

Value-Based Dialogue Toolkit

October Training 2023



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Workshop Objectives

- Introducing the value-based dialogue approach.
- Case-study based applications of the value-based dialogue approach.
- Developing a collective framework to use the value-based dialogue approach within the contexts of the participants' UNFPA work.



Session 1: Personal Values, Shared Values, and the Role of Dialogue

Session Objectives

- Establish team building and a collaborative environment.
- Introduce value-based dialogue as a tool.

Exercise 1: Introductions

Time: 10 minutes

Instructions:

- Facilitator asks participants to write their name on paper, decorate it, and present it to the group, explaining the meaning of their decoration.

Facilitation Note: These introductions can be in any form that the participants are comfortable with. The point is to get participants creating and sharing in fun ways, to promote honest and open exchange at the workshop.

"[We] need to find new arguments, to challenge ourselves to adopt new strategies . . . and understand the community, historical heritage, cultural context, and how social norms are built."

**-UNFPA APRO Deputy Director
Aleksander Sasha Bodirosa**

Exercise 2: Expectations Tree

Time: 15 minutes

Participants are invited to share their expectations for the workshop, along with agreed upon ground rules and some of the skills, values and attitudes they can contribute. These are posted up onto a large drawing of a tree.

Objectives:

- To reflect on the things to achieve in the workshop;
- To consider the skills, values and attitudes brought to the workshop;
- To discover the things to achieve after the workshop.

Instructions:

- Draw the Tree of Expectations on a large flip chart;

Roots: Skills, attitudes, values we are bringing to the workshop.

Leaves: What we want to have achieved by the end of the workshop.

Trunk: Guidelines or rules for working together (what will help us achieve our objectives).

Fruit: Long-term outcomes that we want.



- Bring sufficient Post-it notes in four colors for the group;
- Ask participants to think about the roots, the trunk and the leaves, and leave the fruit until the end of the workshop.
- Invite participants to post their Post-it notes with different colors for roots, leaves and trunk.
- While participants are placing their Post-it notes, ask a co-facilitator or one or two volunteers who have completed the task to help you group overlapping comments together.
- Share the program objectives for the workshop and compare with the expectations. You can keep the expectations that do not match in a basket for future consideration.
- Read participant expectations out loud and link them to the program agenda and vision.



Facilitation Note: At the end of the workshop revisit and review the expectations tree with the participants. Evaluate the skills and attitudes (roots), the ground rules (trunk) and the expectations (leaves). Then ask participants to write down what they gained from the workshop (the fruit) on a different color Post-it note and attach it to the top of the tree. Finally, discuss whether there are any alignments between the different parts of the tree and how expectations compare with the outcomes (fruit).

Exercise 3: From Personal Values to Shared Values

Time: 30 minutes

Instructions:

- Facilitator presents the following list of values and asks participants to identify their three core personal values (from the list and/or add their own)

List of values

Accountability	Respect
Compassion	Freedom
Care	Ethic
Tolerance	Loyalty
Adaptability	Boldness
Empathy	Balance
Diversity	Justice
Family	Peace
Authority	Challenge
Curiosity	Inclusiveness
Tradition	Honesty
Humor	Stability
Autonomy	Creativity
Fairness	Equality
Spirituality	Responsibility
Generosity	Meaningful work

- Facilitator writes each participant's values down on a whiteboard, and participants identify their shared values. Discuss the following questions:
 - What made you choose these shared values?
 - Do the shared values apply to your UNFPA work as well? If so, how? and if not, why not?
 - What values are challenged in your UNFPA work?
 - How do we share our values? How do we learn from others' values?

From the UNFPA-WLP October 2023 training:

The group collectively identified the following values as shared common values: compassion, respect for diversity, accountability, inclusiveness, equality. Using shared values as a starting point, the group discussed how reflecting upon personal values and their connections to them can help identify strategies on how to respond to situations when our values are challenged and when values of others are challenged.

Exercise 4: Communicating Our Values

Time: 30 minutes

Instructions:

- Facilitator divides participants into three groups. Each group is assigned a table with a large flip chart and colored marker pens.
- Facilitator informs the groups that the task is to have the groups draw a picture, based on an actual image provided by the facilitator, within a given time.
- The participants in each group will appoint one member to be an “artist” to draw, and another to be the one “observer” (this person will silently observe the group’s dynamics and note effective communication, teamwork, and respect).
- The rest of the participants will be the “informants” who will move back and forth from viewing the images and communicating its details to the artist (who has not seen the image). The artist will draw what the informants describe.
- The informants from the three groups take turns viewing the image, which is guarded by the facilitator, for only one minute.
- Once they have seen the image, in the given time, they are to inform the artist what to draw within a given time frame.
- Note: Only one person (informant) at a time from each group may observe the original image.
- Once the informant returns to their group they inform what they saw which the artist is then tasked to draw. They will have two minutes each turn to draw the image.

"It was very interesting to reflect as a team why the drawings were so different. Communication is at the center and values of trust and teamwork."

-UNFPA participant



- After a few rounds, the facilitator will start a plenary discussion with all the participants from the three groups.
- The facilitator explains that the activity aimed to invite the participants to reflect on teamwork, the various forms of communication (active listening, observation, and how to “translate” a message into a drawing) and an assessment of whether the values identified during the previous exercise were used by the participants. The three groups share their final drawings and discuss.
- Questions to be asked:
 - How do we communicate our values?
 - Why were the drawings different ?
 - What were the major challenges?
 - How did the artist feel?
 - Inputs from the observers on group dynamics and communication.



WLP **Session 5 - b) Operationaliz**

- Group work:
- From the issues in the world cafe select agree on the issue
 - Form a group of similar issues
 - Write a short c... ed on your issue (id... g the relevant sta... own co...
 - List the... es that you would... using to address...
 - P... F...

Session 2: Preserving Cultural Traditions While Protecting Human Rights

Session Objectives

- To examine who defines or establishes one's cultural heritage, and who is responsible for upholding traditions.
- To discuss whether there are any legitimate practices of gender hierarchy that are not automatically evidence of gender oppressions.
- To consider how culture and tradition can be respected, and even preserved, while keeping the equal rights of women paramount.

Background

Human rights activists frequently cite some cultural rituals as counter to women's full equality. For example, female genital mutilation and denial of equal educational opportunities for girls not only enforce the differences between the sexes, but also harm women and hinder their advancement. Human rights advocates often find themselves at odds with traditional community leaders who seek to preserve "the old ways," in which women and men have prescribed roles based on their gender.

Most human rights advocates regard prescribed gender roles as counterproductive to equality for two reasons. The first is that history has repeatedly shown that where there are enforced separate roles for men and women, or for people with different sexes, or for female and male sexes, there is inequality. Second, for most human rights proponents, human rights are synonymous with individual rights. Where individuals, regardless of gender, are not allowed equal access to public spaces, speech, freedom to travel, inheritance, employment, and so on, they are being denied their human rights.

Because of activists' efforts to end traditions that violate women's rights, they are often perceived as adversaries of all cultural traditions, even those that do not jeopardize women's freedom. The tension, and even at times hostility, between proponents of human rights and advocates for the preservation of cultures and traditions will continue until they can find more common ground.

