10 Nigerian women have experienced physical violence by age 15 through different forms- physical, mental, sexual assault or through early or forced marriages¹.

Violence against women and girls therefore remains one of the most widespread violations of women and girls' human rights. It is a hindrance to the realization of the objectives of equality, development, and peace. Thus, the continued agitations for accountability and that led to obtaining international, regional and national levels commitments for legislations, policies and frameworks for protection and promotion of women's human rights- such as the Convention on the Elimination of all forms of Discrimination against women (CEDAW), the African Charter on Human and People's Rights with its Optional Protocol on Women's Rights, and the Nigerian National Gender Policy.

Addressing violence against women and girls requires us to be strategic and deliberate. This means in addition for actions and actors that will lead to realization of our collective aspiration of ending violence be supported. Men and boys are critical actors in this. They play different roles – from negative to positive - perpetrators, enablers and sustainers of social norms that exacerbate violence against women and girls, and most importantly they can be agent of social

change – as champions of women and girl's rights, especially at the community level.

Teenage Network, by creating a resource kit that targets men and boys towards changing socio-cultural norms that promotes violence against women is bringing a strategic contribution in this response. The knowledge product will serve as a resource for organizations and individuals working in ending violence against women and girls. There is no doubt that many programs failed to recognize the role that men and boys play in VAWG, thus a missing link in the VAWG response. This resource kit therefore responds to this gap and will contribute to our collective desire for women and girls living a life free of violence and the fear of it.

ActionAid Nigeria, through the funding support of Ford Foundation is proud to be associated with this noble and strategic response. We encourage all actors to leverage on this knowledge product for their interventions in ending all forms of violence against women and girls in their respective project areas.

Yours sincerely

Nkechi Ilochi-Kanny

Manager, Women's Rights Program

ActionAid Nigeria

¹National Demographic Health Survey estimates-NDHS 2018

Contents

Contents

Methodology	7
Session 1: Introduction to Peer Education	9
Session 2: Introduction to Gender Norms	15
Unit 1: Task Distribution in Homes	16
Unit 2: How Gender Norms Are Formed	20
Unit 3: Understanding Masculinity	24
Unit 4: The Concept of being Strong	29
Unit 5: The Independent Man	33
Unit 6: Courage, a great virtue.	37
Unit 7: Loved and Highly Respected	41
Unit 8: A seat at the Table	45
Session 4: Factors that Influence Masculinity	49
Unit 9: Tradition and culture	50
Unit 10: The Impact of Religion	54

Contents

Contents

Unit 11: Media, a sensitive tool.	58
Unit 12: The School as a primary agent of Socialization	62
Session 5: Understanding Gender-Based Violence	66
Unit 13: Introduction To Gender-Based Violence	67
Unit 14: Physical Violence	71
Unit 15: Psychological Violence	75
Unit 16: Sexual Violence	79
Unit 17: Economic Violence	83
Session 6: Understanding harmful sociocultural norms and practices that promotes gender-based violence	87
Unit 18: Child Betrothal	88
Unit 19: Child Marriage	92
Unit 20: Breast Ironing	96
Unit 21: Female Genital Mutilation	100
Unit 22: Harmful Widowhood Practices	104

Contents

Contents

Session 7: Effect of Gender-Based Violence	108
Unit 23: Physical, Emotional And Social Effect Of Gender-Based Violence	109
Session 8: How The Society Promotes Gender-Based Violence	113
Unit 24: How the Society Promotes Gender-based Violence	114
Session 9: The Role of Men In Ending Gender-Based Violence	119
Unit 25: The Ideal Man	120
Unit 26: Reporting Gender-Based Violence	123
Unit 27: Organizing For Change	127
Unit 28: Revision	131
Appendix I	134
Appendix II	140
References	141

About the Manual

This manual is designed to be used by male peer educators to promote change in harmful socio-cultural norms and practices that promote gender-based violence at the community level. Peer educators are trained change makers and advocates against gender-based violence with the key responsibilities of holding masculinity sessions with men within their communities, sharing knowledge and resources on preventing gender based violence, correcting harmful socio-cultural norms and beliefs and motivating men to take actions to end gender-based violence in their communities.

This manual was developed by the Teenage Education and Empowerment Network with support from ActionAid Nigeria and funding from Ford Foundation as a tool for the Strengthening Indigenous Communities to promote girls' rights project. The manual design began in October, 2021 under the leadership of Olanike Timipa-Uge, the Executive Director of Teenage Network with contributions from:

Emeka Diru (National Democratic Institute, Nigeria.)

Oludayo Ogunbiyi (The Cece Yara Child Advocacy Centre.)

Peter Ogah (Youth Hub Africa.)

The manual was piloted in two project communities in the FCT: Pigba-Sama and Kpuduma by trained peer educators (Stephen Odoma, Mallam Halidu Abdullahi, Aso Mathew and Emmanuel Virgin Madu) over a period of three months. After which, a peer review was conducted with representatives of the following civil society organizations:

Kimptact Development Initiative

Stand with a Girl (SWAG) Initiative

Initiative for Woman and Girls Rights Advancement (IWOGRA)

Cece Yera Child Advocacy Centre and Four Community men.

We believe that Men are key stakeholders in the fight against gender-based violence, hence, we are partnering with them to achieve this objective. This manual can be adopted by all actors to drive change in harmful social norms that promote gender-based violence in their communities.



Olanike Timipa-Uge
Executive Director, Teenage Network.

Teenage Network

Teenage Education and Empowerment Network (Teenage Network) is an adolescent serving non-profit organization that facilitates access to quality education and health for young people between ages 10-19 years in Nigeria. Since registration in 2018, Teenage Network has progressively worked towards balancing classroom lessons with comprehensive sexuality education and life skills, providing gender-based violence prevention and intervention services and facilitating the return of out-of-school adolescent mothers to school.

Through in-depth research, production of learning resources and advocacy, Teenage Network implements innovative programs targeted at reducing barriers to girls' education, improving access to quality health information and services, and building the leadership capacity of adolescents across Nigeria.

OUR VISION

We envision a world where every adolescent is empowered to take leadership roles in the society.

Core Values:

- Transparency
- Accountability
- Mutual Respect
- Solidarity

Strategic Direction

- Health
- Education
- Leadership

Methodology



Training Objectives

The Objectives of this training are;

1

To educate participants on how socio-cultural norms and practices impact on Men and Women differently

2

To demonstrate how gender-based violence affects the community

3

To empower participants to take actions to change harmful socio-cultural norms and practices

Training Approach

The Peer educator sessions are designed to be highly participatory, building upon the existing knowledge the peer educators gathered during the Men's Circle activity of the Strengthening Indigenous Communities to Promote Girls Rights project in the previous year. Peer educators are expected to tailor this manual to the context of their immediate communities.

In every session, the peer educator will introduce the objective of the session, carry out an energizer, present the content and go through the exercises provided in the manual. Peer educators should do a recap of the last session before continuing a new session. We emphasize that participants are encouraged to make commitments on actions they can take on the session after the class.

The manual is organized into sessions and units. The sessions are broad topics required for the expected objectives to be achieved. The units are short contents the peer educator is expected to cover every peer education session. It is expected that peer educators begin and complete any unit they are treating in a particular day.

Activity Evaluation

Teenage Network will conduct periodic monitoring and evaluation by visiting the peer group sessions. The purpose is to ensure that lessons are effectively delivered and to identify challenges that peer educators may experience for adequate support. The organization will assess the effectiveness of the program in changing harmful social cultural norms that promote gender-based violence through the following indicators;

- Number of initiatives taken by peer groups to change harmful socio-cultural norms
- Change in behaviour of participants
- Peer group session attendance

Reporting template for Peer Education sessions can be found in Appendix III of this manual.

Session 1: Introduction to Peer Education

Session Objective:

This session aims to equip participants with the knowledge and skills needed to successfully implement the peer education program. At the end of the session, participants should be able to:

Explain the meaning of peer education

State reasons for peer education

Participate in a role play exercise

What is Peer Education?

Peer education is the exchange of information, knowledge and skills between people of similar background for the purpose of creating a change in behaviour, belief and practice. Peer education can happen within various social structures such as community associations, clubs, churches, mosques, workplace, schools among others. For peer education to be effective, it is important that it is carried out in closely knitted groups of maximum of 10 people to one peer educator.

Teenage Network will expect peer educators to leverage any of the existing social groups mentioned above to ensure sustainability of the knowledge shared during the course of this project

Why Peer Education?

Teenage Network is adopting the peer education method because studies have shown that peer groups have great influence in achieving behavioural change. The Strengthening Indigenous Communities To Promote Girls' Rights project is designed to change harmful sociocultural norms and this can only happen in an atmosphere of trust. People of the same social climate tend to trust, listen and yield to behavioural changes recommended by a member of their group, particularly when the individual is perceived to be credible, more knowledgeable and has the interest of the people at heart.

Teenage Network has taken time to select responsible, reliable and committed members within the project communities as peer educators for this program who share the same views with Teenage Network in regards to ending gender-based violence.

Key Elements of Peer Education

Clarity of Purpose: When organizing peer education, it is important that the purpose is clear to everyone; the members and the peer educator. This helps the members of the peer groups to prepare themselves and to stay focused.

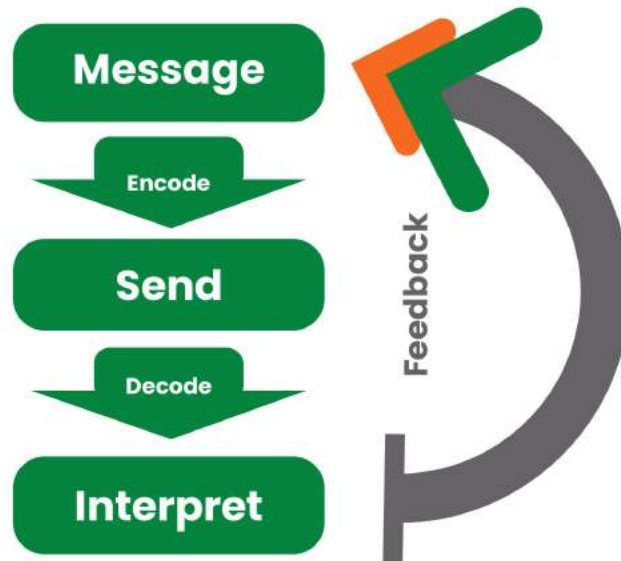
Trust: For a successful peer education to take place, there must be trust between the peer educator and members. Peer educators must have integrity. This is what determines how receptive the peer group members will be to the information provided by the peer educators.

