

April 2021

GENDER EQUALITY Training Manual



Developed under the Commonwealth Equality Project,
supported by the Westminster Foundation for Democracy



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Introduction

This manual was developed under the Commonwealth Equality Project (CEP) and supported by the Westminster Fund for Democracy (WFD). It was developed as part of the efforts towards integrating an intersectional lens in the engagement of issues surrounding the advancement of women and girls.

The purpose of the manual is as follows:

1. To enhance the overall understanding of human rights, and gender equality pertaining to women and girls
2. To introduce the concept of intersectionality and facilitate understanding on how gender issues intersect with other forms of discrimination, inequity and power imbalances.
3. To guide participants on how to incorporate an intersectional analysis in gender equality related issues, in order to work towards upholding human rights in the Maldives

This manual is a tool targeted towards:

1. Stakeholders who work towards, or are interested in working towards the advancement of gender equality in the Maldives.
2. Stakeholders who are interested in learning about intersectionality and gender but have little grounding in the field or relevant concepts

It can be used at a broader level to guide participants with basic or no understanding of gender concepts towards understanding gender equality, gender and human rights issues, and how to utilise an intersectional lens in policy and advocacy. This manual can also be used as a capacity building tool to strengthen existing knowledge bases and to facilitate an understanding of how to utilise an intersectional lens in gender-equality work. Facilitators may pick and choose which sections to cover for short sessions, or use the manual as a whole for a multi-day workshop.

Ground rules & housekeeping

To facilitate engagement from the outset, the facilitator can ask participants to suggest their own rules for the overall training programme. For quieter, less participatory groups, certain themes can be suggested to base the ground rules around (e.g. Respect, Teamwork, Confidentiality, etc.).

Depending on time availability and type of session (virtual or in-person), participants can be divided into smaller groups to come up with these rules (to divide groups or not is up to the facilitator's discretion).

Privacy and confidentiality

Be respectful of privacy and/or confidentiality. Don't share another person's private story if you are NOT certain it is for consumption outside this workshop. Do, however, take what is learned from others in this community and share liberally.

Use of Social media

It may be tempting to share your experiences with people back home and in your field. However some of the participants in the workshop may face challenges at home and whilst traveling, and advertising the workshop could increase the risk other people face. Try not to post anything until you know everyone is safely home.

Move In/Move Out

Everyone speaks once before anyone speaks twice to ensure that everyone is heard. Some people tend to speak up as their way of "participating" while others tend to listen as their way of contributing. It is important for everyone to step into the dialogue and for those who speak up frequently, it is important to step out and let others speak.

Check Presumption at the Door

What we presume to know about others is often based on stereotyping or profiling and gets in the way of learning. If we set aside our presumptions, we open ourselves up to what is real and authentic.

Disagree but Don't Debate

Find points of agreement as well as points of disagreement. We are not here to debate or to establish who is right and who is wrong. Debating create barriers rather than bridges to open dialogue.

One Mic/One speaker

Respectful dialogue means listening to others when they are speaking. Only one person speaks at a time. This means that when someone is speaking there should be no other conversations going on, whether directly or indirectly (through social media).

I-Statements

When speaking, speak for yourself only. This relieves speakers from the pressure to speak on behalf of all others with similar identities and precludes generalizing about people with other identities. Recognize that your experiences, values, and perspectives are unique.

Aretha Franklin Rule

R-E-S-P-E-C-T. Validate and support the ideas, feelings, or experiences of others. Strive to learn about experiences other than your own. Ask permission to ask questions about another person's identity or experience (e.g., "would you be willing to tell me more about...?")

Practice Forgiveness

"Oops, Ouch." Remember that this is a workshop where we are all learning and growing. Assume good intent from everyone.

Some tools for virtual workshops

With COVID19- restrictions, workshops may have to be conducted online in order to comply with healthcare guidelines and restrictions. Facilitators can consider a range of tools to host the workshops, such as Zoom or Microsoft Teams, and may choose to utilize some of the following applications to facilitate participation and engagement.

- **Breakout rooms (available on Zoom and Microsoft Teams)**
- **Zoom's native whiteboard feature**
- **Google Jamboard (an online, interactive whiteboard)**
- **Whiteboard.fi (an online, interactive whiteboard)**
- **Powerpoint (while screen sharing, the facilitator can utilize blank slides as whiteboards and note down responses during group discussions)**
- **Google forms (for pre-assessments/feedback)**
- **Zoom's native polling feature (for in-training surveys and discussions)**
- **Poll Everywhere (the free version can only accommodate 25 responses)**

This is a non-exhaustive list. Facilitators can utilise their institutional software or any other applications they have the most familiarity with. It is important to note that any software or platform used must be secure. For more sensitive sessions, facilitators may choose to restrict access after conducting a pre-screening of interested participants.

Accessibility and safety

Safety

The training programme outlined in this manual may delve into topics that some participants may find difficult. The following are some basic guidelines that may assist with mitigating the situation:

- If the facilitator is aware that a certain resource, case study, or topic may cause discomfort, the necessary warnings should be given before commencing
- Participants should be given the option to step out for a specific amount of time should they feel too much discomfort. An assistant facilitator should check in with the participant to assess their wellbeing
- Note that it will not be possible to create a wholly safe space in a workshop context, and that some participants may not feel comfortable checking out of a session despite their discomfort. Endeavour to be fully transparent about the material being presented (when necessary) and present the appropriate warnings ahead of time
- While some of the sessions invite participants to explore identity in relation to power and marginalisation, be clear before the session that participants are not obliged to share personal experiences of discrimination or marginalisation unless they feel comfortable and/or confident enough to do so
- If the kinds of disclosures that have taken place are sensitive or heavy in nature, allow some time for debrief and checking in
- Note that sensitivity regarding political power dynamics may arise during certain discussions

- If there is a discussion around domestic/gender-based violence (DV/GBV) and a participant discloses that they have experienced or witnessed DV or GBV:
 - Take the disclosure seriously, without judgement
 - Acknowledge the violence and support the victim
 - Have a list of contacts participants may contact can refer to (government, legal and/or mental health support). These contacts may be given to the participant privately/discreetly, included in a welcome pack for participants, or displayed in a place that is visible to the whole group. Though these contacts may be provided to the wider group, note that it is not the facilitator's role to provide referrals.
 - Do not try to counsel the individual at time of disclosure. Acknowledge the violence, and find the time and space to speak with them privately after the discussion to assess if they require any help. Explain your role as facilitator and redirect them to the relevant services that will offer the necessary assistance
 - Ensure that ground rules are being followed throughout the session
- Ensure that ground rules are being followed throughout the session
- If any part of the workshop will be recorded (audio, minuting, rapporteuring, pictures, videos, etc.), obtain informed consent from all participants beforehand.

Accessibility

It may not be possible to make a workshop that is fully accessible for everybody. An accessibility feature that works for one group may be a hindrance to another. If integrated sessions are not possible, consider holding separate sessions that may allow for more targeted content delivery and better engagement from participants.

Below is a basic guideline for accessibility considerations.

- Make a needs assessment during the planning stages of the workshop/session. Depending on the outcome, some activities in the manual may need to be amended, or substituted for different ones that deliver the same content. Work with the relevant stakeholders to develop methodologies that meets the needs of the group
- Ensure that adequate trigger warnings are provided for content, as well as ample breaks between sessions to avoid burnout
- Ensure wheelchair access to the workshop hall or similar spatial accommodations (e.g. wide doorways and ramps, wide lifts)
- When engaging with blind participants, it is best not to stand in the same spot at the front of the room. Move through the room to facilitate engagement
- Include paperwork in Braille
- Introduce activities that utilise tactile senses when engaging with blind participants
- Having sign language interpreters
- Deaf and hearing impaired populations in the Maldives are more fluent in English. Blind and visually impaired populations in the Maldives are more fluent in Dhivehi.
- Be mindful of noise and/or light sensitivity
- Visual content (e.g. PowerPoint presentations) may need to have large print and/or limited colour combinations
- Ensure that closed captioning is included on videos
- Give time and space for participants to respond and communicate
- Provide opportunities for those from the relevant communities to assist during sessions

Please note that the points above are only a starting point. It is necessary to engage with the relevant organisation or group during the planning stages of the workshop and design the sessions according to their input and requirements. This applies regardless of whether a session is integrated or held separately.