In this session, we will read excerpts from a statement by Farida Shaheed, UN Special Rapporteur in the Field of Cultural Rights. She discusses how gender, culture, and rights interact; she stresses that viewing culture as merely an impediment to women's rights is too simplistic. Instead, she urges, we should focus on how equal cultural rights can enable women to reinterpret and "change those traditions which diminish our dignity." In this session, we will discuss the common ground between women's rights and cultural rights and explore women's role in culture and their power to transform it.

Exercise 1: Report of Farida Shaheed on the Promotion of Human Rights, August 10, 2012—Excerpts

Time: 45 min

Read and Discuss

The notion that culture is restricted to certain areas of life, in particular those areas unregulated by the State, and that it is of greater relevance in some societies than in others is a misconception. Culture permeates all human activities and institutions, including legal systems, in all societies across the world. Culture is created, contested, and recreated within the social praxis of diverse groups interacting in economic, social, and political arenas. It is manifested in individual and collective self-expression, understanding, and practices. Delinking culture from the historical processes and contexts in which it is embedded essentializes cultures, which are then presumed to be static and immutable, homogenous and monolithic, apolitical and detached from prevailing power relations.

Gender, culture, and rights intersect in intricate and complex ways. The tendency to view culture as largely an impediment to women's human rights is both over simplistic and problematic. By attributing self-propelling agency to "culture" independent of the actions of human beings, it diverts attention from specific actors, institutions, rules, and regulations, keeping women subordinated within patriarchal systems and structures. It also renders invisible women's agency in both reproducing and challenging dominant cultural norms and values.

<http://daccess-dds-ny.un.org/doc/UNDOC/GEN/N12/459/30/PDF/N1245930.pdf?OpenElement>. Ms. Farida Shaheed, UN Special Rapporteur in the Field of Cultural Rights, is a Pakistani sociologist. She is the Executive Director of Shirkat Gah-Women's Resource Centre in Pakistan and is the recipient of several national and international human rights awards.

Nevertheless, many practices and norms that discriminate against women are justified by reference to culture, religion, and tradition, leading experts to conclude that “no social group has suffered greater violation of its human rights in the name of culture than women” and that it is “inconceivable” that a number of such practices “would be justified if they were predicated upon another protected classification such as race.” . . .

[I wish] to stress that “the critical issue, from the human rights perspective, is not whether and how religion, culture, and tradition prevail over women’s human rights, but how to arrive at a point at which women own both their culture (and religion and tradition) and their human rights.”

“The struggle for women’s human rights is not against religion, culture, or tradition.” Cultures are shared outcomes of critical reflection and continuous engagements of human beings in response to an ever-changing world. The task at hand is to identify how human rights in general, and equal cultural rights in particular, can enable women “to find paths through which we may view tradition with new eyes, in such a way that it will not violate our rights and restore dignity to ... women ... [and] change those traditions which diminish our dignity.”

Questions for Group Discussion

- What do you think the Special Rapporteur means when she says: “[I wish] to stress that ‘the critical issue, from the human rights perspective, is not whether and how religion, culture and tradition prevail over women’s human rights, but how to arrive at a point at which women own both their culture (and religion and tradition) and their human rights.’”
- Can human rights advocates and cultural rights proponents find shared values to work together?
- How does this debate relate to your experience at UNFPA?

From the UNFPA-WLP October 2023 training:

Using Indonesia as an example, participants shared that the government actively accommodates the practice of female genital mutilation (FGM). As a result, women are taking matters in their own hands to protect their daughters from the harmful practice by adapting the practice to maintain its cultural significance while cutting back on the imposed harm.

Exercise 2: The Power of Traditions

Time: 30 - 45 min

Instructions:

- Divide the participants into two groups.
- Ask each group to conduct a role play where the group interviews male and female candidates for the position of Secretary General of the United Nations. What characteristics and values are important for this position?
- Debate the following questions:
 - In your opinion, what values are important for the Secretary General to embrace?
 - What changes or reforms would you want the SG to introduce to implement the UN Charter?
 - With rising conflict globally, what strategies would you want the SG to bring about to help resolve some of the conflicts?
 - As SG, how would you ensure and implement accountability to address impunity within the organization?
- Ask participants to list down the characteristics and values in their respective group.



- Next, in the same groups, give the next prompt. Ask the first group to conduct a role play where the group “interviews” prospective husbands for their sister and the second group to conduct an interview of prospective wives for their brother. What characteristics and values are important for this role?
- Compare the lists with each other as well as the original shared values in Session 1. Are there any differences among these lists?
- Will this be the same if it takes place in the community you work with?



From the UNFPA-WLP October 2023 training:

Discussing the practice of FGM in Iraq, participants noted the tribal, non-religious origin of FGM, and pointed out that women in certain regions of Iraq continue the practice. Participants suggested directly engaging in dialogue with local women, rather than religious leaders, to raise awareness of its harmful impact.



Session 3: Applying Value-Based Dialogue – How Do We Eradicate Gender-based Violence?

The Case of Female Genital Mutilation

Session Objectives

- To evaluate the role of communication in addressing FGM.
- To propose strategies on how to adopt VBD in addressing female genital mutilation and its consequences for individuals and society at large.
- To consider whether these strategies offer lessons for addressing other forms of gender-based violence.

Exercise 1: The Debate about Female Genital Mutilation (FGM)

Time: 1.5 hours

Instructions:

- Ask participants to read the case study below.
- Ask four participants to role play the characters from the text:
 - doctor, religious leader, professor of ethics (scholar), and human rights advocate.
- Ask an additional four participants to role play the following additional characters (these new characters are not in the case study but serve as an extension of the scenario):
 - affected girl-child, mother, father, grandmother.
- These “extra” characters will be asked to intervene in the original scenario’s role play discussion to bring their own arguments using the value-based dialogue approach.
- Ask the remaining participants to observe the role play of each of the characters and discuss how they address the issue of FGM, and if any used a VBD approach.

- After the role play, discuss the following questions:
 - Was it easy to place yourself in the role of your character?
 - How were your personal values affected?
 - Based on your own work, how would you adopt VBD to sensitize these stakeholders about harmful practices that you face in your work?

Read and Discuss

Dr. Jawara Niasse approaches the lectern. The obstetrician has never addressed a group so diverse—scholars, community activists, and medical professionals. He knows his presentation, titled “African Physicians Say ‘No More to FGM,’” will stir controversy. “Thank you kindly for inviting me to your conference about women’s health and human rights. I will discuss physicians’ efforts to eradicate female genital mutilation in Africa. This mission is personal; I would never marry a woman who has suffered this abuse because she thinks her husband defines virginity in this way. I traveled to Dakar from Tambacounda. There, 93 percent of women aged 15 to 49 report undergoing FGM, though Senegal’s overall figure is 28 percent.”

Some attendees whisper in disapproval as others nod in agreement. Dr. Niasse points to the graphics on the screen: “You have already heard about the types of FGM outlined on my chart. So, let’s look at this graph. In 20 African countries, at least 25 percent of women undergo FGM.” (See the chart and graph on page 25.)