Mutual Respect: Although peer educators are considered more knowledgeable than other members of the group, it is important that there is mutual respect between the Peer educators and the members of the group. This will go a long way in sustaining their interest in learning.

Respect for Time: The expected duration of each peer education session must be made known to the group and strictly adhered to, to sustain the interest of the group and to enable them to plan for the sessions.

Effective Communication: Effective communication is the bedrock of all forms of learning. For effective communication to take place, it is important that peer educators carefully construct their messages in a way that is clear, coherent, accurate and complete. There should be no room for confusion. To avoid challenges with communication, Teenage Network encourages the use of native languages, where necessary and that peer educators adhere to choice of words that are acceptable within the group. While the peer educators make sure to speak effectively, it is also important that they practice active listening and receive feedback to be sure that they are understood.

Effective Communication Cycle



Step by Step Guide to Implementing Strengthening Indigenous Communities To Promote Girls' Rights Peer Education Sessions

The Peer educator wears three hats;

Expert: The trainer transmits knowledge and skills, answers questions (or promises to obtain information later), and clarifies misconceptions.

Socializing agent: The trainer strives to share values and ideals – for example, that Men should treat both female and male peers as equals and take responsibility for promoting gender equity.

Facilitator: The trainer leads the sessions in such a way that participants are encouraged to participate fully in acquiring the new knowledge and skills introduced in the workshop.

A successful peer education session requires being able to play these three roles as the occasion demands.

The following steps will further guide the peer educator:

- Select the social group to adopt for the peer education sessions (E.g churches, mosques, family meetings, socio-cultural groups, community meetings etc).

- Pay advocacy visits to the group leader to secure their buy-in.

- Identify the meeting venue and time .

- Prepare ahead and arrive early for all sessions.

- Begin the session by introducing yourself, the purpose of the session and the expected duration.

- Introduce ice breakers and encourage everyone to participate.

- Ask questions in between sessions and tell stories that are related to the topic you are handling for the day.

- Round up every session asking for questions and contributions.

- Give a call to action for the peer group ahead of the next sessions.

- Pick a date for the next session and follow-up.

- Document and refer all the cases of gender-based violence reported to you.

- Report session outcomes to Teenage Network.

Session 2: Introduction to Gender Norms

Session objectives: At the end of this session, participants should be able to;

- Explain gender and gender norms respectively
- Mention at least 3 examples of gender norms and connect them to communities where such norms are prevalent
- Briefly explain gender inequalities and its negative consequences
- Encourage participants to practically internalize the lessons learnt by being involved through a list of activities

Unit 1: Task Distribution in Homes



Introduction

The facilitator welcomes participants to the first session of the peer education sessions. Establishes the purpose of the peer education session which is to eliminate harmful socio-cultural norms that promotes violence against women and girls.

Discussion Guide:

What did you observe in this picture?

Should house chores be distributed based on gender?

What are the likely consequences of this parenting style (distributing house chores base on gender)?

Key Reflections

Gender is socially or culturally constructed roles for men and women. While Sex refers to biological differences between male and female, e.g. the adult female has breasts that can secrete milk to feed a baby but the adult male does not. While sex is naturally fixed, gender roles differ from place to place and change with time. Gender roles are behaviors, attitudes and actions that society feels are appropriate or inappropriate for a man or woman, boy or girl, according to cultural norms and traditions.

Cooking, washing and cleaning are essential skills every child should develop and education is important for everyone, therefore, house chores should not be limited to gender.

Action Points

Identify the tasks only one gender is performing in your home and endeavour to make it go round.

Unit 2: How Gender Norms Are Formed



Introduction:

The facilitator welcomes participants to the class and does a recap of the last session.

Discussion Guide:

Facilitator asks participants to clap like a woman and then clap like a man. The facilitator observes the difference and asks the following questions;

When you hear “do something like a woman”, what comes to your mind?

How did you come to believe that being a man means strong and being a woman means weak?

Have you met a woman that displays so much strength than society portrays? Share experience.

Key Reflections:

Gender norms are society defined ideas about how women and men should behave and act. When these ideas are internalized early in life, it establishes a life cycle of gender socialization and stereotyping.

Gender socialization

is the process by which individuals become informed about the norms and behavior associated with their sex.

Gender Stereotyping:

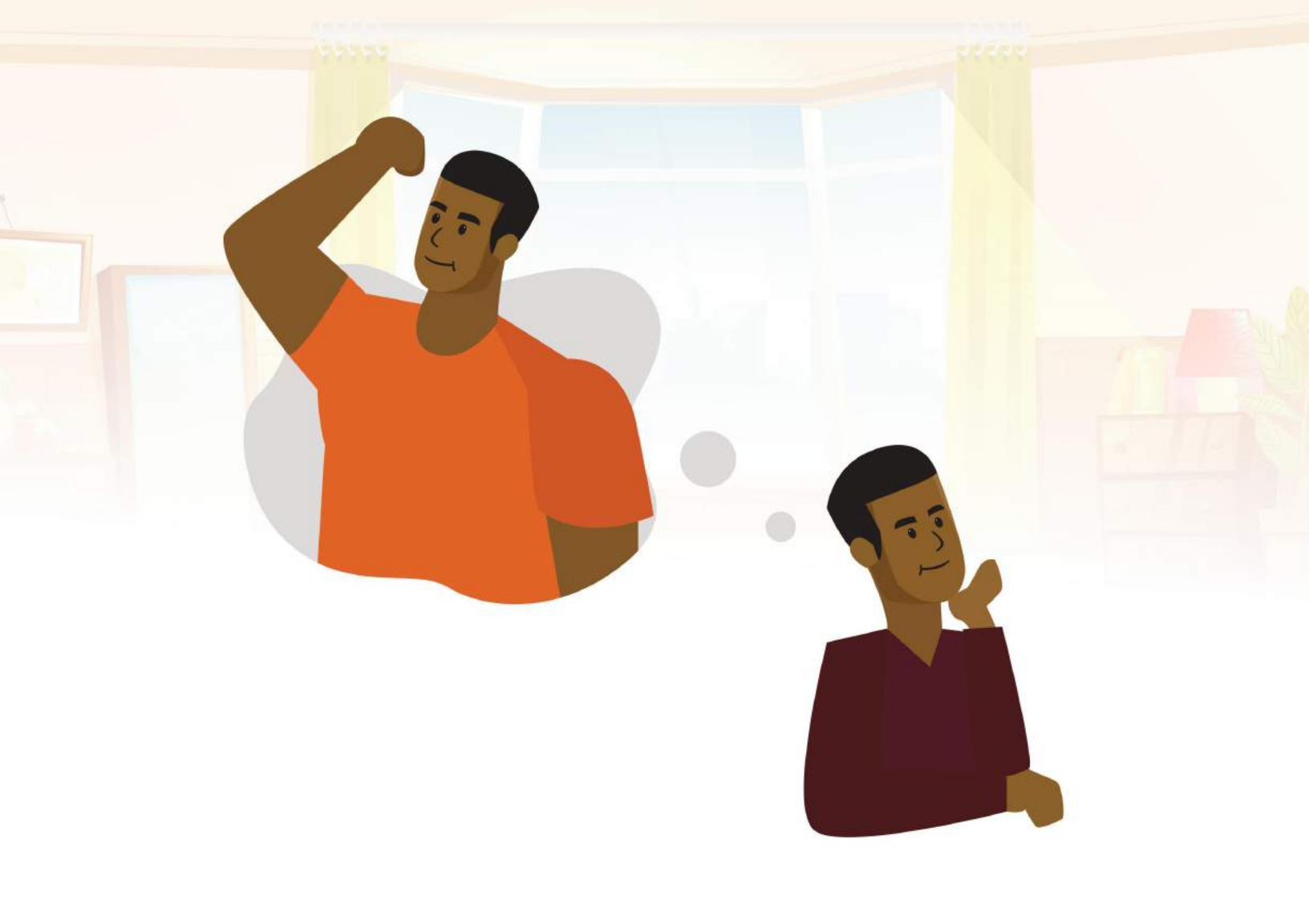
is an expectation that people already have about people of a particular gender. Example; women are physically weak and have soft bodies and men are naturally strong (negative behavior: the society makes a joke of a girl with a strong body and a boy that is perceived physically weak).

The moment a child is born, gender role education begins. The male child is perceived as an asset that is highly treasured, while the female is less treasured because of the belief that she will eventually marry and 'come under' her husbands. Times are changing, Female children like Ngozi Okonjo-Iweala are making their parents proud. Hence, we must begin to treasure every child equally.

Action Points

Identify one stereotype you and your family believe that you would like to correct. Tell us what you would do to correct it.

Unit 3: Understanding Masculinity




Introduction:

Today, we will take a cursory look at the factors that shaped our understanding and experience of masculinity while growing up. The Facilitator asks participants to draw a path on paper one end will be a "birth time" and the other will be the "now time" then ask participants to write out three major experiences that occurred or that were significant in forming their perception about gender. Participants while listing the experiences whilst growing up can pre-points some of the masculine characteristics of a boy or man.

Discussion Guide:

It will be nice to ask the following questions:

What did you learn about gender differences between boys/men and girls/women (in terms of roles, responsibilities, opportunities, rights)? How did this feel at the time?



What did you learn about gender and inequalities between boys and men and girls/women (in terms of opportunities, rights, access to resources, levels of power)? Where was the learning coming from? Who was teaching you about gender?

Looking back, how do you feel now about your Gender Journey and what you learned about gender growing up?