Some notes for facilitators

- Facilitators may choose their own ice-breaker activities at the beginning of the workshop and/or sessions
- Facilitators may also choose to incorporate short refresher activities between sessions to keep participants energised
- The section titled 'Gender equality in Islam' requires a specialised facilitator to deliver content. Please refer to the section for details on qualifications.
- Parts of this manual may be used to deliver short training sessions or workshops on the topics within the document. E.g. a short workshop on intersectionality and identities may be conducted using sessions from Section 1 and 3; capacity building sessions for stakeholders to provide guidance towards utilising an intersectional perspective in policy may be adapted from Section 3.
- The end of workshop feedback form may also be given to participants at the end of every section or session, depending on programmatic needs



Section 1:

Objectives

- For participants to get acquainted with each other and become familiar with the workshop aims
- To facilitate understanding on key concepts related to gender equality and intersectionality
- For stakeholders that are new to the issue, this section will allow facilitators to lay the groundwork for an understanding of gender equality, power dynamics, and how it relates to other facets of life and society

Section outline:

- Introduction to the workshop and overview
- Key concepts: Identities
 - Identity flower
 - Power flower
 - Case study
- Key concepts: Gender
 - Gender and Sex
 - Sex vs Gender
 - Gender Equality and Gender Equity
 - Practical Gender Needs and Strategic Gender Needs

Introduction to the workshop and overview

This activity has been adapted from:

- *2012 Trainers Manual for Gender Equality and Women's Human Rights in Maldives, developed by UN Women, UNFPA, and UNICEF, with technical support of Chhaya Jha and Aneesa Ahmed*
- *Making Rights a Reality: Gender Awareness Workshops, Amnesty International*

Objectives	For participants to introduce themselves and for the group to set ground rules for the workshop
Time required	40 minutes
Methodology	<ol style="list-style-type: none"> 1. Welcome participants to the workshop and provide a brief overview of the general programme 2. Ask all participants to introduce themselves with their name, organisation, and their answer to the question: "What gender issues do you feel are the most serious in our community today?" Ask them to note down their own answers and keep them with them until the end of the full workshop, as it will be revisited. 3. Write them up on the flip chart where it's visible to all and facilitate a short, shallow discussion on the answers, noting commonalities and differences, and beginning to probe into why some issues may seem more important than others. Note that these issues may be explored later in the workshop. 4. Ask participants about the ground rules they want to follow during the workshop. Write the rules on a flip chart (for virtual workshops, see Any Other Considerations) <p>Some sample rules may include:</p> <ul style="list-style-type: none"> • Respect other participants and the trainers/facilitators • Do not speak over someone else • Listen actively • Ask questions • Give honest feedback • Agree to disagree • Be non-judgmental • Maintain confidentiality

Methodology	<p>5. Once the rules have been agreed upon, ask the group what these rules mean to women in society. The group can be divided into smaller groups for discussion or the facilitator may ask the wider group. Allocate 5 mins for initial discussion before bringing back the responses to the wider room.</p> <p>Sample discussion points can include:</p> <ul style="list-style-type: none"> • Are women respected in society? • Are women given the room to speak? (at workplaces, about their issues, etc.) • Are women listened to or spoken over? • Do service providers maintain confidentiality in regards to issues of gender equality (e.g. in DV cases?) • Do service providers/people in the community judge women who have faced an issue of gender-based violence? <p>6. Guide the discussion in a way that allows participants to relate whether or not the established ground rules of the workshop are also maintained in society in relation to issues of gender equality.</p>
Content	N/A
Facilitator's notes	Collectively agree upon the full set of rules before proceeding with the rest of the workshop. Ensure that the rules are recapped at the beginning of new days/sessions and indicate that this is a working document that can be amended. Participants may choose to add to/remove from the list in response to certain events that may transpire over the course of the workshop
Any other considerations	For virtual workshops, a blank PPT slide or a virtual whiteboard application can be used to note down the ground rules in a way that is visible to the wider group

Key concepts: Identities

Identity Flower and Power Flower activities taken from the We Rise Toolkit

<https://werise-toolkit.org/en/system/tdf/pdf/tools/Identity-Flower.pdf?file=1&force=>

https://werise-toolkit.org/en/system/tdf/pdf/tools/Power-Flower-Our-Intersecting-Identities_0.pdf?file=1&force=

Objectives	<p>For participants to begin to understand the concept of identities and how they can intersect</p> <p>For participants to understand how power dynamics can play out between different identities/facets of identities, how people can be privileged in some ways and marginalised in others, and how certain intersections can compound inequities</p>
Time required	<p>3 hours</p> <p>3 activities (break between each activity)</p>
Methodology	<p>Activity 1: Identity flower (A sample flower can be found in the resources section. In the sample flower, nationality is shown in the center. Different examples may be selected)</p> <p>1. Draw a flower on the flipchart in front of the room. Participants choose which part of their identity is central to them to put in the middle of the flower. Each petal represents one category (samples below):</p> <ul style="list-style-type: none"> • Gender • Class • Age group • Education • Languages spoken (including dialects) • Ability/disability • Place of origin (e.g. Atoll and Island)

Methodology

- Relationship status (e.g. married, single, widowed, divorced)
 - Employment (e.g. type of job, position in organisation, etc.)
 - Parental status (e.g. raised by a single parent, raised by grandparents)
 - Mental health and wellbeing
 - Political beliefs/affiliations
2. Introduce the activity to participants, highlighting that this is a way to reflect on who we are as people and as a community and/or society. Mention that these aspects can also be called identities, and that we draw on multiple identities in our personal and professional lives
 3. Ask participants to individually draw their own flowers with 6-5 petals and write down their own personal characteristics/identities to represent themselves (one identity/characteristic on each petal). Ask them to consider how some of these aspects may have changed over time, and how all these aspects came together to develop their full identity and the person they are today.
 4. In plenary, hold a “flower show” by pasting the flowers to a wall and allowing participants to walk around the room and view the flowers
 5. Ask participants to explain their own flowers in terms of the following:
 - How their flower has changed over time
 - What they did to change it
 - How these changes may influence their relationships with others
 6. Returning to being seated, brainstorm what commonalities and differences exist amongst the wider group (i.e. where do our characteristics intersect and converge and where do they not?). Record the answers on the flip chart in a way that’s visible to the wider group.
 7. After the brainstorm session, facilitate a discussion around the implications of the differences and the intersections. This can happen in smaller groups or in plenary.
 - What are one or two things you learned from this reflection about identity and identities?
 - Keeping the groups similarities and differences in mind, how might this impact how we work towards gender equality? Are there certain people we are able to work with easier?
 - When working with those we do not share commonalities with, what is the basis to forming those links and collaborating?

If the discussion took place in small groups, invite groups to share back with the wider group and record key understandings and ideas on the flip chart
 8. To wrap up, summarise the main takeaways and clarify misunderstandings. Emphasise on the following:
 - We change as people over time and these changes can also affect the types of relationships we form with others, both personal and professional
 - Each petal (identity characteristic) contributes to who we are as a whole. We are all made up of a diverse range of characteristics. These intersections of our identities make up who we are as individuals and is called “intersectionality”
 - Each petal (identity characteristic) can cause particular problems and privileges: e.g. being educated can provide opportunities for career advancement, but being a woman may result in fewer opportunities due to sexism or patriarchal social norms, etc. **(this will be expanded upon in Activity 2)**
 - **There is no hierarchy to identities or levels of marginalisation**
 - We gain strength from being able to come together across differences to deal with common problems. Our differences may cause conflict, which will need to be resolved constructively. Differences may also provide perspectives we did not think to consider, leading to better solutions

Methodology

Activity 2: Power Flower

(A sample flower can be found in the resources section)

This activity is very similar to the identity flower activity, and so participants will require minimal introduction to the wider concept.