The doctor then highlights FGM’s harm to female health. “Immediate consequences include pain, shock, infection, tissue injury, fractures, urine retention, hemorrhage, and even death. Over time, FGM causes menstrual problems, cysts, keloid scarring, pelvic and urinary tract infections, and HIV/AIDS due to unsanitary cutting tools. The mother’s and baby’s death in childbirth correlates to FGM. Women may also suffer depression and post-traumatic stress disorder.”

A few women look askance as Dr. Niasse declares, “Traditions die hard. Healthcare professionals are one obstacle to change. Since FGM’s impact depends on the type performed, the cutter’s skill, hygienic conditions, and the female’s resistance, some physicians have turned this ritual into a surgical procedure done in a sanitized office on an anesthetized patient. Whether doctors believe they are making the practice safer or exploiting families who can afford ‘medical cutting,’ they are furthering the trend of medicalization. Whoever does the cutting, it is never medically necessary.”

Dr. Niasse concludes, “To women I say, take pride in rejecting FGM for your daughters and, if it is not already too late, for yourselves. I know men my age—I am 34—who deem cutting archaic. To men I say, be gentlemen; manhood does not mean your wife should have endured abuse so that you may control her sexuality. To doctors I say, remember why you chose this profession: to heal the sick. As physicians, let’s proclaim ‘No more to FGM!’ I appreciate your attention and will now take questions and comments.”

An older gentleman raises his hand: “Professor of ethics Youssef Sobhy from Egypt. As I tell students, morality may require accepting pain as the price for virtue. The short-lived pain a girl feels is a small price for her chastity and her husband’s respect as a lady.”

A woman interjects. “Please, doctor, I need to speak. I’m Barbara Carlson. I run a Washington, DC-based NGO helping immigrants to claim their rights. Many of my East African clients insist on the cultural right to female circumcision. Yet some of the community’s women have asked me to join their campaign to ban cutting as a form of gender-based violence. Do I discriminate against a group for its traditions or against females for being females?”

“My esteemed colleagues and friends, please allow me to respond.” Dr. Niasse tries to temper his tone but has little patience for the professor. “Mr. Sobhy, your morality entails imposing an arbitrary standard on women to exact a price from them—namely, their health. Why does this morality depend on controlling a woman’s sexuality?”

Stung by the doctor’s disrespect, Professor Sobhy stands up to leave when he feels a hand nudging him back into his seat. It is Professor Musallam Al Qazi calling Dr. Niasse: “Young man, please take your own counsel: Be a gentleman. Professor Sobhy has studied ethical issues for decades. I have consulted with him as I try to define my own position on this matter. We Yemenis also circumcise girls. Insulting my colleague will not resolve this debate. You may learn by listening to scholars in other disciplines whose views differ from yours. After all, whose behavior are you trying to change? Precisely such people, no?”

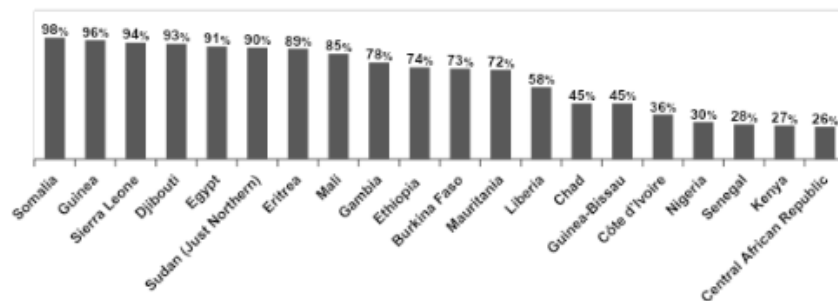
Dr. Niasse, embarrassed by the admonishment, regrets being tough on Professor Sobhy. “Ladies and gentlemen, I do not wish to insult anyone and surely not these scholars, but I fail to see how stressing culture, morality, or religious traditions helps us. Ms. Carlson’s dilemma underscores my point. If a custom causes harm, if it violates human rights, why must we uphold it? Why do advocates for culture and religion fear scientific evidence of how we make our girls and women suffer? With these questions, I have exceeded my allotted time. However, if you gentlemen have answers, I want to listen. Maybe we can meet after this panel for tea and conversation.” Dr. Niasse notices Professor Al Qazi smiling. Yet Professor Sobhy’s eyes still betray his anger.

Dr. Niasse’s Chart Outlining the Types of FGM

TYPE	NAME	DESCRIPTION
Type I	Clitoridectomy	Partial or total removal of the clitoris (a small, sensitive, and erectile part of the female genitals) and, in very rare cases, only the prepuce (the fold of skin surrounding the clitoris)
Type II	Excision	Partial or total removal of the clitoris and the labia minora, with or without excision of the labia majora (the lips surrounding the vagina)
Type III	Infibulation	Narrowing of the vaginal opening through the creation of a covering seal formed by cutting and repositioning the inner, or outer, labia, with or without removal of the clitoris
Type IV	Various Other Practices	All other harmful practices done to the genitalia for non-medical purposes—pricking, piercing, incising, scraping, or cauterizing the clitoris and/or labia, and applying or inserting corrosive substances into the vagina

Dr. Niasse’s Graph Showing African Countries where 25+% experience FGM

Percentage of Women Age 15-49 Reporting They Underwent FGM



Source: World Health Organization, <http://www.who.int/reproductivehealth/topics/fgm/prevalence/en/index.html>. The prevalence of FGM graphed here is derived from Demographic and Health Surveys conducted by US-based firm ICF Macro and Multiple Cluster Indicator Surveys commissioned by UNICEF, between 1997 and 2009. Please note: The figure for Sudan is from survey research done before “South Sudan” became a separate country in 2011. This figure represents only women in north because researchers did not have access to the rest of the country due to poor infrastructure and political unrest.



Session 4: Applying Value-Based Dialogue: Sexual Violence, Family Planning, & Child Marriage

Session Objectives

- To enable participants to use value-based dialogue in actual UNFPA cases.

Time: 3 hours

Exercise 1: Using VBD in areas of UNFPA's work

Instructions:

- Facilitators break the participants into groups of 4-6 people (depending on total number of participants)
- These participants move through three themed “cafes,” using the World Cafe methodology to discuss the following topics: Sexual Violence, Child Marriage, and Family Planning.
- Each themed cafe discusses the following question:
 - What are the challenges that you face related to this issue?



- After each group visits all three cafes, they are invited back for a second round of cafe visits where the facilitators ask the second question:
 - What seeds might we plant together that would have the most impact in facing the challenges?
- Facilitators collect the answers to these questions, record them on paper, and then post them on the wall as a gallery. Participants then walk through the “gallery” and discuss the various strategies and plans.
- Facilitators ask the three groups to pick one of the World Cafe issues and use a “creative” way to present the case they discussed, using VBD as a method to resolve their case.
 - Possible ways to present include:
 - Poster presentation
 - Role Play

Lessons Learned from Action Plans of the UNFPA-WLP October 2023 training:

Gender-based Violence: In the Mongolian case, participants highlighted the need to establish value-based dialogue with community elders, in conjunction with media exposure, to address incest and domestic violence.