How have you **personally** influenced your gender journey?

Key Reflections:

Masculinity is simply the traits and characteristics that are often associated with being a male or a man. There are pre-existing or traditionally viewed traits that defines who a man is or masculinity in most societies, such as :

- Courage
- Independence
- Leadership
- Strength
- Assertiveness

As individuals, we have important roles to play in ending harmful norms. Holding on to practices that pose danger to the health and well being of the feminine gender is toxic masculinity.

Unit 4: The Concept of being Strong



Introduction:

- Facilitator welcomes participants to class
- Does a recap of the last lesson
- Ask participants to share their experience of a time they were told “And you call yourself a man”

Discussion Guide:

What are those roles the society expects a strong man to play?

How has being a strong man benefitted you as a man?

How have these same ideas and expectations of being a strong man harmed or limited you?

How does being a strong man affect women and girls?

What can men do to challenge these norms?

Key Reflections:

Although gender norms seem to have benefitted the male gender in the past, it has also predisposed them to some negative situations. For example: The belief that men are strong has made men and boys target for active combat roles by armed groups because of the association of masculinity with defending homes and communities. As seen in Agatu Okokolo and Aila communities of Benue state during the conflict between farmers and herdsmen in 2018. More than 3,500 children, most of whom were aged 13-17, were recruited by armed militant groups between 2013 and 2017 and have been used in the ongoing armed conflict in northeast Nigeria, says the UN children's agency, UNICEF.

In like manner, the belief that men are strong has delayed many men from seeking medical attention early, thereby, leading to death that could have been prevented.

This calls for keen deliberation and actions.

Unit 5: The Independent Man



Introduction:

- Facilitator welcomes participants to class
- Does a recap of the last session

Discussion Guide:

Asks participants; What does independence mean to you?

How has being an independent man benefitted you as a man?

How has it harmed you as a man?

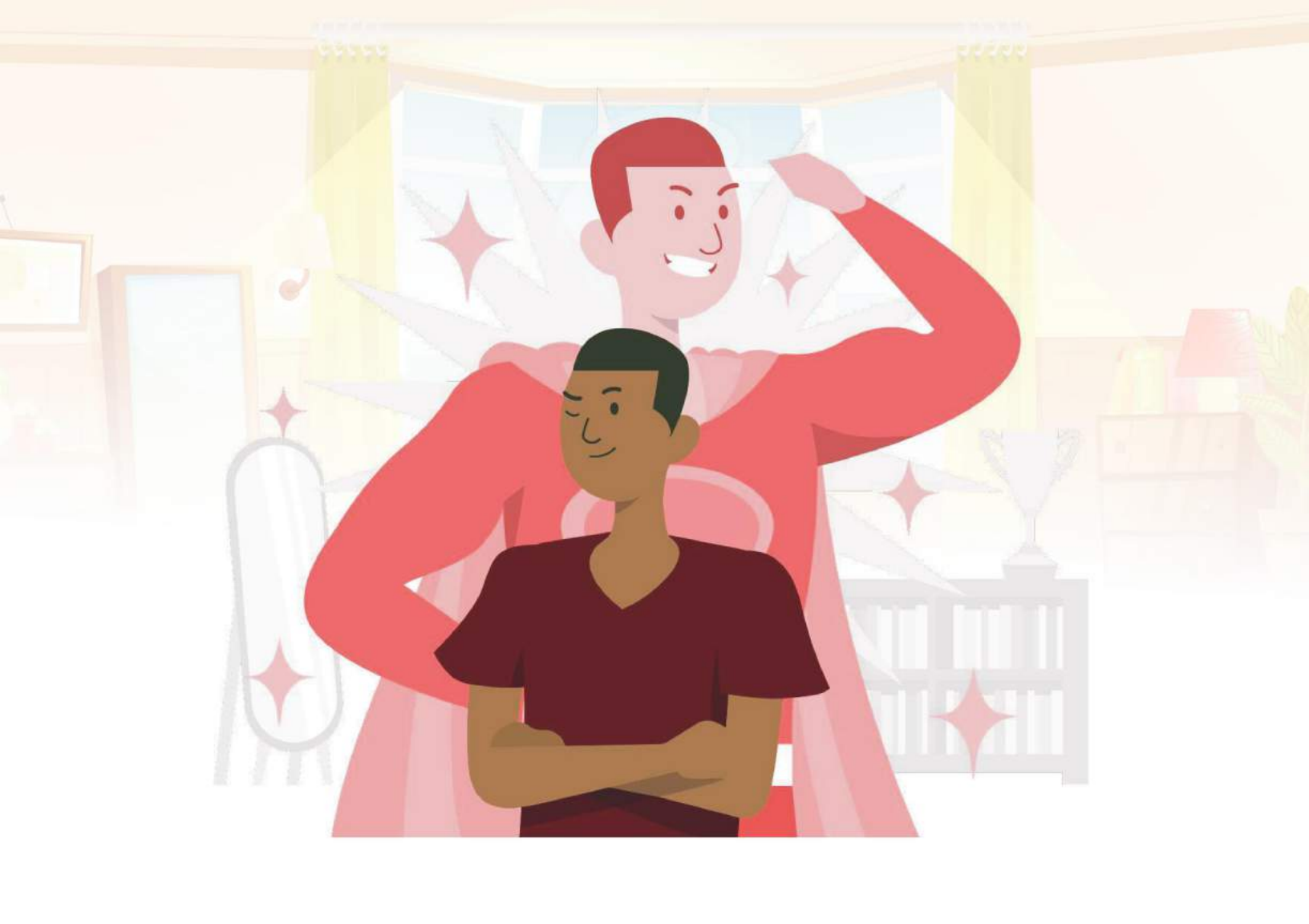
How does the belief that a man should be independent affect your relationship with the females in your life (Wife, Sisters, Mothers)?

Key Reflections:

It is generally believed that to be considered a man, you should be independent financially, spiritually and psychologically. This has limited a lot of men from seeking help when there is a need for it, and to make mistakes that could have been avoided, if they had sought counsel, thereby leading many to frustration.

This belief also encourages men to make decisions regarding their families without seeking their partners opinions. It is important that men learn to be open and to seek help where necessary.

Unit 6: Courage, a great virtue.



Introduction:

- Facilitator welcomes participants to class
- Does a recap of the last session
- Choose an Icebreaker from the Glossary

Discussion Guide:

Asks participants; What is the most courageous action you have taken as a Man?

Would you have taken such a decision if you were not expected to be risk-taking as a man?

How does being courageous affect your relationship with the females in your life (Wife, Sisters, Mothers)?

Key Reflections:

Over time, being a man has been associated with risk taking and being brave, this is a good attribute provided it is not overdone. These expectations have led many men to life threatening situations in an attempt to prove how much of a risk they could take. For instance, alot of men particularly the young ones engage in body counts and unprotected sex as a way of proving how much they could take risk.

There is a need for moderacy.

**HOW GENDER NORMS
AFFECT MEN AND WOMEN
DIFFERENTLY**

Unit 7: Loved and Highly Respected



Introduction:

- Facilitator welcomes participants to class
- Does a recap of the last session

Scenario:

Each time Papa Ahmed comes home, everyone, including Ahmed rushes out to hug him and welcome him. Ahmed has a habit of shouting "I love you, Daddy" because he plays with him a lot. Unlike Papa Tochi, whose children run into the room and their mother runs to set up the dining table at the sound of his vehicle's horn. Papa Tochi is sure a no-nonsense man, who doesn't miss any opportunity to shout, beat and punish anyone who defiles his orders. His family fears him a lot.

Discussion Guide:

Is Papa Tochi being assertive or violent?

Can a man be loved and still be respected at the same time?

How can men draw the line between being assertive and being violent?

Key Reflections:

There is a thin line between being assertive and being violent. Most cases of gender-based violence are perpetrated by Men. This stems from the belief that they are strong, they have to be assertive and that the female gender is weak, so they can overpower them. It is important to note that violence of any kind is unacceptable and is punishable under the Violence against Persons prohibition Act. Men can still be respected within their homes and communities without being violent.

Men who find it difficult to control their anger are encouraged to visit a therapist and to have an accountability partner.

**FACTORS THAT INFLUENCE
GENDER NORMS**

Unit 8: A seat at the Table



Introduction:

- Facilitator welcomes participants to class
- Does a recap of the last session

Discussion Guide:

What is leadership?

What are those attributes you see in a person that makes you refer to the person as a leader?

Are these attributes found in women as well?

Key Reflections:

Leadership is not limited to the male gender. Times have changed and the world at large has realised that both male and female have significant contributions in the society. Countries are beginning to have female presidents and studies revealed that countries with female president managed the Covid 19 pandemic better. It is therefore time for our communities to create a seat for women at the table by involving them in the leadership council and elders forum. You should also consider voting for women in upcoming elections, provided they have the skills needed for the role.