1. Draw a flower on the flipchart in front of the room with a center, inner petals, and outer petals. In the sample flower, the center of the flower represents the person's nationality. The inner petals indicate the individual's specific identity. The outer ones represent the specific identities of those in power. When creating the flower, choose 6-5 categories of identity that are most relevant to the context and write them on the respective petals. Draw a blank flower next to it to be filled later.

Sample categories for the inner petals:

- Gender
- Socioeconomic level
- Age group
- Education
- Languages spoken (including dialects)
- Ability/disability
- Place of origin (e.g. Atoll and Island)
- Relationship status (e.g. married, single, widowed, divorced)
- Employment (e.g. type of job, position in organisation, etc.)
- Parental status (e.g. raised by a single parent, raised by grandparents)
- Mental health and wellbeing
- Political beliefs/affiliations

Sample categories: characteristics for the outer petals:

- Gender: Man
- Employment: Big-business owner
- Relationship status: Married
- Education: Postgraduate University
- Political affiliation: With the ruling party*
- Languages: Can speak fluent English and Dhivehi
- Ability/disability: Able-bodied

*Unless there is a need/unless collectively agreed upon, there is no requirement to write the name of the party in power at that time

2. Explain to the group that the purpose of this activity is to begin to map our identities and their relationship to power. Describe the flower by showing which petals represent the individual and which ones represent the identities of those in power in society.

If the concept of intersectionality/privilege/marginalisation has been touched upon in the previous section, develop on the concept by discussing how an individual can experience oppression and privilege simultaneously, because they possess multiple identities/multiple social characteristics.

E.g. a highly qualified female lawyer may have many professional advantages such as access to international networks and travel opportunities, but she may experience domestic violence in private. A woman in an island with limited education and healthcare facilities may be a well-supported leader with a lot of agency and power in her community. Both women face situations of marginalisation/oppression and power/privilege at the same time, to different degrees.

4. Hand out pieces of paper with pre-drawn flowers on them to each person. Ask the group to work individually and write on the outer petals the dominant characteristics that were agreed upon by the group for each respective category.

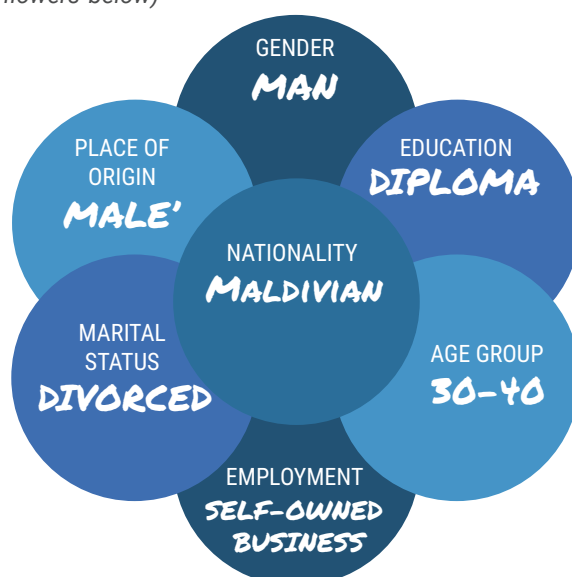
<p>Methodology</p>	<p>Have each person write their own identity for each petal/category on the flower's inner circle</p> <p>E.g. on the petal with the category of gender, the outer petal's characteristic may read "man", and the participant will write their own gender on the inner petal</p> <p>5. When this is completed, ask the wider group to think about the following questions. Note down the key ideas on the flip chart:</p> <ul style="list-style-type: none"> • How many of your personal characteristics are different from the dominant identity? • Which characteristics cannot be changed? • What does this say about your own power, or potential for exercising power? • How might this influence your work in gender equality? <p>6. In small groups:</p> <ul style="list-style-type: none"> • What does the exercise reveal about the participants in the room? • What are the differences and similarities in relation to the dominant power? • How can this influence our work? • What does this tell us about identity and power more broadly? <p>7. Present and discuss the responses from the smaller groups. Note down key ideas on the flip chart</p> <p>Emphasise that individuals have complex identities made up of different aspects, and those who have more power can use these differences to discriminate (purposefully or unconsciously), or to pit groups against one another. Facilitators may choose to discuss issues of patriarchy etc. here in relation to gender equality. Highlight that there is no hierarchy to aspects of one's identity, nor is there a hierarchy of marginalisation, and the aim of understanding intersecting identities is to learn about the different impacts that discrimination may have on people.</p>	
	<p>Activity 3: Case Study</p> <p>1. Present the case study to participants.</p> <p>2. Guide participants in a discussion around:</p> <ul style="list-style-type: none"> • The different facets of Shareefa's identity • How these components have impacted her life • How power dynamics exist in the context of her life • How her identity facets intersect and compound some of the inequities she faces <p>Facilitators can make reference to each stage of Shareefa's life, or drive the discussion around an issue-based format (education, employment, social norms, etc.). Towards the end of the discussion, sum up how the different facets of Shareefa's full identity intersect and sometimes compound the inequities she experiences.</p>	
<p>Content</p>	<p>For Activity 1 & 2</p> <p>Paper Markers/colour pencils/crayons Tape or glue Flip chart</p>	<p>For Activity 1 & 2</p> <p>This case study is extracted from p. 42 of the document titled "Research Papers on the Situation of Women in Maldives" which can be accessed here: https://maldives.unfpa.org/en/publications/research-papers-situation-women-maldives</p> <p>(for full text, see Resources below)</p>

<p>Facilitator's notes</p>	<p>For Activity 1 & 2</p> <p>Highlight the necessity of understanding this sort of complexity of identities in gender-equality related work, both from the perspective of service providers and those who experience marginalisation</p> <p>Highlight that these identity facets should not be understood as additive or producing a hierarchy of oppression (i.e. the more identity facets, the more the burden of oppression), but that different intersections produce differing experiences of marginalization and discrimination. The aim is to recognize this rather than using a single-axis perspective.</p> <p>For Activity 2</p> <p>Highlight the following:</p> <p><i>Intersectionality is an analytical tool for studying, understanding, and responding to the ways in which gender intersects with other social characteristics or identities and contributes to unique experiences of oppression and privilege. Just as gender-blind programming is likely to fail, so are blunt instruments that slot people into simple categories like "poor", "young", "rural", etc. By reflecting on how these multiple aspects operate in our own lives, we can gain a better sense of ourselves and our relationship to power and understand how these factors influence others. Since everyone is made up of different characteristics, we need to find points of connection and action with people across these differences so that we can tackle the multiple forms of discrimination we face whether they be due to class, race, gender, age etc.</i></p> <p>For Activity 3</p> <p>Facilitators can have participants discuss the case study in groups before sharing with the wider group, or may choose to run the discussion with the wider group at the outset.</p>
<p>Any other considerations</p>	<p>For virtual sessions, groups can be set up using Breakout Rooms (on Zoom and Teams) or any other related tool</p>

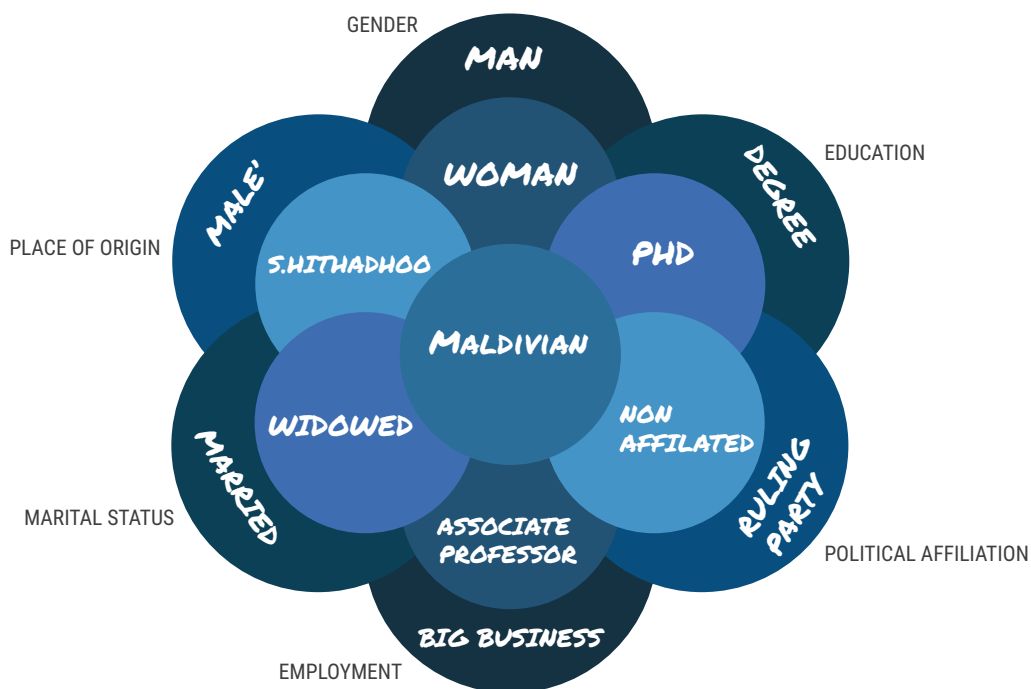
Resources

Sample flower for Activity 1

(Different examples may be selected for the center and petals than what is shown in the sample flowers below)