Child Marriage: Participants concluded that continued capacity building trainings on VBD operationalization is essential for changing harmful gender norms surrounding the propensity of child marriage in the Philippines.

Family Planning: In addressing denied access to contraceptive services for extra-marital sexual partners, participants suggested stakeholder engagement and identifying champions to help with dialogue around social norm change. Participants identified school teachers, tribal leaders, and religious leaders as stakeholders to engage with using VBD on family planning.

Session 5: Defining and Operationalizing Value-Based Dialogue for UNFPA's Mandate

Session Objectives

- To practice how to apply VBD in real cases of UNFPA's work.
- To add and refine the definition of VBD as a group.
- To evaluate the effectiveness of both VBD and the workshop sessions, and offer feedback that will be used to improve the learning experience for future participants.

Exercise 1: Defining Value-Based Dialogue (VBD)

Time: 30 minutes

Instructions:

- Facilitators conduct a group brainstorming session and ask the following question:
 - What are the key elements of value-based dialogue?
- Once key elements of VBD are identified by the group, show the following definition of VBD for all participants to read and discuss:

Women's Learning Partnership's Approach to Defining Value-Based Dialogue

The Women's Learning Partnership has conceptualized and operationalized value-based dialogue as an iterative process in which participants seek to self-reflect, communicate, listen, compromise, build consensus, create shared meaning, and develop learning partnerships grounded in a shared set of values leading to gender equality and human dignity. Listening is critically important to this process. It entails individuals not only hearing, but also valuing, respecting, and giving credit to one another's perspectives and opening themselves up to one another's ways of thinking.

Value-based dialogue is inclusive, participatory, and horizontal as everyone's concerns are considered and no one is left behind. Through this process, participants share their experiences, strategies, enthusiasm, skills, resources, and challenges. The ultimate goal is for individuals to build their collective capacity for leadership, advocacy, and mobilization to initiate positive change in their communities. Value-based dialogue empowers people to be change-makers through the personal connections they forge with one another—by building trust, framing the problem, creating space for sharing and reflection, and brainstorming collective action.

From the UNFPA-WLP October 2023 training:

Co-creating the definition of Value-Based Dialogue

The following are the changes UNFPA participants made to the definition of VBD:

Value-based dialogue is an ~~approach~~/**process** to framing/**initiating** a ~~conversation/dialogue that may be controversial and/or requires shifting mindsets.~~ It is an ongoing process in which participants seek to self reflect, communicate, listen, ~~compromise~~/**negotiate**, and create shared ~~meaning~~/**space** grounded in a set of **mutually agreed upon values** leading to gender equality and human dignity.

Value-based dialogue is an approach to framing **a conversation to shift mindsets**. It is an iterative process in which participants seek to self reflect, communicate, listen, ~~compromise~~/**negotiate**, and create shared meaning/space grounded in a set of **mutually agreed upon values**.

Value-based dialogue is a strategy to generate ~~discourse~~ for strengthening civic engagement.

Exercise 2: Operationalizing VBD

Time: 45 min - 1 hour

Instructions:

- Using the topics identified by UNFPA participants in Session 4, ask participants to choose one of the following themes: Family Planning, Child Marriage and Sexual Violence.
- Ask participants to:
 - Write a short case based on the issue (identifying the relevant stakeholders and based on your own context of work).
 - List the steps/strategies that you would use or are using to address the issue adopting a VBD approach.
 - Present an action plan with a visual aid (Slides, Flipchart, etc.).
- Discuss each presentation and the challenges and opportunities to implement such a project.
- The participants assess each and provide feedback on whether and how the VBD process was used in the action plan.



Next steps from the UNFPA-WLP October 2023 training:

1. To achieve transformative gender policies, participants highlighted the need to change harmful gender norms through an exploration of shared values with relevant stakeholders through VBD.
2. Participants recognized the importance of engaging with local constituents in a respectful and trust-based manner that would create common ground around constructive examples.
3. In order to operationalize VBD in UNFPA's work, participants suggested building country office staff capacity on VBD.
4. To help change social norms, participants emphasized the need to engage with religious authorities and community leaders through the VBD approach.



Exercise 3: Evaluation

Time: 20 minutes

Instructions:

- Hand out a survey to participants (paper or online) with the following questions:

What is your name?

What APRO office do you represent?

I found this VBD workshop:

Extremely helpful Helpful Neutral Unhelpful Extremely unhelpful

During the workshop, I gained a better understanding of Value-Based Dialogue.

Agree Neither agree nor disagree Disagree

After the workshop, I have a better understanding of how to connect community values to cultural practices.

Agree Neither agree nor disagree Disagree

After the workshop, I have a better understanding of Value-Based Dialogue as a tool to use in my work at UNFPA APRO.

Agree Neither agree nor disagree Disagree

What aspect(s) of the VBD and/or of the workshop itself, do you find noteworthy or still linger in your mind?

I plan to use Value-Based Dialogue in my programming with UNFPA APRO.

Agree

Neither agree nor disagree

Disagree

Please tell us more about how you will use Value-Based Dialogue in your country office.

What do you hope to see in future WLP-UNFPA programming on Value-Based Dialogue?

If you have any additional feedback on the workshop, please let us know below:

Appendix A: What is Facilitated Learning?

To most people, school is where a teacher stands in the front of a class, presents information, and calls on students to answer questions. This traditional model assumes that the teacher is the authority and the source of knowledge, whose task is to first fill up those “empty vessels”—the students—with knowledge, and then evaluate them on how much of it they retain. This method fails to relate to the learners' life experiences or acknowledge or appreciate what they already know, and is therefore inappropriate for human rights education, where not only information but skills, attitudes, and values are involved.

More effective for young and adult learners alike is an educational methodology that is horizontal rather than hierarchical. where the learner, not the teacher, is at the center of the experience and where everyone shares "ownership" of the class. In fact, the word facilitator is more appropriate than teacher in this context, for all concerned are peers, engaged in a common effort toward a shared goal. Together they analyze experience and seek to come to individual conclusions about it. The goal is not some "right answer" or even a consensus, but the collaborative exploration of an idea or issue.

Education shall be directed to the full development of the human personality and to the strength of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance, and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

Universal Declaration of Human Rights, Art.26.2

Such collaborative methods are increasingly used throughout the world, especially in adult education. Its democratic structure engages each individual and empowers her to think and interpret for herself. Because it assumes that everyone has the right to an opinion and respects individual differences, this methodology has proven especially effective for human rights education. It encourages critical analysis of real-life situations and can lead to thoughtful and appropriate action to promote and protect human rights.

This curriculum is based on a collaborative learning methodology, with sessions coordinated by a facilitator who is herself engaged in the learning process. Yet mastering the art of facilitation requires practice and a clear understanding of the goals and methods involved.

What Is a Facilitator?

A Facilitator Is

Collaborative. A good facilitator establishes a collaborative relationship with participants in which she is "first among equals," but responsibility for learning rests with the whole group.

Sustaining. The facilitator helps create and sustain an environment of trust and openness where everyone feels safe to speak honestly and where differences of opinion are respected.

Inclusive. The facilitator ensures that everyone feels included and has an opportunity to participate.