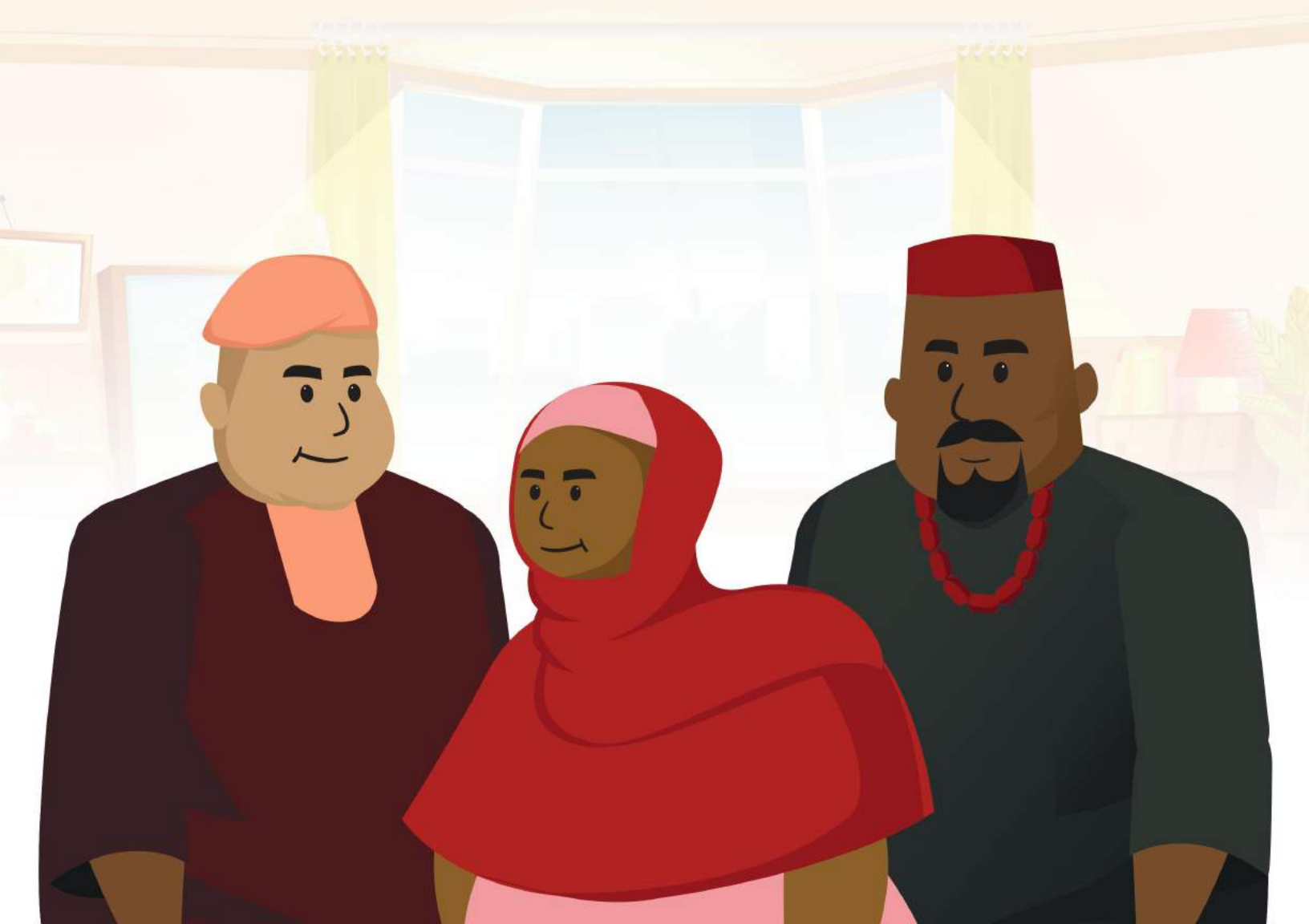
Session 4: Factors that Influence Masculinity

Session Objectives: At the end of this session, participants will:

- Understand factors that influence gender norms
- Understand their roles in challenging negative gender norms

**FACTORS THAT
INFLUENCE MASCULINITY**

Unit 9: Tradition and culture



Introduction:

- Facilitator welcomes participants to class
- Does a recap of the last session
- Choose an ice breaker from the glossary

Discussion Guide:

What does culture mean to you?

What are those things women are forbidden from doing in your culture but men are allowed to do and vice versa?

How does it impact women and girls?

Culture or the right thing, which would you choose?

Are there cultural practices that are no longer recognised in your culture, how did this change happen?

Key Reflections:

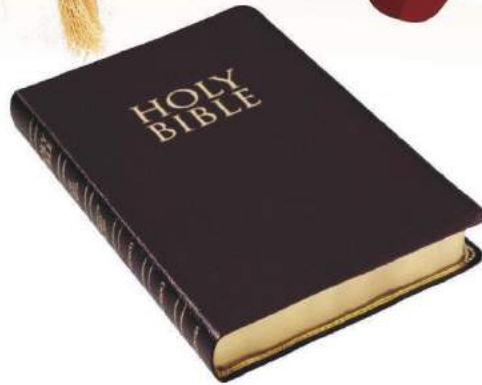
Culture gives a sense of belonging and identity to everyone. It dictates the ways and manner a group of people behave and respond to situations. It is important to note that no culture exists in isolation. Everyday, we will continue to meet people of diverse cultures and we must tolerate and learn from one another.

Majority of gender norms stem from culture. However, cultures have continued to emerge and with a lot of science discoveries, harmful practices are gradually being abandoned. Cultural norms, practices and superstitious beliefs that predisposes anyone to discrimination, stigmatization, hardship, violence and health challenges should be discarded. Such as; Forceful marriage of widows, Exclusion of females from inheritance sharing, Breast Ironing e.t.c

Men have significant roles to play in ending harmful cultural practices.

**FACTORS THAT
INFLUENCE MASCULINITY**

Unit 10: The Impact of Religion



Introduction:

- Facilitator welcomes participants to class
- Does a recap of the last session
- Choose an ice breaker from the glossary

Discussion Guide:

What are the major religious practices in this group and what are the major differences in the religions?

What masculinity ideology did you acquire as a result of your religion?

How does this ideology impact your relationship?

Key Reflections:

People are more inclined to obeying a religious concept than any other rule. The major religions practiced in Nigeria today acknowledge that God created Men and Women, this goes on to show how much value God places on both genders. Although, there are beliefs that are claimed to have originated from religion such as; forbidding women from taking leadership roles, sitting at the front, accessing the place of worship during menstruation, classification of divorced women as bad omen in the community. People are more likely to explore the divorce option when their union poses a great threat to their health and livelihood. It is not wrong for people to take options that are safe for them. Therefore, survivors should not be made talking points in places of worship or stigmatized. Their rights should be respected and their children should be supported.

**FACTORS THAT
INFLUENCE MASCULINITY**

Unit 11: Media, a sensitive tool.



Introduction:

- Facilitator welcomes participants to class
- Does a recap of the last session
- Choose an ice breaker from the glossary

Discussion Guide:

How **has** the media evolved in our communities?

How has the media shaped **your** perception about masculinity?

What are the benefits of media influence and the challenges?

Key Reflections:

The media through home videos, music and skits have influenced our ideology in so many ways. The music industry in particular has consistently created the perception that a man cannot find true love and be respected without money. And that women do not have moral values especially when money is involved. This has put a lot of men under pressure, leading many to cybercrimes and has reduced women to items that can be bought with money. We must challenge these negative messages and uphold our values as a people.

**FACTORS THAT
INFLUENCE MASCULINITY**

Unit 12: The School as a primary agent of Socialization



STOP
GENDER-BASED
VIOLENCE

Introduction:

- Facilitator welcomes participants to class
- Does a recap of the last session
- Choose an ice breaker from the glossary

Discussion Guide:

What is education?

What are the various forms of education participants have received?

How does this shape your perception?

Key Reflections:

Education is an important aspect of life. It shapes our now and future by influencing the way we see things, react and empower us with skills to take leadership roles. However, practices such as selecting a boy as the senior prefect and the girl as assistant, making the female students clean the classrooms while the boys take turns to drum on the assembly ground, further reinforces toxic masculinity. It places limitations on the kind of profession females go into.

We must hold school administrators accountable by ensuring that gender bias policies and actions are eliminated. In like manner, Men must ensure that both female and male children have equal access to education. Because education is the antidote to poverty.

Session 5: Understanding Gender-Based Violence

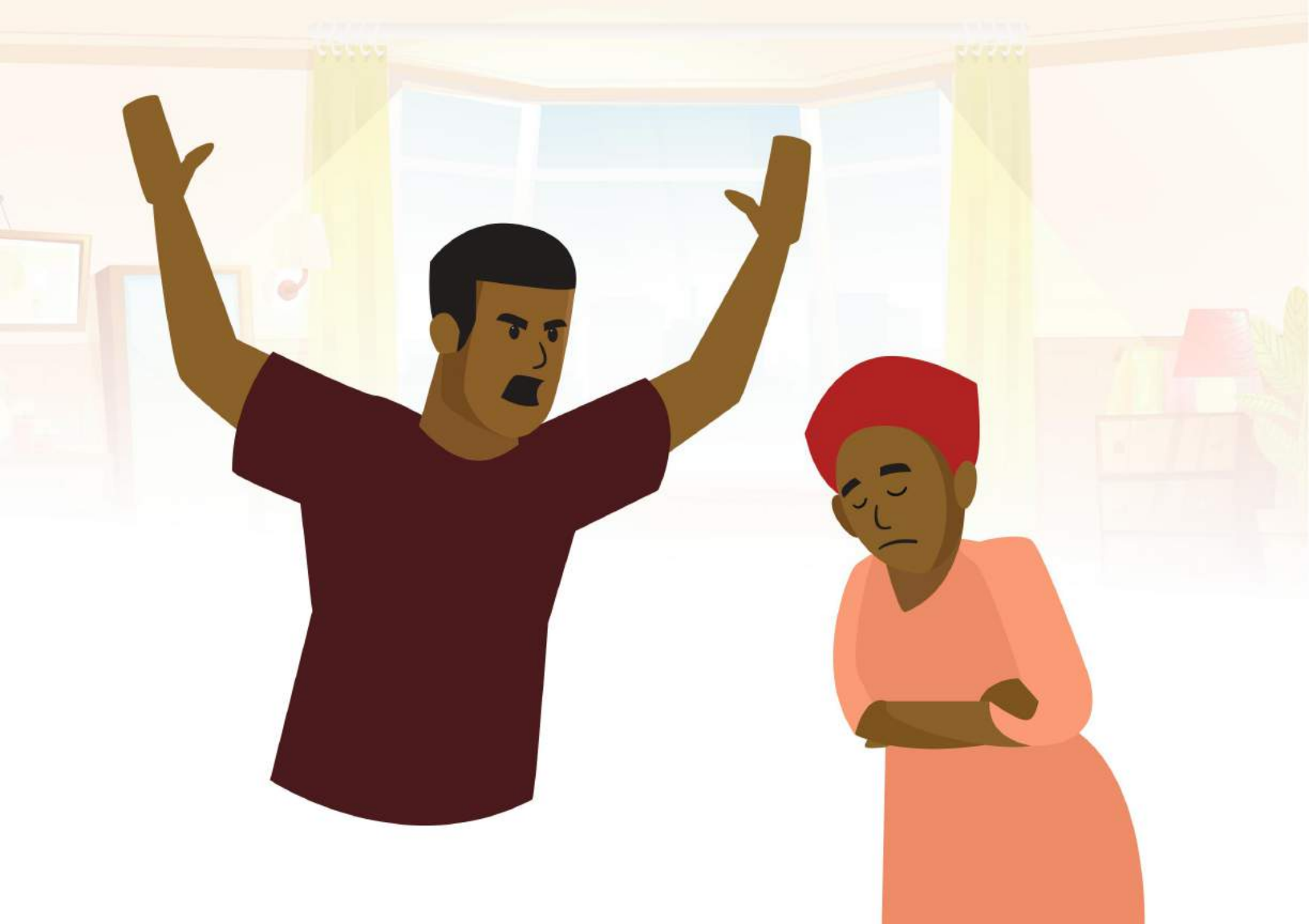
Session Objectives

At the end of this session, participants will:

- Understand the meaning of gender-based violence
- Identify the forms of gender-based violence and the penalty under the Nigerian law

**SESSION 5: UNDERSTANDING
GENDER-BASED VIOLENCE**

Unit 13: Introduction To Gender-Based Violence



Introduction:

- Facilitator welcomes participants to class
- Does a recap of the last session
- Choose an ice breaker from the glossary

Discussion Guide:

Has anyone heard of **the term gender-based violence**?

Ask participants to share what they know about **gender-based violence**?

Ask those who have not heard about **gender-based violence** to share their perception based on what others have just shared?

Ask those who have heard about gender-based violence how long they have heard about the dangers and why they think gender-based violence has continued in the community?

Key Reflections:

The United Nations defines gender-based violence as “any act that results in or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life”.

It is important to note that gender-based violence affects both the male and female gender. Globally, 1 in 6 boys experience gender-based violence while 31% of women and girls between ages 15-49 years have experienced gender-based violence in Nigeria (NDHS, 2018). Gender-based violence poses a threat to life, including physical, social and emotional well-being of the victims. However, despite all the sensitization and campaigns, gender-based violence has continued to thrive in our society because there are cultural beliefs and social norms that encourage violence against girls and protect the perpetrators. Emphasis is on girls because they are more vulnerable.

**SESSION 5: UNDERSTANDING
GENDER-BASED VIOLENCE**

Unit 14: Physical Violence



Introduction:

- Facilitator welcomes participants to class
- Does a recap of the last session
- Choose an ice breaker from the glossary

Discussion Guide:

Let us talk about the most unpalatable experience you have ever had?

Do you think it happened to you because of your gender?

What are the forms of gender-based violence?

Key Reflections:

Gender-based violence is any harm done to an individual intentionally on the basis of his/her gender. There are 4 major forms of gender-based violence;

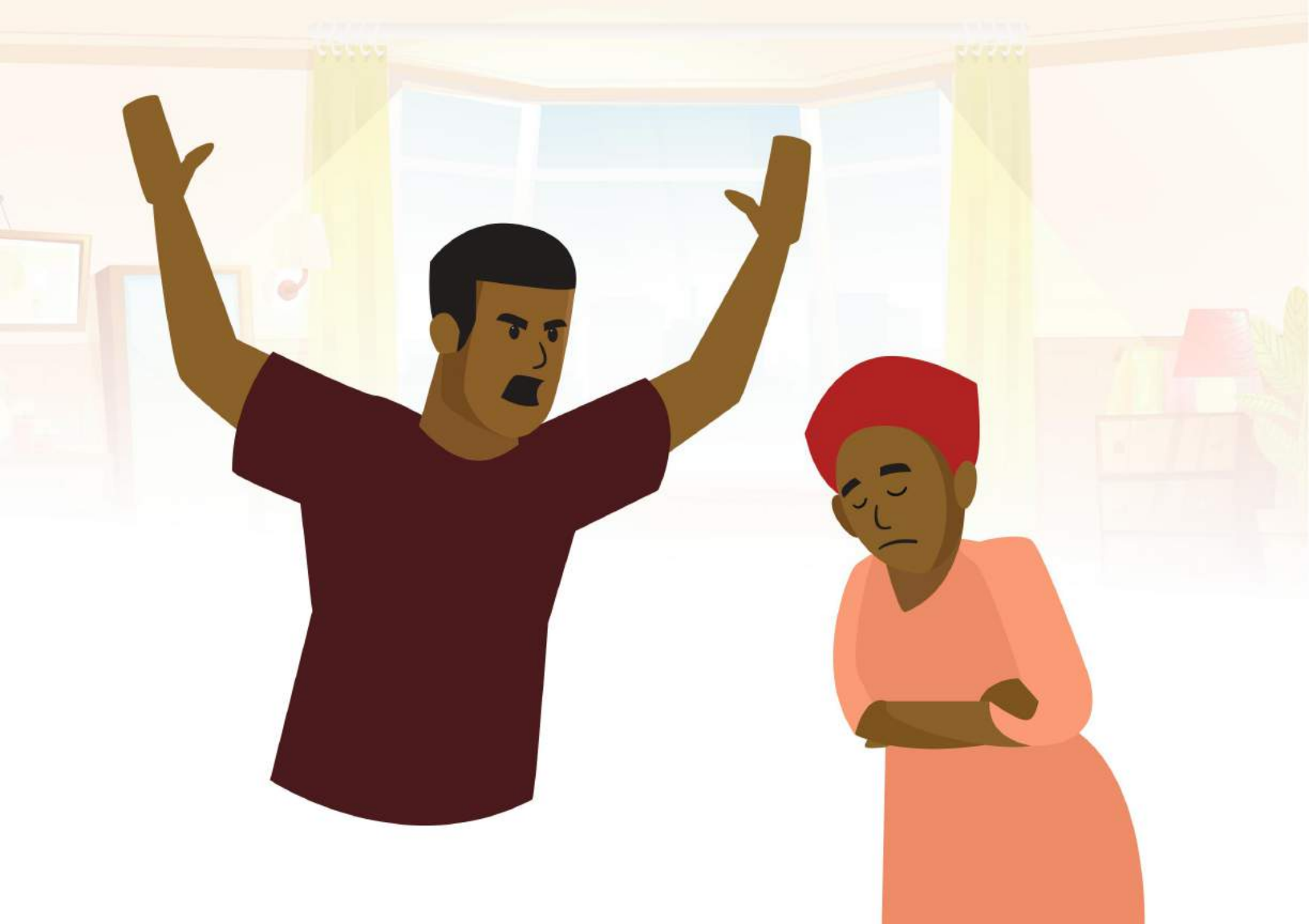
Physical Violence: This involves the use of physical force with malicious intention on an individual which could result in trauma. It could include pushing, slapping, biting, choking, strangling, use of weapons, throwing things, pinning against the wall, physical restraints among others. This is common in homes where the man is unable to draw the line between being assertive and being violent, believing that it is his responsibility to discipline his wife and that his wife is a weak vessel.

It is important that men realize that they can be non-violent and still be respected by their wife and children. Physical/domestic violence is an offence under the Nigerian law with a penalty of 3-5years imprisonment and women are becoming more aware of their rights.

Men who are guilty of this act need to seek help by seeing a therapist before he accidentally kills his wife and becomes a murderer. It is also important for men within the community to hold each other accountable by ensuring that men who beat their wives are publicly rebuked.

**SESSION 5: UNDERSTANDING
GENDER-BASED VIOLENCE**

Unit 15: Psychological Violence



Introduction:

- Facilitator welcomes participants to class
- Does a recap of the last session
- Choose an ice breaker from the glossary

Discussion Guide:

Has anyone ever spoken to you in a manner that you prefer you were beaten?

Give examples of words that you wouldn't want anyone to use on you

Key Reflections:

There are many homes hurting without evidence of physical bruises. Gender-based violence is not limited to physical abuse but also encompasses psychological violence. The deliberate attempt to hurt the emotions, scare, humiliate an individual is referred to as psychological abuse. This involves name calling, belittling, threatening, intimidating, gaslighting e.t.c which could predispose the victim to depression.

Psychological violence is punishable under the Violence against Persons Prohibition Act (2015) with a penalty of 6months-1year imprisonment or a fine of N100,000-N200,000.

It is advisable to leave the house when the tension is high and to desist from using belittling words on people to avoid perpetrating psychological violence. The home is sweet and peaceful when everyone is happy.

**SESSION 5: UNDERSTANDING
GENDER-BASED VIOLENCE**

Unit 16: Sexual Violence



Introduction:

- Facilitator welcomes participants to class
- Does a recap of the last session
- Choose an ice breaker from the glossary

Discussion Guide:

What is rape?

Can a man rape his wife?

Are there justifications for rape?

How can men collaborate to end sexual violence in their community?

Key Reflections:

There are no justifications for rape. Rape is a form of Sexual Violence. It is an unwanted sexual activity, which involves the use of force by the perpetrator, threats or taking advantage of the victim's vulnerability such as drunkenness, mental disability or ignorance. Any sexual act without consent of the two parties involved is an abuse. Persons under the age of 18 or those under the influence of alcohol and/or unstable mental condition CANNOT give consent. The following are different types of sexual violence:

Rape: This is a non-consensual penetration of one's genital with a sex organ, bodily organ or object of another. This includes anal and oral sex.

Sexual Harassment: Is unwanted conduct of a sexual nature which includes unwanted touch. It can happen to anyone regardless of gender, sexuality, race or any other factor. Sexual harassment can be physical, verbal, or non-verbal.