Sample flower for Activity 1



Case study for Activity 3

- Pseudonym: Shareefa
- Location: Southern Maldives
- Age Group: 35-40
- Social Status: Married
- Educational Qualification: O' Level
- Employment Status: Outside the labour force

Shareefa is a mother of three school-aged children aged between 15 years and 5 years living in a rural island in Southern Maldives. For Shareefa, life has never been easy. As an only child born out of rape to a disabled mother*, her earliest childhood memories include confusion about her mother's disability and the absence of a father figure. She was raised by her aunt in an extended household with several cousins. However, living in a small community Shareefa was constantly faced with discrimination and verbal abuse. Isolation was an integral part of her life, as she struggled through school and her community. She dreamed of becoming a teacher one day and hoped that through her service, her community would accept her for who she is. Twelve years ago, she met Abdulla, whom she fell in love with and got married. Her aunt disapproved of Abdulla leaving Shareefa to choose between the love of her life and the only family she ever knew. She chose love. Shareefa's aunt cut all ties with her and till this day the two have not spoken, despite many efforts from Shareefa over the years for reconciliation.

Shareefa had access to a small plot of land belonging to her mother, but it was not built to house the newlyweds and her disabled mother. She has been living at a friend's place (who migrated to Male') for free the past ten years. Slowly,

the couple is building their home but with the little income they get, it is taking much longer than Shareefa hoped for.

Shareefa got the opportunity to do teacher training in Male' when she was pregnant with her first child. However, she had to let go of her dream in consideration of her mother and her unborn child.

Today, she spends her entire day administrating the household and taking care of the children and her mother. Her husband Abdulla is very supportive and helps her whenever he is in the island, but as a fisherman, he is away most of the time, leaving Shareefa to care for her family alone without any support. Her eldest is autistic and has severe temperament issues, which is very challenging for Shareefa, especially when her husband is not there. Without adequate services in the island there is no treatment or intervention that can be made to improve the condition of her child. Abdulla is the sole breadwinner in the family and Shareefa's mother receives disability allowance from the Government. She believes that the family's income is sufficient and therefore chose to be outside the labour force.

Like anyone else, Shareefa dreams of a better future. She hopes to get proper medical treatment for her child and mother and move to her own house. Once the children are old enough Shareefa hopes to resume her studies in an education related field and serve her community.

**Shareefa's mother is half paralyzed*

Key concepts: Gender

(Activities adapted from:

Gender Equality and Sustainable Development Goals: A Trainer's Manual. Ranjani K. Murthy & Mercy Kappen, provided by Ahmed Anwar

Manual for Trainers: Gender Equality and Gender Mainstreaming, by Ekvilib Institut & Public Policy Institute

Training Manual on Gender Sensitisation. Haryana Community Forestry Project. Savitri Ray)

Objectives	For participants to understand key gender concepts and terminology used in gender equality work and discourse
Time required	3 hours (Activity 1-2: 80 mins Break Activity 3-4: 80 mins)
Methodology	<p>Activity 1: Gender and sex</p> <ol style="list-style-type: none"> 1. Ask participants to volunteer to answer the following questions and record the answers on the flip chart/recording sheet (see Resources): <ul style="list-style-type: none"> • At what age did they realise they were a boy or girl? • What happened to lead to this realisation? • Did the incident happen in the family, school, community, or another space? Ask participants to specify • What did you feel? 2. Based on the responses, facilitate a discussion on what differences between boys and girls are socially constructed, and what differences are biological 3. Explain that 'sex' refers to the biological/genetic differences that vary little over time and across cultures, while 'gender' refers to socially constructed differences, that can vary across time, societies, and cultures (and can be changed more easily) 4. Return to the discussion points raised during the sharing session on personal experiences. Highlight how deviation from gender norms can be met with resistance, stigma, or even violence. Highlight that gender relations need to be viewed as power relations. 5. Feelings of power and powerlessness are associated with social constructions of gender, with girls/women often feeling powerless. Facilitate a discussion around how masculinity and femininity may be utilised in society to bolster or undermine a person or community. Highlight the need to see masculinity and femininity as complementary and equal rather than hierarchical. <p>Activity 2: Sex vs Gender</p> <ol style="list-style-type: none"> 1. Ask participants to note down numbers one to ten. Explain that ten statements will be read out and that they should note down whether they believe the statement refers to sex or gender 2. Read out the ten statements to the group (list in Resources) 3. Discuss the answers within the group. Did the statements indicate that gender is inborn or learned?

Methodology	<p>4. Recap from the earlier sessions about the status of gender equality in the Maldives and ask participants how gender stereotyping affects children as they grow up to become adults (e.g. encouraging them to take certain subjects may push them towards certain careers)</p> <p>While on the topic of stereotyping, encourage participants to think about the issue through an intersectional lens (e.g. how differently are women perceived according to their age?) (*See Facilitator's Notes for further points)</p> <p>5. Reiterate that gender roles can be changed, and that conventionally masculine or feminine roles or traits should not be seen as hierarchical</p>
	<p>Activity 3: Gender Equality and Gender Equity</p> <ol style="list-style-type: none"> 1. Divide the room into small groups and give them cards with the definitions of gender equality and gender equity on them 2. Present the definitions of gender equality and gender equity to the group (see Resources). If necessary, break down the concept as far as possible to facilitate understanding, and provide a basic example 3. Ask participants to discuss in their small groups, and to come up with one example of gender equality, and one example of gender equity 4. Discuss the answers in plenary and note them on the flip chart. If there are similar answers across the room, provide some other potential examples and facilitate discussions around these 5. Ask participants to identify gender-equitable actions that men can take to move towards gender equality in the household and community
	<p>Activity 4: Gender Roles and Needs</p> <p>Activity 4: Gender Roles and Needs</p> <ol style="list-style-type: none"> 1. Provide a short recap of the previous session on gender roles and stereotypes. Explain that this activity will delve into how gender roles play out in regards to time and labour 2. Divide participants into small groups. Ask half the groups to imagine the day in the life of a wife, and the other groups to imagine the day in the life of a husband. 3. Ask all groups to draw or creatively perform the tasks performed by women and men in the household over a period of 24 hours. Note down the points on the flip chart 4. After groups have presented, take the discussion to plenary. Ask the group to draw out commonalities (e.g. all the groups that imagined the wife allocated time for her to wash the dishes; all the groups that imagined the husband allocated time for him to go to work) 5. Jot down the roles/activities that were discussed or presented under Productive, Reproductive and Community work. 6. Explain to the participants what Productive, Reproductive and Community work is (see Facilitator's notes), and discuss who spends more time on what type of work.