A structure. The facilitator provides a structure for learning, which might include setting and observing meeting times, opening and closing sessions, and keeping to the agenda.

A planner. The facilitator makes sure the "housekeeping" is done, such as setting up the meeting space, notifying participants, and seeing that everything is prepared for each session.

A Facilitator Is Not

The person in charge. The whole group is responsible for learning; the facilitator's role is to help that learning happen more effectively.

A lecturer. She is a co-learner, exploring the subject as an equal partner and contributing her experience to that of others.

Necessarily an expert. Though she needs to plan for each session, the facilitator may not know as much about a subject as other members of the group.

The center of attention. A good facilitator generally speaks less than other participants; instead, she draws them into the discussion.

An arbiter. In collaborative learning, no one, least of all the facilitator, determines that some opinions are correct or more valid.

The maid. While the facilitator takes initial leadership in coordinating the sessions, she should not become the only person who takes responsibility. In a genuine collaboration, no one should be stuck cleaning up the mess or attending to details at every session.

...recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world.

Universal Declaration of Human Rights, Preamble

What Makes a Good Facilitator?

Some qualities of a good facilitator, such as personal sensitivity and commitment, depend on the personality of the individual facilitator, but experience and awareness can help everyone improve their skills:

Sensitivity to the feelings of individuals. Part of creating and maintaining an atmosphere of trust and respect is an awareness of how individuals may be responding to both the topics under discussion and the opinions and expressions of others. Discomfort, hurt feelings, and even anger are seldom articulated; most often a person will silently drop out of the discussion and sometimes out of the group. Sensing how people are reacting and knowing how to respond to a particular person or situation is a critical skill of facilitation.

Sensitivity to the feeling of the group. In any group, the whole is greater than the sum of the parts, and the group's "chemistry" generally reflects shared feelings: eager, restless, angry, bored, enthusiastic, suspicious or even silly. Being aware of the group's dynamic and understanding how to respond is crucial to skillful facilitation.

Ability to listen. One way the facilitator learns to sense the feelings of individuals and the group is by acute listening, both to the explicit meaning of words and to their tone and implicit meaning. In fact, facilitators generally speak less than anyone in the group. And often the facilitator's comments repeat, sum up, or respond directly to what she has heard others say.

Tact. Sometimes the facilitator must take uncomfortable actions or say awkward things for the good of the group. Her ability to do so carefully and kindly is critical. The facilitator needs tact to deal with emotional situations respectfully and sometimes also firmly.

Commitment to collaboration. The process of collaboration can occasionally seem frustrating and inefficient. At such times, every facilitator experiences the temptation to take on the easy and all too familiar role of teacher and to lead rather than facilitate the group. However, a genuine conviction about the value of cooperative learning and the empowerment it can produce will help the facilitator resist a dominating role. Likewise, the facilitator needs to be willing and able to share facilitation.

A sense of timing. The facilitator needs to develop a "sixth sense" for timing: when to bring a discussion to a close, when to change the topic, when to cut off someone who has talked too long, and when to let the discussion run over the allotted time.

Flexibility. Facilitators must plan, but they must also be willing to jettison those plans in response to the situation. Often the group will take a session in an unforeseen direction or may demand more time to explore a particular topic. The facilitator needs to be able to evaluate the group's needs and determine how to respond to them. Although every session is important, sometimes a facilitator will decide to omit one in favor of giving another fuller treatment.

A sense of humor. As in most human endeavors, even the most serious, an appreciation of life's ironies, the ability to laugh at oneself, and to share the laughter of others enhances the experience for everyone.

Resourcefulness and creativity. This curriculum provides practical outlines and resources for discussion, but each group is as different as the people who make it up. A good facilitator goes "by the book" but is also expected to adapt the material to fit local conditions. She may draw on the talents and experiences of people in the group and in the community. Participants may also want to contribute quotations, poems, songs, and other resources from their personal experience.

Self-Reminders for Facilitators

Be aware of

Your role. Your behavior more than your words will convey that you are also a learner and that this is not a traditional teacher student situation.

Your eyes. Maintain eye contact with participants.

Your voice. Try not to talk too much or too loudly.

Your "body language." Consider that how and where you sit, may unconsciously exercise authority.

Your responsibility. Make sure everyone has a chance to be heard and be treated equally: encourage differences of opinion but discourage argument; curb those who dominate; draw in those who are hesitant.

Your class. Recognize when you need to give structure to the discussion: explain and summarize when necessary; decide when to extend a discussion and when to go on to the next topic; remind the group when they get off the subject.

Your power. Share it whenever possible (tasks like note taking, time keeping, and, ideally, leading the discussion).

Strategies for Effective Facilitation

Before you start

- **Prepare yourself.** Look over the material to be covered. Make an agenda (but be willing to change it).
- **Find out about the participants (if possible).** This knowledge can sensitize you to issues of concern and potential problems.
- **Create a comfortable meeting space.** Create a space where people can sit together as equals, see and hear each other, and feel comfortable.
- **Gather your materials.** Gather whatever materials you need for the session (chart paper, markers, name tags, sign-up sheets or cards to gather addresses, etc.).

At the first meeting

- **Have people introduce themselves.** Try to make them feel welcome. If needed, use an "icebreaker," an activity to help participants learn more about each other and become more comfortable expressing themselves in the group. Ideas for icebreakers are suggested in Appendix A.
- **State the time frame for this session.** Inform participants of when the session will end, and of your intention to respect participants' time by beginning and ending promptly. You may ask someone to serve as the timekeeper (reminding the group when 30, 15, and five minutes remain, for instance).
- **Explain the scope of the course and ask participants to state their expectations.** If possible, record these on chart paper. Then examine the list and evaluate honestly whether the session is likely to meet the listed expectations. (For instance, "Although we are not going to deal specifically with girls' education, I think many of the sessions will concern girls as well as women. Your experience as a teacher will be valuable to us all," or "We will not deal in depth here with the mechanisms of international law, but I can help you find resources on the subject.")

- **Ask participants what they do not want from the course,** and to list these items. This provides a good basis for setting group ground rules.
- **Establish ground rules for the group.** Ask the group to discuss the behaviors they feel will help to establish an environment of trust and make their interactions respectful, confidential, and purposeful. List these suggestions as they are mentioned and ask the group if they can agree to observe them as their ground rules. Keep this list and post it at future sessions.
- **Agree on how participants will communicate with each other between sessions.** You need not be the focus of communication. If no one objects, consider giving everyone an address list.

At Every Session

- **Reduce hierarchical approaches.** Every aspect of the program, from invitations to discussions, should reflect nonhierarchical, inclusive, and democratic principles. Even seating should be nonhierarchical, with the facilitator sitting among participants to avoid creating an assumed "head of the class."
- **Be concerned about inclusiveness.** Be concerned that both the content and learning process show respect for human dignity and difference. All aspects of the program should consider a diversity of perspectives (such as racial, class, regional, sexual orientation, and cultural/national traditions), and consider the special needs of some participants (such as physical disabilities or childcare needs). Unless the participant group is known to be uniformly well educated, leaders should offer attractive alternatives to all reading and writing activities. Written material could be read aloud. Appealing alternatives to written expression could be tape recordings, oral presentations, or collage making. Similarly, while all written materials should be accessible, they should in no way patronize the participants' intelligence. If the women are a homogenous group, remind them often to consider the experiences of women who are different from themselves.