Child Defilement/Molestation: This is the penetration of a child/minor's genitalia by an adult or an older adolescent. Victims of defilement are less than 18 years and cannot give consent under the Nigeria constitution. Perpetrators of child defilement are usually people known and respected by the victims e.g Teachers, Neighbours, Religious Leaders, Bosses (For House Helps) e.t.c

Incest: This is a sexual activity between people related by blood. For example, fathers rape daughters, brothers taking advantage of their sisters, mothers taking sexual advantage of their sons or sisters taking advantage of their brothers. These are punishable under the Nigeria law.

Child Pornography and Prostitution: This is the act of forcing, encouraging and sharing recorded sexual activities of a child or using or patronizing a prostitute under the age of 18.

Sexual violence has physical, social and emotional effect on the victim. It is a punishable offence under the Nigerian law with a penalty of minimum of 12 years with no option of fine.

For gang raping, minimum of 20 years without an option of fine. With the possibility of the perpetrator being profiled in the sexual offenders register.

**SESSION 5: UNDERSTANDING
GENDER-BASED VIOLENCE**

Unit 17: Economic Violence



Vegetables

Introduction:

- Facilitator welcomes participants to class
- Does a recap of the last session
- Choose an ice breaker from the glossary

Discussion Guide:

How important is finance to the family?

Should a woman have a personal bank account?

How should a woman's income be spent, to be decided by her or her husband?

Key Reflections:

Finance is an integral part of an individual's life, married or single. It has also been a source of conflict in most homes where the woman is left to carry the financial burden or deprived of earning because the husband is considered to be the breadwinner of the home. Depriving an individual of financial freedom is referred to as Economic Violence. This includes; controlling the earnings of the victim, forbidding them from employment, depriving them of basic amenities. For example; some husbands do not allow their wives to own bank accounts, force their wives to remit their salaries to them, and deprive their wives from working because they believe that she will no longer be submissive, if she starts earning.

Economic violence is a punishable offence under the Violence against Persons Prohibition Act with the penalty of 1-2 years imprisonment or fine of N100,000-N500,000.

It is good for both parties to work and decide jointly on what to do with their money, this promotes unity and progress within the home.

Session 6: Understanding harmful sociocultural norms and practices that promotes gender-based violence

Session Objectives

At the end of this session, participants will:

- Identify harmful socio cultural norms and beliefs that promote gender-based violence
- Understand the impact of harmful socio-cultural norms on the community

**SESSION 6: UNDERSTANDING HARMFUL
SOCIOCULTURAL NORMS AND PRACTICES THAT
PROMOTES GENDER-BASED VIOLENCE**

Unit 18: Child Betrothal



Introduction:

- Facilitator welcomes participants to class
- Does a recap of the last session
- Choose an ice breaker from the glossary

Discussion Guide:

With the knowledge acquired on the forms of gender-based violence, what cultural practices do you know that contributes to any of the forms of violence identified?

Why do people bethrot their daughters?

Key Reflections:

Socio-cultural Violence is another form of gender-based violence. These are harmful cultural practices and socio-norms done to individuals on the basis of their gender that pose risk to their health and well-being. This includes:

Child Betrothal: promising or making an informal agreement that a child under the age of 18 will be married off to an individual without his/her consent. It is usually arranged before birth or after the birth of the child in exchange for a favour received by the family. Girls deserve to live their lives on their own terms and to fulfil their dreams and not as a reward of favours.

It is an offence under the Child Rights ACT (2013) with a penalty of a fine of N500,000; or imprisonment for a term of five years or both for whoever betroths a child, a child is betrothed to or promotes child betrothal.

**SESSION 6: UNDERSTANDING HARMFUL
SOCIOCULTURAL NORMS AND PRACTICES THAT
PROMOTES GENDER-BASED VIOLENCE**

Unit 19: Child Marriage



Introduction:

- Facilitator welcomes participants to class
- Does a recap of the last session
- Choose an ice breaker from the glossary

Discussion Guide:

What is Child marriage?

Why do people marry out their daughters at a young age?

What roles can men play in ending child marriage in their communities?

Key Reflections:

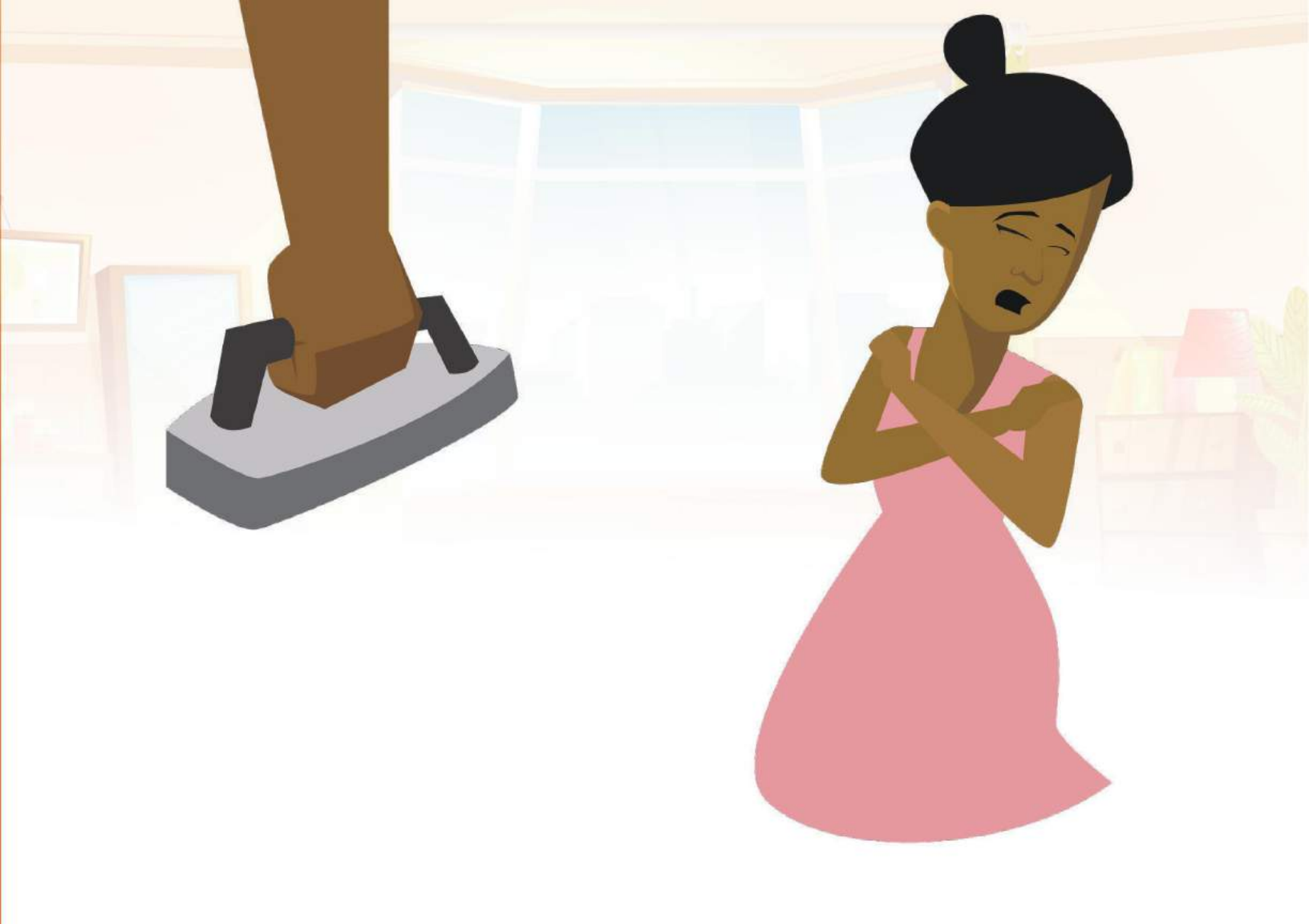
Child Marriage is the formal and non-formal union of a girl or a boy before the age of 18. This is dangerous to the health of the victims and deprives them of access to quality education and a satisfying future. Girls who are married out before the age of 18 are more likely to experience spousal control, maternal mortality and vesico-vaginal fistula.

Child marriage is an offence under the child rights Act (2013) with a penalty of fine of N500,000; or imprisonment for a term of five years or to both such fine and imprisonment.

Men are agents of change. They should never endorse such practice by marrying out their daughters, Sisters, cousins, niece and should never marry a minor.

**SESSION 6: UNDERSTANDING HARMFUL
SOCIOCULTURAL NORMS AND PRACTICES THAT
PROMOTES GENDER-BASED VIOLENCE**

Unit 20: Breast Ironing



Introduction:

- Facilitator welcomes participants to class
- Does a recap of the last session
- Choose an ice breaker from the glossary

Discussion Guide:

Have you seen breast ironing done?

What is breast ironing?

What role can men play in reducing violence against girls?

Do you think it is proper for girls to go through the pain of **breast ironing** to reduce their vulnerability to gender-based violence?