<p>Methodology</p>	<p>7. Guide participants towards a discussion of what kind of work is more valuable, and who is expected to do what kind of work, and who can opt out of doing what kind of work and why (e.g. girls, boys, and men can opt out of doing the dishes at a family party because it's seen as the women's job). Explain the following:</p> <p style="text-align: center;"><i>Women, men, boys and girls are likely to be involved in all three areas of work. In many societies, however, women do almost all of the reproductive and much of the productive work. Any intervention in one area will affect the other areas.</i></p> <p>8. Discuss how the imbalance in gender roles may result in specific needs that must be met. Recap the discussion around gender equality and equity - what sort of gender-equitable actions were discussed that could facilitate gender equality?</p> <p>--[for stakeholders who are not involved in gender-equality work at an organisational level, the session can end here]--</p> <p>9. Explain the following:</p> <p style="text-align: center;">Gender Needs Assessment: Women as a group have particular needs which differ from those of men as a group, not only because of women's triple work role, but also because of their subordinate position to men in most societies.</p> <p>10. Explain that when doing a needs assessment, it is necessary to account for both practical and strategic needs in order to ensure a more robust policy/ solution/service</p> <p>11. Explain what practical gender needs and strategic gender needs are (see Facilitator's Notes). Provide an example of each to start off before asking the group for examples</p> <p>12. Present a mini-case to the group and guide them in identifying practical gender needs and strategic gender needs of the WDCs. Also guide the discussion around the concept of gender roles, and how this impacts the work of the WDCs.</p> <p>13. In plenary, write down the discussion points on the flipchart. Make two separate subheadings (Practical Gender Needs and Strategic Gender Needs) and ask participants which Strategic Needs should be met in order to increase the effectiveness of the WDCs work. Encourage them to think beyond the information offered in the study, based on what they have already discussed about gender roles and what they know from work or personal experience.</p> <p>14. Wrap up the session by recapping the necessity of considering strategic gender needs when designing interventions, writing policy, or doing work to uphold gender-equality</p>
<p>Content</p>	<p>Flip chart Recording sheet (see Resources) Paper (for participants) Pens/markers Statement list (see Resources) Gender Equality/Equity cards (see Resources)</p> <p>For Activity 3:</p> <p>Additional resources that can be useful to generate discussion points: https://www.theguardian.com/society/2020/dec/15/gender-stereotyping-is-harming-young-peoples-mental-health-finds-uk-report https://www.ohchr.org/EN/NewsEvents/Pages/GenderStereotyping.aspx</p>

<p>Content</p>	<p>For Activity 4:</p> <p>Mini-case: Overview of WDCs in Maldives (adapted from Assessment of Women’s Development Committees in the Maldives, by Transparency Maldives)</p> <p>The Women’s Development Committees (WDCs) were introduced under the Decentralisation Act of 2010. Their mandate includes the following:</p> <ul style="list-style-type: none"> • Advising Island Council on matters related to island development and municipal services provided by the Council; • Conducting various activities for income generation and for the development of women; • Working to uphold the rights of women; • Working to increase political participation of the women. <p>The primary activities that the WDCs conducted were cleaning programs, social awareness programs related to health education and religion, sports events, fundraising activities, and sewing and cake courses. The majority of them (70%) held weekly meetings, usually at the Island Council office. While the WDCs have a diverse political membership base, political rivalries have sometimes affected cooperation and work between members.</p> <p>Though WDCs are mandated to work closely with Island Councils, many felt that their relationship with their respective councils were only satisfactory. While the majority received some level of support, this was mostly on administrative matters, such as providing office space and supplies such as phones, computers, and fax machines. Though 54% of WDCs felt they had excellent working relationships with their councils, 46% reported their experience as “poor”. Additionally, 55% of WDCs noted that they were not consulted on matters relating to island development. They felt that this was because Island Councils regard WDCs with little or no respect and have an attitude of general disregard for women’s opinion.</p> <p>Though the WDCs were formed under the Decentralisation Act, on average, they had little knowledge about the act itself, but a very high understanding of their own mandate. And despite disparities in support from Island Councils, WDCs noted that the public support they received for their work was high.</p>
<p>Facilitator’s notes</p>	<p>For Activity 1:</p> <p>“SEX” refers to the biological characteristics that people are born with. There is little variation over time and across cultures.</p> <p>“GENDER” refers to the socially constructed roles and behaviours of girls, boys, men, and women. Gender plays a role in influencing how people perceive themselves and one another, as well as how they interact with each other. It also influences power dynamics within society. Though deeply rooted, gender roles can change over time, and differ across societies and cultures</p> <p>PRACTICAL POINT: At birth, the difference between boys and girls is their sex; as they grow up society gives them different roles, attributes, opportunities, privileges and rights that in the end create the social differences between men and women. (Ekvilib Institut)</p> <p>For Activity 2:</p> <p>Sample discussion point for intersectional analysis of gender stereotyping may include:</p> <ul style="list-style-type: none"> • Considering the differences on the basis of ability - how is a woman with visible disabilities perceived as opposed to a woman without visible disabilities?

Facilitator's notes

- Considering differences on basis of age
- Considering differences on basis of nationality and type of employment, e.g. how differently would a woman who is a live-in expatriate domestic worker be perceived from a Maldivian woman who also does domestic work for pay (but is not live-in)?

(On women with disabilities, OHCHR, 2014, link in previous section)

** The Executive Director of the Ethiopian Centre for Disability and Development, Yetnebersh Nigussie, said that women with disabilities had long been overlooked in the gender movement and that they had to deal with compounded stereotypes because of their gender and their disability.*

"There is a challenge of proving two layers of humanity in order to be accepted as a woman with disabilities in this world," she said. "First they have to prove that they are a person, before their disability, and also that they are a woman."

Nigussie highlighted that women with disabilities are believed to be sexually inactive and therefore unsuitable for marriage. They are also the least likely to acquire an education for fear that they could be abducted, raped or subject to other forms of violence in school. Further, women with intellectual disabilities in particular, including when they are victims of sexual violence, were seldom considered reliable witnesses in courts.

For Activity 3:

(examples from: Manual for Trainers: Gender Equality and Gender Mainstreaming, by Ekvilib Institut & Public Policy Institute)

Gender Equality example: A family has limited funds, and both daughter and son need new pair of shoes for the new school year, but only one can get new shoes this year. If the family decides (and who in the family decides?) which child will get the new shoes based on the child's NEED, and not on the child's sex, this is an example of gender equality

Gender Equity example: Provision of leadership training for women or establishing quotas for women in decision-making positions in order to achieve the state of gender equality.

For Activity 4:

(definitions from: Training Manual on Gender Sensitisation. Savitri Ray)

Note: For stakeholders who are not involved in formal gender equality work, the activity can be ended after point 8 (before gender needs). Wrap it up by discussing gender equality and equity at a home-based and community-based level, as well as what can be done to assist women with the unequal burden of reproductive and/or community work

Productive Work:

Involves the production of goods and services for consumption and trade (e.g. farming, fishing, employment and self-employment). When people are asked what they do, the response is most often related to productive work, especially work which is paid or generates income. Both women and men can be involved in productive activities, but for the most part their functions and responsibilities will differ according to the gender division of labour. Women's productive work is often less visible and less valued than men's.

<p>Facilitator's notes</p>	<p>Reproductive Work: Involves the care and maintenance of the household and its members including bearing and caring for children, food preparation, water and fuel collection, shopping, housekeeping and family health care. Reproductive work is crucial to human survival, yet it is seldom considered 'real work'. In poor communities, reproductive work is for the most part manual-labour-intensive and time-consuming. It is almost always the responsibility of women and girls.</p> <p>Community Work: Involves the collective organisation of social events and services, ceremonies and celebrations, community improvement activities, participation in groups and organisations, local political activities and so on. This type of work is seldom considered in economic analyses of communities. However, it involves considerable volunteer time and is important for the spiritual and cultural development of communities, and as a vehicle for community organisation and self-determination. Both women and men engage in community activities, although a gender division of labour also prevails here.</p> <p>Practical Gender Needs: These are often linked to women's reproductive role, to inadequacies in living and working conditions and to basic survival strategies. Such needs include food, shelter, income, employment, health etc. Meeting practical needs does not, however, change the relationships which maintain the subordinate position of women as a disadvantaged group.</p> <p>Strategic (or Structural) Gender Needs: These are related to women's subordination to men in the context of Strategic Gender Needs. They relate to issues such as equal pay for work of equal value, rights to land and other capital assets, domestic violence, women's control over their own bodies. Meeting these needs helps women to achieve greater equality and challenges their subordinate position.</p> <p>Mini-case sample discussion points</p> <ul style="list-style-type: none"> • What sort of barriers exist for women in public life? • What sort of gender norms/roles define the work that WDCs carry out? • Is community development not considered part of the wider island development mandate? • Why are half of WDCs not consulted on island development issues? • Do you think it is necessary to consult them? Why? • What sort of perspectives do you think they could provide if they were consulted? Why are these perspectives important?
<p>Any other considerations</p>	