- **Provide an open-minded forum.** Allow opportunities for participants to disagree with each other and to arrive at and maintain positions different from your own. Avoid searching for “the right answer” or “the only solution.” Also, discourage arguments whose aim is to establish winners and losers.
- **Avoid simple answers to complex questions.** Learning about human rights raises difficult questions about human behavior and cultural norms and often involves complicated answers about why people have been denied their rights. Be cautious about oversimplifications, especially reducing the responsibility for human rights violations to one or two causes. Encourage participants to analyze the various factors that contribute to their experiences. Workable strategies for improving conditions can only evolve from a thorough examination of the problem.
- **Use precise language and discourage stereotypes.** Any study of human rights touches upon nuances of human behavior. Resist the temptation to over-generalize and thus distort the facts or limit ideas about affecting change (“That’s just the way men are”). How we label and portray ethnic groups or social cultures has a direct impact on how they are perceived (“Women won’t speak up”). When necessary, remind participants that although members of a group may share common experiences and beliefs, generalizations about them need modifying or qualifying terms (such as “sometimes,” “usually,” or “in many cases”).
- **Avoid comparisons of pain.** Just as human rights are indivisible, each being essential to the whole, so violations against women should not be evaluated on a scale of suffering. An insult to a woman's human dignity or limitations placed on her full potential are as much human rights violations as a physical assault on her person. No one should assume that the suffering of one woman is greater than that experienced by women in other circumstances.
- **Model good facilitation and then share responsibility.** One result of good facilitation is the development of facilitation skills in participants. After a few sessions, when you have had time to set an example of how to facilitate, ask if anyone would like to co-lead the next session. Continue encouraging other participants to share facilitation.

- **Use many modes of communication.** Some people learn best by hearing, others by seeing, others by doing. Try to include many modes of learning in each session. For example, when the participants in a discussion group name several different factors that contribute to a problem, list each factor on a blackboard or chart paper as it is mentioned. This kind of note taking provides a visual acknowledgment of what is being said and serves as a reminder for later review and discussion.
- **Do not hesitate to say "I don't know."** Remember that the facilitator is also a learner. When you cannot answer a question, ask if anyone else can, or invite someone to find the answer for the next session. Resist the urge to answer the question yourself, especially if it involves an opinion (e.g., "What is the best way to respond to public verbal aggression?"), because your response may suggest an authority you do not intend. Instead, ask others in the group how they would answer the question and open the possibility of differing opinions
- **Conclude every session with some kind of collective summary.** Try to end each session with a summarizing question or an open-ended statement which everyone responds to in turn without comment from others. For example, you might ask "What words have you heard here today that you will especially remember as meaningful?" or "Try to think of a word or phrase that sums up your feelings at the end of today's session." You might also just ask people to share one thing that they are still wondering about, finishing the sentence "I still wonder... " Then go around the circle of participants so that everyone has a chance to respond if she wishes. Once such closure is established as a ritual, participants anticipate it, and it marks a clear ending to the session. In this way, the facilitator does not need to have the last word!
- **Keep a record. Facilitators learn from experience.** Record briefly what happened at each session, including adaptations and changes that occurred, and new ideas, particular successes, and difficulties. Keeping a record will help you and others in planning future workshops.

At the Final Session

- **Closure usually calls forth both feelings and expectations.** Try to address both by anticipating them. Bring up the approaching end of the course at an earlier session and ask participants to think about a suitable activity to conclude, ideally with participants taking responsibility for conducting this. For example, you might introduce an open-ended statement that points to action, like "As a result of this workshop, I would like to do _____ in my community," or "As a result of this workshop, I will change _____ in my life."
- **Emphasize that learning does not end with this workshop.** There are many possibilities for both future learning and action in the public and private spheres. You may also wish to have participants evaluate the workshop, either formally in writing or informally in discussion, or both. If you use a written form, provide a safe way for participants to offer constructive criticism while maintaining their anonymity. If you use a discussion method, ask each participant to share one thing she liked and one thing she would change.
- **Some participants may want to continue to meet.** Or they may ask "Is this the end of our group?" Encourage those who are interested to take the initiative to organize further learning or advocacy about women's human rights, ideally under their own leadership. You might offer to provide some guidance on good facilitation, although the best instruction will have been your own example.
- **Many groups organize a reunion some months after the final session.** Such reunions provide not only an opportunity to renew friendships formed in the group, but also to evaluate the experience they have shared and reflect on how participation has affected their present lives.

...the full and complete development of a country, the welfare of the world and the cause of peace require the maximum participation of women on equal terms with men in all fields"

Convention on the Elimination of All Forms of Discrimination against Women,
Preamble

Suggestions for Human Rights Education

Help participants feel part of something larger. Seek ways to connect the workshop to larger issues both nationally and internationally. Include a global citizenship dimension to the women's human rights theme being examined, making clear that problems in the local community are also experienced by women in other parts of the world. Build a sense of solidarity through the realization that women across the globe are learning about and insisting upon the full realization of their human rights. Leaders need to be prepared with current and relevant global examples of particular issues.

Encourage use of the term "women's human rights." To emphasize their universality, explain that you will use the term "women's human rights" rather than "women's rights," which implies rights limited to women. At the same time, the phrase "women's human rights" emphasizes that the advancement and denial of rights are not gender neutral. Women and girls often experience human rights violations in a different manner from men and boys.

Introduce human rights law as a "work in progress." Every woman has a right to know her human rights, and such knowledge can be empowering. Explicitly link women's personal experience to women's human rights issues. When possible, connect the issue to specific articles in the Universal Declaration of Human Rights (UDHR), such as Articles 13, 21, and 23 for participation in public life, and the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), such as Article 16 for issues of bodily autonomy, gender equality, marriage, and parental rights, or Articles 7 and 8 for issues of discrimination. However, do not emphasize documents over experience or present issue descriptions or resolutions as "perfect" or "settled." Women should be encouraged to examine and question everything. The facilitator may point out that women's participation in the drafting and enforcement of international documents has been very limited. Moreover, not all groups of women have been addressed. Participants could consider how these documents might have been different if the concerns of all women had been represented and respected. Emphasize also that each of these international documents resulted from the efforts of men and women to formulate moral principles of justice and human dignity, and that as social conditions change, new human rights law must be developed in response to evolving needs. The ongoing participation of all people is needed for human rights law to continue to develop and to be interpreted. At every level in this process, women will be the best spokespersons and agents for achieving their own human rights.

Commitment to improving women's lives. Human rights education is not just educating about human rights. It is educating for human rights, helping people feel the importance of human rights so that these rights can be integrated into the way they live, and so that more action will be taken to promote and protect the rights of others at the individual, community, and national levels.

Some Facilitation Tools

Icebreakers. If participants do not all know each other or feel uncomfortable, begin with a simple "icebreaker." See Appendix A for some suggestions.

Energizers. Sometimes the energy level of even the most enthusiastic group lags. Refocus attention with a quick "energizer" activity. Try those in Appendix A or develop your own.