Key Reflections:

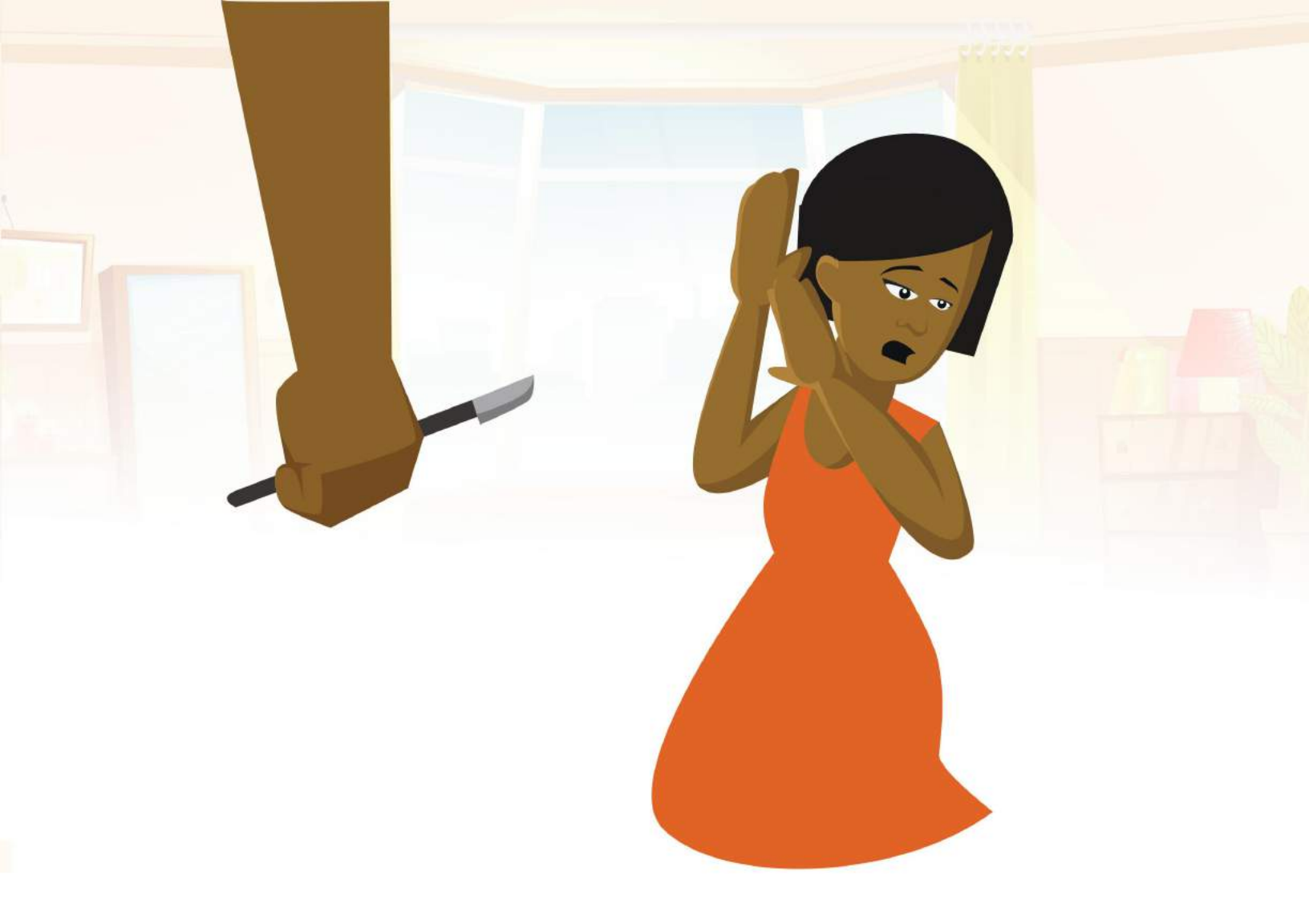
Breast Ironing; this is pounding and massaging of an adolescent girls' breast with hot and hard objects to prevent them from being noticed and harassed sexually by the opposite sex. This act predisposes girls to a lot of health hazards such as; Physical trauma, Infection, delayed lactation and breast cancer.

Action Point:

What steps would you take to stop breast ironing in your community?

**SESSION 6: UNDERSTANDING HARMFUL
SOCIOCULTURAL NORMS AND PRACTICES THAT
PROMOTES GENDER-BASED VIOLENCE**

Unit 21: Female Genital Mutilation



Introduction:

- Facilitator welcomes participants to class
- Does a recap of the last session
- Choose an ice breaker from the glossary

Discussion Guide:

What is
Female genital
mutilation?

Why do people
circumcise girls?

What are the
dangers of FGM?

Key Reflections:

Female Genital Mutilation: This is the partial or total removal of the external genitalia. This does not have any health benefit to the girl child and is usually done to prevent girls from being promiscuous. Studies have shown that female genital mutilation does not prevent girls from being promiscuous but rather predispose them to health challenges such as; bleeding, shock, HIV, difficulty/complications in child bearing, increased risk of newborn deaths e.t.c. Female Genital Mutilation is an abuse of girls' right and must be stopped.

**SESSION 6: UNDERSTANDING HARMFUL
SOCIOCULTURAL NORMS AND PRACTICES THAT
PROMOTES GENDER-BASED VIOLENCE**

Unit 22: Harmful Widowhood Practices



Introduction:

- Facilitator welcomes participants to class
- Does a recap of the last session
- Choose an ice breaker from the glossary

Discussion Guide:

What are the rites performed by widows in your community?

What are the effects on them and their children?

Moving forward, how can the community support widows better?

Key Reflections:

Widows go through a lot of psychological trauma and need the support of the community more than ever before. Harmful widows' rites such as forcing the woman to barb her hair, restraining them from sleeping for days or eating certain foods, restricting their movement and forcing them to marry are against the law and detrimental to their health.

The penalty for this under the VAPP Act (2015) is 1-2 years imprisonment or a fine of N100,000-N500,000.

Action Point:

Hold a conversation with members of your family regarding ending harmful widowhood practices.

Session 7: Effect of Gender-Based Violence

**SESSION 7: EFFECT OF
GENDER-BASED VIOLENCE**

Unit 23: Physical, Emotional and Social Effect of Gender- Based Violence



Introduction:

- Facilitator welcomes participants to class
- Does a recap of the last session
- Choose an ice breaker from the glossary

Discussion Guide:

Do you know any victim/survivor of gender-based violence, share the effect of the incidence on them?



How can the community support survivors of gender-based violence?



Key Reflections:

Gender-based violence threatens the life and well-being of the victims. It affects the physical, social and mental health of the survivors.

The Physical effect of gender-based violence include: Injury to the genitals, Acquiring sexually transmitted diseases, unwanted/teenage pregnancy, traumatic fistula, unsafe abortion and sometimes death.

The Social effect of gender-based violence on survivors include: stigmatization, social isolation

The Mental Health effect of gender-based violence include depression, anxiety, substance abuse, depression, suicide, sleep disturbance and Post Traumatic Stress Disorder (PTSD)

Action Point:

As a result of the new knowledge, what would you do differently in supporting survivors of gender-based violence?

Session 8: How The Society Promotes Gender-Based Violence

**SESSION 8: HOW THE SOCIETY
PROMOTES GENDER-BASED VIOLENCE**

Unit 24: How the Society Promotes Gender-based Violence



Unit Objective:

To explain how victim blaming reinforces rape culture in the society

Introduction:

- Facilitator welcomes participants to class
- Does a recap of the last session
- Choose an ice breaker from the glossary

Discussion Guide:

What are those things we do that prevent victims of gender-based violence from reporting?

Key Reflections:

Victim-Blaming: The society has overtime accused victims/survivors of gender-based violence of being responsible for their predicament. They justify the abuse, exonerate the abuser and blame the victims for being sexually abused by saying: they were raped because they wear skimpy/body revealing clothes.

This is not true because girls who cover their entire body, wearing hijab are also being raped, babies of a few months old are being raped and grand- mothers of 80 years and above are also being raped. The only reason a girl is being raped is because there is a rapist within the community that has not been tamed. Hence, we must stop blaming an abuse on the victim's dressing, because this empowers the rapists to do more.

They were raped because they went to the Man's House: Abusers have a way of deceiving girls into secret and silent places, it is never the desire of any girl to be raped. And location shouldn't be an excuse for an abuse, we have heard of cases of rape in worship centers, victims' residence e.t.c. The location of the crime doesn't in any way change who the perpetrator is.

They were raped because they play with boys too much: Nothing justifies an abuse, a girl under 18 years cannot give consent and sex without consent is an abuse. Being social doesn't justify rape.

They were raped because they are rude and aggressive to Men, so they raped them to discipline them: Everyone, including a minor has the right to freedom of association, if girls doesn't want to be friend with a boy/man, she shouldn't be forced and rape isn't a disciplinary measure, it's a crime.

Why didn't they fight back/shout: Responses such as this have been empowering abusers to do more in our society. How can a girl fight back when she is being overpowered by a man that is 5times her weight or how can she shout when her mouth has been covered with a pillow and with loud music in the room. This should never be our response to cases of abuse, fighting back or not, shouting or not, doesn't not reduce the gravity of an abuse.

Why didn't she report immediately: Abuses affect the psychology of the survivors. It is not planned; hence they need time to process it and to heal. Sometimes, they have to run to safety first before considering telling their stories or reporting. Also, the fear of people not believing their stories and the fear of being stigmatized contributes to survivors not reporting immediately. We must never discredit a story; fault a victim/survivor because they didn't report immediately

Victim-Shaming: The society has been contributing to the rate of violence by tagging survivors of gender-based violence rather than the perpetrators. This also includes tagging divorced women as irresponsible. Describing a girl with a violence she suffered, stigmatizes her, prevents other girls from speaking up, exonerates and reinforces the abusers.

Forcing Adolescent Survivors to marry their abusers: In many situations where adolescent girls get pregnant, they are forced to marry the person who impregnated them. Depriving them of the opportunity to complete their education and develop to full potential. Marrying girls off to their abusers places them at higher risk. The National health demographic survey (2018) revealed that 51.2% of married girls between the ages of 15-19 years experience high levels of spousal control.

Gender-based violence is NOT normal, it is a crime. We must stop making excuses for the abusers and stop leaving them to KARMA. If we do not ensure abusers are punished, they will abuse more girls. Be ZERO tolerant to violence, raise your voice, support your sisters and the community will be free and safe for us all.

Session 9: The Role of Men In Ending Gender-Based Violence

Session Objectives

At the end of this session, participants will:

- Understand the Consequences of gender-based violence for Perpetrators under the Nigerian law
- Understand the pathway for reporting gender-based Violence
- Understand how to organize themselves to end violence in their community

**SESSION 9: THE ROLE OF MEN IN
ENDING GENDER-BASED VIOLENCE**

Unit 25: The Ideal Man



Introduction:

- Facilitator welcomes participants to class
- Does a recap of the last session
- Choose an ice breaker from the glossary

Discussion Guide:

What roles can men play in ending gender-based violence?

Key Reflections:

The Ideal man is a strong advocate against all forms of gender-based violence and sociocultural norms that promote it. He is a strong and loud voice in protecting human rights, he does not perpetrate or cover-up any act of violence rather he mobilises support for victims of gender-based violence. The Ideal man understands that violence is a weakness and strives to overcome it.