Resources

Recording sheet for Activity 1

(this can be drawn on the flip chart or on PowerPoint and projected to the front of the room)

Sex	Age	Incident	Participant's feelings/ reactions	Institution

Statement list for Activity 2

(some statements taken from *Manual for Trainers: Gender Equality and Gender Mainstreaming*, by Ekvilib Institut & Public Policy Institute)

1. Women give birth to babies, men don't. (S)
2. Girls are gentle, boys are rough. (G)
3. Women are better mothers. (G)
4. In Europe, most long-distance truck drivers are men. (G)
5. Women can breastfeed babies, men can bottle-feed babies. (S)
6. Most building-site workers in Britain are men. (G)
7. Men are better at maths and science, women are better at arts. (G)
8. Men's voices break at puberty; women's do not. (S)
9. According to UN Women, women earn an average of 84% of what men earn (G) (1)
10. There are more women than men in the caring professions such as nursing (G)

<https://www.unwomen.org/en/news/stories/2020/9/explainer-everything-you-need-to-know-about-equal-pay>

Definition cards for Activity 3

(taken from *Manual for Trainers: Gender Equality and Gender Mainstreaming*, by Ekvilib Institut & Public Policy Institute)

GENDER EQUALITY

The state or condition that affords women and men equal enjoyment of human rights, socially valued goods, opportunities and resources, allowing both sexes the same opportunities and potential to contribute to, and benefit from, all spheres of society (economic, political, social, and cultural).

GENDER EQUITY

Justice and fairness in the treatment of women and men in order to eventually achieve gender equality, often requesting differential treatment of women and men (or specific measures) in order to compensate for the historical and social disadvantages that prevent women and men from sharing a level playing field

Section 2:

Objectives

- For stakeholders who are new to the issue:
 - Facilitate understanding around the status of gender equality in the Maldives
 - Introduce domestic and international laws and policies that exist around the issue of gender equality
 - Provide an understanding of gender equality in Islam
- For stakeholders who are familiar with the issue:
 - Provide a recap/update of the status of gender equality in the Maldives
 - Facilitate (or refresh) understanding around domestic and international laws and policies geared towards upholding gender equality
 - Provide an understanding of gender equality

Section outline:

- Gender Equality in the Maldives: Achievements and challenges
- Laws and Policies
 - Introduction to Human Rights Law
 - State Obligations
 - Introduction to Maldivian Laws and Policies
- Gender Equality in Islam

Gender Equality in the Maldives: Achievements and challenges

Activity adapted from the 2012 Trainers Manual for Gender Equality and Women's Human Rights in Maldives, developed by UN Women, UNFPA, and UNICEF, with technical support of Chhaya Jha and Aneesa Ahmed

Objectives	<p>For participants to have an overview of the status of gender equality in the Maldives</p> <p>For participants to begin to understand the underlying complexities to the issue of gender equality (e.g. how intersecting issues such as education levels, income, geographical location can compound the issue)</p>
Time required	1.5 hours
Methodology	<ol style="list-style-type: none"> 1. Explain to participants that this activity will provide an overview of the status of gender equality in the Maldives, but that it will begin with a practical activity 2. Begin by asking the group at large to shout out 3 achievements that Maldives has made in gender equality (e.g. parity in education, laws against DV). After writing the answers on the flip chart, ask the group to shout out 3 barriers to gender equality. Write them on the flip chart. 3. Clear enough space in the room for participants to be able to stand in a line. Place a sign with TRUE on one end of the room, and a sign with FALSE on the other. 4. Explain to participants that the space between both signs is a spectrum, and that statements about gender equality in the Maldives will be read out. Participants are to stand along the line based on how true or false they believe the statements are. 5. Read out the statements (statements listed in Resources). Have the second facilitator note down the most common opinions in the room on the flip chart (e.g. if many participants move towards the TRUE end for one statement, facilitators can note how many participants, or broadly indicate that the majority of the room believed the statement to be true)

Methodology	<p>6. Once all the statements have been read out, bring the participants to sit in a circle. Read out the statements again and ask volunteers to explain their position. After the position has been explained, the facilitator can discuss the statement further, highlighting complexities and nuances behind the statement, and the need to consider multiple axes of marginalisation when dealing with issues of gender equality.</p> <p>(for virtual sessions, refer to Any Other Considerations)</p>
Content	Statement sheet (attached below with discussion notes)
Facilitator's notes	<p>The answers the participants give in the first part of the activity can indicate their knowledge of gender equality in the Maldives, or highlight what the most visible/ most discussed issues are. This can be brought up in the discussion in the second part of the activity</p> <p>Within the discussion, facilitators should encourage participants to look beyond visible indicators and uncover the multidimensional challenges that exist:</p> <ul style="list-style-type: none"> • Though everyone receives an education, does everyone have the same opportunities to select a range of subjects? • Is access to higher secondary/tertiary education location-dependent/ financially-dependent? • What barriers do students with disabilities face? • While girls are widely encouraged to study hard and do well at school, do women in the workforce receive the same support? • Are high levels of political participation equally possible for all women, or is it more possible women from a certain socio-economic bracket/ who have certain connections? • What happens when certain types of data aren't available? How does that impact the work of ensuring gender-equality? <p>At the end of the session, facilitators should note that any work towards upholding gender equality will require an understanding/acknowledgement of the multidimensional (often structural) barriers. The existing inequalities between men and women exist (and worsen) due to these barriers, and it is necessary to address those problems as well</p>
Any other considerations	For virtual sessions, a polling option or a Google Form can be used, with results displayed to the participants in real time as the poll is filled, or after the participants have entered all their answers.

Resources

Statement sheet

[Note: the 'unknown due to lack of data' option has been used in this quiz to communicate the importance of collecting data on certain issues, specifically gender disaggregated data]

1. The Maldives has achieved gender parity in education
2. Girls do the same or better than boys at the secondary level
3. Many schools in the Maldives cater to students with disabilities
4. Girls with disabilities fare worse in school than boys with disabilities
5. The percentage of women participating in the labour force has risen over the past twenty years.
6. On average, Maldivian men earn more than Maldivian women
7. The Maldives has no legal barriers preventing women from achieving the highest levels of their respective careers or fields
8. There are more women in the 2019 Parliament than there were in the 2014 Parliament
9. There are more women cabinet ministers in the 2018-elected government than there were in the 2013-elected government.

Answer Key & Discussion Notes

1. The Maldives has achieved gender parity in education

TRUE

While gender parity has been achieved at primary and secondary levels, many students drop out at lower secondary and higher secondary levels. Some drop out due to a lack of access (financial/geographical disparities) - **only 59/212 schools in the Maldives offer higher secondary education**. Some girls leave school "for reasons such as engagement in domestic work or early marriage and/or pregnancies" (limited data on this).

2. Girls do the same or better than boys at the secondary level

TRUE

While this is true, there is also a gendered push towards certain subjects and career paths for boys and girls: girls are encouraged to pursue care work (nursing, teaching) while boys are encouraged to pursue avenues such as fishing or tourism. Facilitators to encourage a discussion around why this could be, and how this issue could be addressed.

3. Many schools in the Maldives cater to students with disabilities

TRUE – but with a caveat

178 schools in the Maldives are considered to cater to students with disabilities. Though this may be the case, many of the comprehensive services that cater for students with disabilities are in Male'. Additionally, teachers and parents still carry the mindset that students with disabilities do not belong in the classroom. These students are also vulnerable to physical and psychological abuse by teachers who are not adequately trained or sensitised to the issue.