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Universal Declaration of Human Rights

Journal Writing. Having participants write down their reactions, opinions, and ideas before discussion not only raises the level of discourse, it also provides them with a written record of their evolving ideas about women's human rights and/or violence against women. Journal writing also reinforces the value of independence, and critical thinking tends to raise the level of discourse. For some participants, a journal provides an outlet to express thoughts and emotions too personal to bring up in open discussion. Here are some suggestions for using journals:

- Illustrate the importance of individual opinion by providing time for journal writing (ten minutes minimum).
- No one should be required to read from or show her journal.
- If anyone reads aloud from her journal, no one should be permitted to criticize the opinion expressed.

Evaluation. By eliciting regular evaluations, the facilitator demonstrates a willingness to hear and respond to the participants' concerns. Allow time at the next session after an evaluation to summarize and respond to them. Do not rely only on verbal evaluations: if someone has a problem, she is more likely to tell you in writing than in person.

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Universal Declaration of Human Rights, Art. 24

Appendix B: Additional Exercises to Adapt

Exercise: Defending a Centuries-old Tradition—Who Benefits from the Status Quo?

Read and Consider

Israr Ullah Zehri, who represents Baluchistan province, told a stunned parliament that northwestern tribesman had done nothing wrong in first shooting the women and then dumping them in a ditch.

“These are centuries-old traditions, and I will continue to defend them,” he said. “Only those who indulge in immoral acts should be afraid.”

The women, three of whom were teenagers and whose “crime” was that they wished to choose who to marry, were still breathing as mud and stones were shoveled over their bodies, according to Human Rights Watch.

For many people, their culture preserves a social order as much as it passes on shared aspirations and traditions. Upsetting the social order lies at the root of most of the contention between traditionalists and progressives. For some, it is worth taking extreme measures to preserve the status quo, including harsh punishments and violence. But too often the status quo is the supremacy of men, and the measures to maintain their status include patently discriminatory laws and a threatening environment for women or men who try to transgress the social order.

Exercise: Culture as the Context and Opportunity for Human Rights Advocacy

Write the quote below by Thoraya Obaid on a board or large sheet of paper so that everyone can review it. Ask a volunteer to read the quote:

“Human rights are everybody’s work, and being culturally sensitive and understanding the context is everybody’s business.... Culture is not a wall to tear down. It is a window to see through, a door to open to make greater progress for human rights.”

Thoraya Obaid

Break the group into teams of four or five. Ask each team to reflect on a women’s rights issue. Each team can choose its own issue or consider one of the following issues: women’s equal pay for the same work; women’s right to an equal say in decisions about their children’s upbringing; or women’s equal participation in peace-brokering and negotiations in conflict.

Ask each team to prepare several (5 to 10) talking points on how advancing women’s rights—whichever right the team chooses to work on—would help preserve institutions important to traditionalists. For example, how might paying women the same wages as men make families stronger?

After the teams have completed their talking points, ask the group to reconvene. Ask a volunteer from each team to share that team’s talking points.


Questions for Group Discussion

- What are some of the deeply embedded values and practices of your culture that have nothing to do with gender hierarchy or gender oppression?
- How can culture be, as Thoraya Obaid suggests, a “window to see through” or “a door to open to make greater progress for human rights”?
- Can advocates work towards advancing cultural rights while at the same time pressing for a new social order?

Appendix C: October 2023 Training Powerpoint



Value-based Dialogue Training
WLP/UNFPA
Malaysia, October 19-20th, 2023



EXPECTATIONS
(Pink)

**GROUND RULES/
AGREEMENTS**
(Blue)

**SKILLS/
ATTITUDES**
(Green)



Objectives of the training

- Introduce the value-based dialogue approach;
- Offer participants the opportunity to apply the approach based on case studies;
- Develop a framework using VBD in the contexts of the participants' UNFPA work.



WLP/UNFPA Value-based Dialogue Training
 Hosted by UNFPA Malaysia
 Malaysia, October 19-20, 2023



Time	Day1	Day2
9:30 – 11:00	<ul style="list-style-type: none"> • Session 1: Personal Values, Shared Values, and the Role of Dialogue <ul style="list-style-type: none"> ◦ Participant introductions ◦ Interactive Discussion ◦ sessions Conclusion/Key Takeaways 	<ul style="list-style-type: none"> • Session 4: Applying Value-Based Dialogue: Sexual Violence, Family Planning, & Child Marriage
11:00- 11:30	Tea Break	Tea Break
11:30 – 13:00	<ul style="list-style-type: none"> • Session 2: Preserving Cultural Traditions While Protecting Human Rights 	<ul style="list-style-type: none"> • Session 4: Applying VBD, cont.
13:00 – 14:30	Lunch	Lunch
14:30 – 16:00	<ul style="list-style-type: none"> • Session 3: Applying Value-Based Dialogue <ul style="list-style-type: none"> ◦ Session introduction ◦ VBD Practice/Demonstration: VBD and eradicating gender-based violence - The Case of Female Genital Mutilation ◦ Discussion: Evaluating the practice session and identifying key effective VBD facilitation techniques 	<ul style="list-style-type: none"> • Session 5: Defining and Operationalizing Value-Based Dialogue for UNFPA's Mandate <ul style="list-style-type: none"> ◦ VBD definition ◦ VBD operationalization

What are your values?



Accountability	Compassion	Care	Tolerance
Adaptability	Empathy	Diversity	Family
Authority	Curiosity	Tradition	Humor
Autonomy	Fairness	Spirituality	Generosity
Respect	Freedom	Ethic	Loyalty
Boldness	Balance	Justice	Peace
Challenge	Inclusiveness	Honesty	Stability
Creativity	Equality	Responsibility	Meaningful work

What are our shared values?



"Understanding how you feel about certain values can help you to identify strategies on how to respond to situations when your values are challenged and when the values of others are challenged"

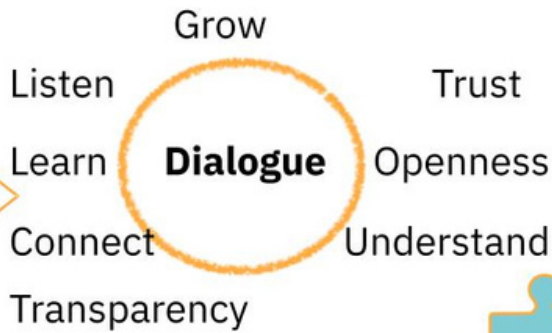


How do we communicate our values ?



Effective Communication:

Active listener
Good observer
Clear message





Session 2: Preserving Cultural Traditions While Protecting Human Rights



Report of Farida Shaheed, the Special Rapporteur in the Field of Cultural Rights, on the Promotion of Human Rights, August 10, 2012¹—Excerpts

The notion that culture is restricted to certain areas of life, in particular those areas unregulated by the State, and that it is of greater relevance in some societies than in others is a misconception. Culture permeates all human activities and institutions, including legal systems, in all societies across the world. Culture is created, contested, and recreated within the social praxis of diverse groups interacting in economic, social, and political arenas. It is manifested in individual and collective self-expression, understanding, and practices. Delinking culture from the historical processes and contexts in which it is embedded essentializes cultures, which are then presumed to be static and immutable, homogenous and monolithic, apolitical and detached from prevailing power relations.