**SESSION 9: THE ROLE OF MEN IN
ENDING GENDER-BASED VIOLENCE**

Unit 26: Reporting Gender-Based Violence



Introduction:

- Facilitator welcomes participants to class
- Does a recap of the last session
- Choose an ice breaker from the glossary

Discussion Guide:

Have you seen a case of gender-based violence before?

What did you do as a man?

What would you do differently based on the new knowledge acquired in this peer education session?

Key Reflections:

The desire of every man is to be loved and respected. This comes with a lot of responsibilities; active involvement in parenting, refusal to perpetrate violent and supporting victims of gender-based violence.

Supporting victims of gender-based violence includes proper reporting of gender-based violence. The best time to report an abuse or a potential abuse is immediately. There are three major places to report if an abuse has occurred. These are the Police Station, NAPTIP and a Hospital depending on the form of violence.

It is important that all forms of Gender-based Violence are reported to improve:

Access to Medical Care: When victims of gender-based violence speak up, it increases the chances of accessing medical care.

Access psychosocial support

Prevent Future recurrence

**SESSION 9: THE ROLE OF MEN IN
ENDING GENDER-BASED VIOLENCE**

Unit 27: Organizing For Change



END
GENDER-BASED
VIOLENCE
NOW!!

Session Objectives

At the end of this session, participants will:

- Understand how collective actions can create change in the community
- Understand how to organize to change harmful socio-cultural norms in their community

Introduction:

- Facilitator welcomes participants to class
- Does a recap of the last session
- Choose an ice breaker from the glossary

Discussion Guide:

Participants should share their experience about a time they failed at creating a change as an individual but succeeded when they joined actions with other people.

Key Reflections:

Social change requires organizing. Ending harmful socio-cultural norms and practices require that men who share the same values come together to take actions against gender-based violence.

The following are ways Men can organize against gender-based violence:

Organizing a campaign: Men can come together to sensitize community members about the dangers of gender-based violence and state their stand in ensuring all perpetrators are brought to book.

Advocacy: Men can collaborate with their community leaders to pass bye-laws that prohibit harmful norms and practices that promote violence within their communities. They can also work with the community heads to form committees that address issues of gender-based violence in the community. Not through community mediation but by ensuring cases of violence are reported to appropriate quarters.

Action Point:

As a group, what action are you going to take to end gender-based violence in your community?

Unit 28: Revision

Introduction:

Welcome participants to the last session of the peer education. Ask for feedback on their experiences.

Discussion Guide:

What is the new knowledge acquired during this peer education session?

How will participants use this new knowledge to change harmful socio-cultural norms that promote gender-based violence.

What actions have you taken so far based on the new knowledge?

Key Reflections:

The peer education session explained the following:

- The forms, dangers and effect of gender-based violence
- The role of men in ending the gender-based violence
- Empowering men to live their dreams

Action Point:

Participants of the peer education session should endeavor to step down the new knowledge acquired to other men in the community.

The Peer Educator should ensure feedback from members of the peer group on this three major discussions.

Provide the pledge card for participants to fill to state their commitment to ending harmful norms and practices that promotes gender-based violence.

Presentation of certificate of participation.

Appendix I

Key Reflections:

What the Nigerian Laws say about Gender-based Violence

Nigeria is part of international treaties on the protection of girls' rights because sexual and reproductive health rights are human rights. It protects the right to health, life, privacy, education, freedom from torture and discrimination. These rights are guaranteed by the Child Right Act, 2013 and the Violence against Persons Prohibition Act, 2015.

Some key provisions under the Child Rights Act, 2013.

Right to dignity of the child: Every child is entitled to be respected for the dignity of his/her person, and accordingly, no child shall be- (a) subjected to physical, mental or emotional injury, abuse, neglect or maltreatment, including sexual abuse;

A female child who becomes pregnant, before completing her education shall be given the opportunity, after delivery, to continue with her education, on the basis of her individual ability.

Prohibition of child marriage: No person under the age of 18 years is capable of contracting a valid marriage, and accordingly a marriage so contracted is null and void and of no effect whatsoever.

Prohibition of child betrothal: (1) No parent, guardian or any other person shall betroth a child to any person. (2) A betrothal in contravention of subsection (1) of this section is null and void.

Penalty: Punishment for child marriage and betrothal A person- (a) who marries a child; or (b) to whom a child is betrothed; or (c) who promotes the marriage of a child; or (d) who betroths a child, commits an offence and is liable on conviction to a fine of N500,000; or imprisonment for a term of five years or to both such fine and imprisonment.

A child shall not be used:

for the purpose of begging for alms, guiding beggars, prostitution, domestic or sexual labour or for any unlawful or immoral purpose

procured or offered for prostitution or for the production of pornography or for any pornographic performance

Penalty: Punishment for child marriage and betrothal A person- (a) who marries a child; or (b) to whom a child is betrothed; or (c) who promotes the marriage of a child; or (d) who betroths a child, commits an offence and is liable on conviction to a fine of N500,000; or imprisonment for a term of five years or to both such fine and imprisonment.

Unlawful sexual intercourse with a child: No person shall have sexual intercourse with a child.

Penalty: A person who contravenes the provision of Subsection (6) of this section commits an offence of rape and is liable on conviction to imprisonment for life. (3) Where a person is charged with an offence under this section, it is immaterial that- (a) the offender believed the person to be of or above the age of eighteen years; or (b) the sexual intercourse was with the consent of the child. (c) A person who sexually abuses or sexually exploits a child in any manner not already mentioned under this Part of this Act commits an offence.

Some key provisions under the Violence Against Persons Prohibition Act (VAPP), 2015.

The VAPP Act prohibits all forms of violence against persons in private and public life and provides maximum protection and effective remedies for victims and punishment of offenders. The law states that;

A person commits an offence of rape if;

He or she intentionally penetrates the vagina, anus or mouth of another person with any other part of his or her body or anything else

The other person does not consent to the penetration

The consent is obtained by force or means of threat or intimidation

Penalty:

- Where the offender is under the age of 14 years of age, the offender is liable to a maximum of 14 years imprisonment.
- In other cases, a minimum of 12 years with no option of fine.
- For gang raping, minimum of 20 years without an option of fine.
- Sexual offenders register will be constantly updated.
- The victim will be compensated as the court deems fit.

Other provisions of the VAPP ACT (2015) and their penalties are in the table below:

S/N	Offence	Penalty/Sentence
1.	Inflicting Physical Injury/Attempt	3-5years imprisonment
2.	Coercion	3years Imprisonment
3.	Willfully placing a person in fear of physical injury	1-2years Imprisonment or Fine of N100,00-N200,000
4.	Offensive Conduct	1-2years Imprisonment or Fine of N300,000-N500,000
5.	Female Circumcision	2-4years Imprisonment or Fine of N100-N200,000
6.	Frustrating Investigation	3years Imprisonment Or Fine Of N500,000
7.	Wilfully Making False Statement	1year Imprisonment Or Fine Of N200,000
8.	Forceful Ejection From Home	1-2years Imprisonment Or Fine Of N200,000-N300,000
9.	Depriving A Person Of His Or Her Liberty	1-3years Imprisonment Or Fine Of N100,000-N500,000
10.	Damage To Property With Intent To Cause Distress	1-3years Imprisonment Or Fine Of N200,000-N300,000
11.	Forced Financial Dependence Or Economic Abuse	1-2years Imprisonment Or Fine Of N100,000-N500,000
12.	Forced Isolation Or Separation From Family And Friends	3-6 Months Imprisonment Or Fine Of N100,000
13.	Emotional, Verbal And Psychological Abuse	6months-1year Imprisonment Or Fine Of N100,000- N200,000
14.	Harmful Widowhood Practices	1-2 Years Imprisonment Or Fine Of N100,000-N500,000
15.	Abandonment Of Spouse, Children And Other Dependants Without Sustenance	1-3 Years Imprisonment Or Fine Of N100,000- N500,000
16.	Stalking	1-2 Years Imprisonment Or N200,000-N500,000
17.	Intimidation	6months- 1year Imprisonment Or Fine Of N100,000- N200,000
18.	Spousal Battery	1-3 Years Imprisonment Or N100,000-N200,000
19.	Harmful Traditional Practice	1-4 Years Imprisonment Or N200,000-N500,000
20.	Attack With Harmful Substance	Life Imprisonment Without Option Of Fine

S/N	Offence	Penalty/Sentence
21	Administering Substance With Intent	10 Years Imprisonment Or Fine Of N500,000
22	Political Violence	2-4 Years Imprisonment Or N200,000-N500,000
23	Violence By State Actors	1-4 Years Imprisonment Or N300,000-N1,000,000
24	Incest	5-10 Years Imprisonment Without Option of Fine
25	Indecent Exposure	Imprisonment of not more than one year or Fine not exceeding N500,000 or both.

In addition, the Federal Capital Territory and some other states now have a sexual offenders register, where the identity of gender-based violence perpetrators are revealed for naming and shaming.

Appendix II

Icebreakers Bank

Find below ice-breakers that can be used interchangeably during the peer education sessions as it apply to your context:

1. I kick the ball
2. Atama, Labaco, Abarina
3. Fruit salad song
4. Spell COCONUT and Demonstrate with your body.
5. Shower, Rain and thunder clap.
6. Decking the Ball, i do loke this and i Balance well.
7. The President say i Should Tell You to Stand, sit Down.

Appendix III



Reporting Template for Peer Education Sessions

Date	
Community	
Peer Education Session Unit	
How many People attended	
What time did the session begin	
What time did the session end	
What Topic was treated	
Comments from Participants (Minimum three, please write as quotes and indicate the name of the participant)	
Concerns/questions raised by participants (Minimum two)	
Challenge/Lessons learnt	

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Changing Harmful Sociocultural Norms that Promote Gender-Based Violence

Peer Education Guide For Male Champions

Strengthening Indigenous Communities
to Promote Girls' Rights Project

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