4. Girls with disabilities fare worse in school than boys with disabilities

UNKNOWN

No data available to give a comprehensive answer on this issue. There is a lack of data on students with disabilities in general, and the limited data available is not gender disaggregated, making it difficult to incorporate this aspect into wider gender equality policies or analyses. For stakeholders experienced in the field, the discussion can touch upon ways to include more data on persons with disabilities in studies and reports as well as how to include persons with disabilities in general policymaking and advocacy.

For stakeholders who are new to the field, the discussion may focus on issues such as the importance of acknowledging and highlighting the presence of persons with disabilities in our society outside of the specially marked days (e.g. 3 December, International Day of PWDs), as well as ways in which the rest of the community can work to make spaces (social/virtual/physical) more accessible (e.g. learning basic sign language, being mindful of readability in graphic design)

5. The percentage of women participating in the labour force has risen over the past twenty years.

TRUE AND FALSE

While it has risen from 2006, it has decreased very slightly from 2014 (47.6% in 2014, 46% in 2019). The discussion can focus on the barriers to women's labour force participation (e.g. patriarchal social norms, motherhood and childcare, etc.), as well as some discussion around potential solutions, according to the participants lived experiences (potential questions: "what helps you succeed in your career?" "what would you need to allow you to keep working?").

The unpaid care burden is one of the reasons why women leave the workforce, or are unable to progress rapidly in their careers, as they often have to dedicate more time to work at home while men do not have the same expectation

This is also a good avenue to bring up women in the informal sector who may not be included in these data segments, and the challenges they may face due to lack of formal protections for their work.

6. On average, Maldivian men earn more than Maldivian women

TRUE

A discussion around the income gap can be facilitated (e.g. women may be passed over for promotions or unable to secure them due to a lack of higher educational qualifications, women may work in lower paying positions, they may be socially restricted from getting certain jobs). There is also an income gap between those in Male' and those in the atolls (HIES 2019 notes that women in Male' earn more than men in the atolls). Facilitators are encouraged to bring up the disparity according to geographical location and other factors (e.g. ability, connections & privilege) in order to introduce a more intersectional perspective to the issue.

7. The Maldives has no legal barriers preventing women from achieving the highest levels of their respective careers or fields

TRUE

While this is true, there are several issues that hinder women's progress in their careers or fields. The unpaid care burden, harassment in the workplace, social norms that prevent them from seeking out certain types of roles or positions (e.g. elected seats in government) are some of the few that contribute to the issue

8. There are more women in the 2019 Parliament than there were in the 2014 Parliament

FALSE

There is one less woman in the 2019 Parliament. Facilitators can bring up the issue of how the barriers women face as they try to contest and get elected for seats, encouraging a discussion around the sociocultural norms and expectations that hinder this (e.g. men are seen as better leaders). The quota system for local councils can be discussed here, with facilitators highlighting the need to ensure that women elected to the councils through the quota system are given the chance to be able to work to their potential, rather than being brushed aside by male members of the council during their term. Another potential discussion point could be the Women's Development Committees and the challenges they face (e.g. Island Councils not involving them in matters of island development, etc.)

9. There are more women cabinet ministers in the 2018-elected government than there were in the 2013-elected government.

TRUE

While 6/18 (one-third) of the cabinet is female and there is increasing representation at the higher level of government, this widening representation exists primarily at appointed positions. Though this is a good development and should be encouraged, an equal push should exist to promote increased female representation for elected positions

Gender Equality in Islam

Section formulated by Aisha Hussain Rasheed

Recommendations qualifications of facilitator:

- **Academic qualification (Bachelor's Degree) in a field relating to Islamic sciences or classical training in Islamic seminary (accepted by the Ministry of Islamic Affairs).**
- **Having a general understanding and sympathy regarding women's issues.**

Objectives	<ul style="list-style-type: none"> • Give an overview of the epistemology of orthodox Islamic thought with an emphasis on acceptance and respect for diversity and differences of opinion. • Provide a basic understanding of the influences of culture, philosophy, and practices of other religious communities as well as the needs of contemporary times in scholarly discourse. • Provide alternative understandings of some commonly misunderstood issues regarding gender relations among Muslim communities with an understanding of the causes of such misconceptions. • Provide historical and contemporary examples of women who have contributed to their communities on an equal footing with men.
Time required	<p>4 hours, 3 sessions (details below) <i>(A refresher activity to be conducted between every two activities)</i></p>
Methodology	<p>SESSION 1 (LECTURE/PRESENTATION) (1 HOUR)</p> <ol style="list-style-type: none"> 1. Guide participants through the basic concepts in Islamic thought. Define Shari'ah and explain its components ('Aqidah (theology), Akhlaq (ethics and etiquettes), Fiqh (laws and rules)). Explain to them with definition and examples what the primary sources of knowledge in Islam (Quran and Sunnah) are and explain how they relate to secondary sources of knowledge (such as Ijma' (consensus) and Qiyas (analogical deduction). 2. Guide participants through the influence of other cultures, philosophical ideologies and practices of other religious communities in scholarly discourse. Begin with explaining when and why these influences started entering into Islamic discourse. Provide examples from classical as well as contemporary writings of Islamic sciences. Explain why this isn't necessarily wrong, but that it necessitates returning to the primary sources of knowledge rather than relying solely on scholarly writings. Acknowledge that the ideas presented in this training sessions may also be influenced by facilitator's background and culture and encourage participants to challenge any ideas that seem to contravene what they have understood to be the Islamic teaching on any matter. 3. Provide participants with an understanding of diversity of thought among early Islamic scholars and the respect that had for each other regardless of difference of opinion. Explain the areas where scholars considered having different opinions will result in the person leaving the fold of Islam (the fundamental concepts of faith) and the areas that are open to discussion. <p>Explain that the Prophet (PBUH) tried to understand the difficulties and injustices faced by women in his community and listened to their complaints and that social changes were legislated in order to remove such difficulties. Explain that the Prophet (PBUH) provided easy access for women to him, in his position as a teacher of religion as public official and leader.</p> <p>(Examples that can be used include dedicating a day specifically for teaching women after they complained that men take up all his time in sessions that</p>

Methodology

are open to all (Bukhari:101); the revelation of the first few verses of Surah Al-Mujadalah banning the practice of Dhihar following the complaint of a woman (Al-Mujadalah:1-4); instances where the Prophet (PBUH) annulled marriages where the bride's consent wasn't sought (Bukhari:5138,5139); etc.)

4. Explain that Islam acknowledges that men and women are equal in their servitude to God and in their basic humanity. Provide textual evidence from the Qur'an (Al-Rum:21; Al-Nahl:97). Explain that as a general practice, Islam has defined roles for the husband and wife within the context of marriage and family building, but these roles are not always strictly applied. Contextualize with the understanding of the Companions of the Prophet (may Allah be pleased with them) of how this (equal servitude of men and women to God) changed social structures within their community.

Umar ibn Al-Khattab (may Allah be pleased with him) said: "By Allah, in the Period of Ignorance we used to not pay any heed to women. Then, Allah revealed regarding them what He revealed, and assigned for them in rights what He has assigned. Once, while I was attending to a certain matter, my wife said, "Why don't you do this-and-that?" I said to her, "What have you got to do with this matter? Why do you concern yourself with a matter which I am dealing with?" She said, "How strange you are, O son of Al-Khattab! You don't want to be argued with whereas your daughter, Hafsa, argues with Allah's Messenger so much that he remains angry for a full day!" (Bukhari:4629)

Discuss the attitude of Umar towards his wife's involvement in what he considered "his matter". Was this Islamically approved? Discuss how the conduct of Hafsa, wife of the Prophet (PBUH) (May Allah be pleased with her), differs from the culturally accepted behaviour of the "ideal Muslim wife".

SESSION 2 (DEFINING FEMININITY AND MASCULINITY ACCORDING TO ISLAMIC WORLDVIEW) (2 HOURS)

ACTIVITY 1 (1 HOUR):

Ask the participants to share what they think femininity and masculinity would mean in the context of Muslims. Share examples of companions of the Prophet (PBUH) (May Allah be pleased with them without mentioning their names or specifying their genders (provided in resources) and ask whether the participants think they are men or women.