Session 2: Preserving Cultural Traditions While Protecting Human Rights



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Session 2: Preserving Cultural Traditions While Protecting Human Rights



[I wish] to stress that “the critical issue, from the human rights perspective, is not whether and how religion, culture, and tradition prevail over women’s human rights, but how to arrive at a point at which women own both their culture (and religion and tradition) and their human rights.”

“The struggle for women’s human rights is not against religion, culture, or tradition.” Cultures are shared outcomes of critical reflection and continuous engagements of human beings in response to an ever-changing world. The task at hand is to identify how human rights in general, and equal cultural rights in particular, can enable women “to find paths through which we may view tradition with new eyes, in such a way that it will not violate our rights and restore dignity to ... women ... [and] change those traditions which diminish our dignity.”



Session 2: Preserving Cultural Traditions While Protecting Human Rights



- What do you think the Special Rapporteur means when she says: “[I wish] to stress that ‘the critical issue, from the human rights perspective, is not whether and how religion, culture, and tradition prevail over women’s human rights, but how to arrive at a point at which women own both their culture (and religion and tradition) and their human rights.’”
- Can human rights advocates and cultural rights proponents find shared values to work together?
- How does this debate link to your experience?

**Role Play:**

4 volunteers to read the text and role play the characters in the case study:

- Doctor
- Scholar
- Religious leader
- Human rights advocate

4 volunteers to be in the plenary intervening on the discussion and bringing new value based arguments according to your roles (you are free to decide which position to take on the issue):

- Father
- Mother
- Grandmother
- Girl

Observers

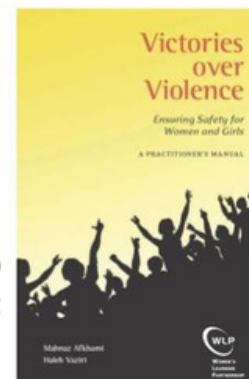


Guiding questions

-Was it easy to place yourself in the role of your character ?

-How were your personal values affected ?

-Based on your own work, how would you adopt VBD to sensitize these stakeholders about harmful practices that you face in your work?





Session 3



“Human behavior is not always a choice. Often it is automatic and unintentional, and rooted in belief that others expect us to behave in a certain way, particularly when upholding traditions and culture.”



Day 2 - October



Recap

Session 4: Applying Value-Based Dialogue: Sexual Violence, Family Planning, & Child Marriage

- World Cafe on 3 pressing issues

Session 5: Defining and Operationalizing Value-Based Dialogue for UNFPA's Mandate

- Operationalizing VBD for UNFPA work

Final evaluations (online)

Closing

Welcome to our World Cafe!

Enjoy each cafe for 10 minutes

Come back to try another coffee



Welcome to our World Cafe!

Question 1:

What are the challenges that you face related to...





Welcome to our World Cafe!

Question 2:

What seeds might we plant together that would have the most impact in facing the challenges?



Women's Learning Partnership's Approach to Defining Value-Based Dialogue

Value-based dialogue is an approach/~~process~~ to framing/~~initiating~~ a ~~conversation~~/dialogue ~~that may be controversial and/or requires shifting mindsets~~. It is an iterative process in which participants seek to self reflect, communicate, listen, compromise/~~negotiate~~, and create shared meaning/~~space~~ grounded in a set of ~~mutually agreed upon values leading to gender equality and human dignity~~.

Value-based dialogue is an approach to framing a ~~conversation to shift mindsets~~. It is an iterative process in which participants seek to self reflect, communicate, listen, compromise/~~negotiate~~, and create shared meaning/~~space~~ grounded in a set of ~~mutually agreed upon values~~._____

Value-based dialogue is a strategy to generate ~~discourse~~ for strengthening civic engagement.



Group work:

- From the issues in the world cafe exercise in Session 4, select one issue
- Form a group with other participants to work on similar issues
- Write a short case based on your issue (identifying the relevant stakeholders and based on your own context of work)
- List the steps/strategies that you would use or are using to address the issue adopting a VBD approach
- Present with a visual aid (slide, Flipchart etc)
- Discussion

Glossary

Agency: The capacity of individuals to have the power and resources to fulfil their potential and make choices.

Bodily autonomy: The concept of bodily autonomy encompasses an individual's power and agency to make choices about their own body and future, without being subject to violence or coercion. This includes whether, when and with whom to have sex and/or become pregnant. It means the freedom to seek health care without needing permission from anyone.

Child Marriage: Also called early marriage or forced marriage, child marriage is a marriage or union with either or both spouses younger than 18.

Family Planning: The information, means and methods that allow individuals to decide if and when to have children.

Female Genital Mutilation (FGM): a practice that involves altering or injuring the female genitalia for non-medical reasons.

Gender-based Violence (GBV) : An umbrella term for any harmful act that is perpetrated against a person's will and that is based on socially ascribed differences between males and females. It includes acts that inflict physical, sexual or mental harm or suffering, threats of such acts, coercion, and other deprivations of liberty.

Gender equality: The concept that all human beings, both women and men, are free to develop their personal abilities and make choices without limitations set by stereotypes, gender norms or roles, or prejudices. Gender equality is the equal valuing by society of women and men in all their diversity and the roles they play.

Gender norms: Accepted attributes and characteristics of male and female gendered identity at a particular point in time for a specific society or community. Gender norms are ideas about how men and women should be and act.

Sexual Violence: Any kind of sexual activity or act (including online) that was unwanted or involved one or more of the following: pressure. manipulation. bullying. intimidation.

Social norms: Unwritten "rules" governing behavior shared by members of a given group or society. These are informal, often implicit, rules that most people accept and abide by.

Value-based dialogue: An approach to framing a conversation to shift mindsets. It is an ongoing process in which participants seek to self-reflect, communicate, listen, negotiate, and create shared space grounded in a set of mutually agreed upon values.

Women's and girls' empowerment and advancement: Increasing the ability of women and girls to take control of their lives and achieve gender equality. Empowerment increases women's choice, agency and ability to assert their knowledge, opinions and skills in a way that is recognized, respected and valued by society.

Additional Resources

- UNFPA, 2022, Manual on Social Norms and Change, <https://www.unfpa.org/sites/default/files/pub-pdf/Manual%20on%20Social%20Norms%20and%20Change%202022.pdf>
- UNFPA, 2021, Technical Brief: How Changing Social Norms is Crucial in Achieving Gender Equality, https://www.unfpa.org/sites/default/files/pub-pdf/Social_Norms_UNFPA_style_II.pdf
- UNFPA, 2022, UNFPA Gender Strategy (2022-2025), <https://www.unfpa.org/genderstrategy>
- WLP, 2015, Beyond Equality: A Manual for Human Rights Defenders, <https://learningpartnership.org/resource/beyond-equality-manual-for-human-rights-defenders-manual-english>
- WLP, 2011, Victories Over Violence: Ensuring Safety for Women and Girls: A Practitioner's Manual, <https://learningpartnership.org/resource/victories-over-violence-ensuring-safety-for-women-and-girls-manual-english>