Explain to the participants that the concept of femininity and masculinity has been defined by Muslim scholars and society in accordance with what they understood from Qur'an and Sunnah. Relate this back to the influences of culture, philosophy, etc. and question whether these influences may have entered the definitions of these concepts.

ACTIVITY 2 (1 HOUR):

Explain that contemporary scholars have been trying to re-define femininity and masculinity in accordance with the Qur'an and Prophetic example and without the influence of prevalent cultural norms. Assign the participants to read *Courage & Commitment: The Femininity of Muslim Women* and "Be a Man!" *Constructing Prophetic Masculinity* and discuss the concepts presented in these two papers. Compare and contrast the ideas around femininity and masculinity as provided in the articles against what is commonly known in the community.

Methodology	<p>SESSION 3 (MUSLIM WOMEN AND LEADERSHIP)</p> <p>(1 HOUR)</p> <p>Discuss with the participants the way leadership is defined in Islam, highlighting the definition provided by Imam Ibn Hajar that leadership is in issuing Fatwa (religious edicts) (Source: Fath Al-Bari:100), and explain that issuing Fatwa is open to both men and women. Refer back to <i>Courage & Commitment: The Femininity of Muslim Women</i> and highlight the role of 'Aishah (May Allah be pleased with her) as a Mufti. Highlight that she is known to have issued some controversial Fatwas that no one (neither among her contemporaries not among later scholars) agreed with (e.g.: fatwa that a man can build relationship of kinship with a woman if he drinks breast milk expressed from her regardless of his age (Muslim: 3428, 3429)), but none of the companions nor any of the later scholars question her scholarship and therefore her leadership.</p> <p>Provide the participants with examples of female scholarship and leadership throughout history and in different areas of the Muslim world. Discuss how current norms around what Muslim women should be allowed to do could have hindered these women. Discuss potential reasons why their contributions are not well-known in Muslim communities and whether having knowledge of their contributions will affect change in the ideas held by the community about equal participation of men and women in the community.</p>
Content	<p>FOR SESSION 2, ACTIVITY 2:</p> <p>Articles:</p> <p>Gray, T. (2019). <i>Courage & Commitment: The Femininity of Muslim Women</i>. Yaqeen Institute for Islamic Research. URL: https://yaqeeninstitute.org/tamara-gray/courage-commitment-the-femininity-of-muslim-women</p> <p>Ibrahim, Y. (2019). "Be a Man!" <i>Constructing Prophetic Masculinity</i>. Yaqeen Institute for Islamic Research. URL: https://yaqeeninstitute.org/yahyaibrahim/be-a-man-constructing-prophetic-masculinity</p> <p>(for the content used in other activities, see Resources below this table)</p>
Facilitator's notes	<p>General notes:</p> <p>As this is a long section, plan ahead for enough breaks. Consider breaking up the section into a two-day delivery process, or adding longer breaks where necessary. Have short energisers towards the beginnings of sessions to allow participants to remain engaged.</p> <p>As some participants may be hesitant to ask questions during sessions, note that they can speak privately during session breaks or after the session to clarify doubts or ask burning questions</p> <p>Some participants may need a layman's explanation of certain terms and concepts. Depending on the target group, facilitators may deliver the same concepts in a more simplistic manner to facilitate greater understanding</p> <p>Due to the level of infiltration of patriarchal thinking within Muslim understanding of religion, there will be a need for some level of understanding of the basic concepts of Islamic sciences for participants. This is in order to allow them to face the inevitable social backlash to some of these ideas with proper grounding in Islamic knowledge.</p> <p>As with any discipline, there will definitely be the need to understand basic</p>

<p>Facilitator's notes</p>	<p>concepts when approaching Islamic studies. Other societal avenues of learning will require long-term teaching by someone living as one with the community.</p> <p>This manual addresses understanding regarding femininity and masculinity and women's role as leaders as some commonly misunderstood concept regarding Islam and gender.</p> <p>Some cultural norms and ideals about gender that can be challenged throughout the training include:</p> <ul style="list-style-type: none"> • The idea that women should ideally be at home and should not have a public presence; • That women cannot be leaders; • That emotional expression is a weakness exhibited by, and thus should not be exhibited by men; • That women should have no or minimal interaction with men outside their immediate family; • That women should not control or dispense of their wealth by themselves and should instead delegate it to their guardian or husband. • That women should aspire to be married and should get married at earliest possible age, and that a woman is incomplete or not settled until she is married. • That shyness and modesty are gendered traits and are only praiseworthy in women. That men should be bold and loud, and not modest, soft-spoken and reserved <p>FOR SESSION 2, ACTIVITY 2:</p> <p>Divide participants into two groups and assign each article to either group. Let the groups read and discuss the articles and then present what they learnt to all the participants.</p> <p>FOR SESSION 3:</p> <p>Divide participants into groups and assign each group with a historical Muslim woman leader (provided in resources). Let the groups read and discuss and present what they learnt to all the participants.</p> <p>During this session, another method can also be to share with participants stories from Islamic history of women contributing in community.</p>
<p>Any other considerations</p>	<p>For Session 2 Activity 2 and Session 3:</p> <p>If in virtual session, this can be done by using the Breakout Room option on Zoom. The facilitator can either give guidance before sending everyone to Breakout Room, or assistance may be sought so that there are assistants to the facilitator who can guide the participants during Breakout session</p>

Resources

FOR SESSION 2, ACTIVITY 1:

Examples of Companions:

1. Name (To be shared with the participants after sharing their story and asking them to guess who they may be): Ummu 'Amarah Nusaybah Bint Ka'ab (May Allah be pleased with her)

This person was from the Ansar. This person became Muslim while the Prophet (PBUH) was still in Makkah. This person went to Makkah during the Hajj season of the 13th year of Prophethood along with more than 70 leaders of Aws and Khazraj tribes to pledge allegiance to the Prophet (PBUH). They pledged to listen and obey the Prophet (PBUH) in difficulty and easy, to spend their wealth in the path of Allah in time of plenty and scarcity, to enjoin good and forbid evil, to fear no censure in the Service of Allah, to aid the Prophet (PBUH) when he comes to their city, and to protect him as they protect themselves, their spouses and their children. This person's bravery and swordsmanship was highlighted during the Battles of Uhud and Hunayn and Yamamah, and had their hand cut in battle (Source: Al-Dhahabi, S. Siyar A'alam Al-Nubala').

Identify her presence among the leaders of her tribe in taking a pledge to provide for and protect the Prophet (PBUH) and the nascent Muslim community. Identify her sacrifice and courage in the battlefield. Highlight that she stood by the Prophet (PBUH) even when many men ran away from the battlefield during both the Battle of Uhud and the Battle of Hunayn.

2. Name (To be shared with the participants after sharing their story and asking them to guess who they may be): Uthman Ibn 'Affan (May Allah be pleased with him)

This person was from Quraysh and was among the earliest to become Muslim. This person was known to be extremely pious, chaste and shy, both before and after Islam. Once the Prophet (PBUH) was in the home of his wife 'Aishah (May Allah be pleased with her) resting in bed wearing 'Aishah's sarong. His clothes had rode up slightly and his blessed legs (or thighs) were exposed. Abu Bakr and 'Umar (may Allah be pleased with them) came to visit him and he allowed them in and talked to them while he was lying down in that manner. Later, this person came to the door and asked for permission to enter. The Prophet (PBUH) sat up and straightened his clothes and allowed this person in. He also asked his wife, 'Aishah (may Allah be pleased with her) to wrap her clothes around herself properly. This person asked for their need, and when their need was fulfilled, left the house of the Prophet (PBUH). When this person left, 'Aishah (May Allah be pleased with her) asked the Prophet (PBUH) why he only sat up and straightened his clothes for this person. The Prophet (PBUH) said that he knows that person to be very modest, and might feel awkward and leave without asking for what they need. He also said that this person is so modest and shy even the angels are shy around this person (Source: Sahih Muslim).

Identify how his modesty and shyness was respected and considered even by the Prophet (PBUH). Highlight that this trait was not regarded as a gendered trait that only a certain gender should espouse.

FOR SESSION 3:

Women Leaders:

1. Nana Asmau

(This is an adaption from the chapter titled: Nana Asmau (1793 – 1864) Jihad and Sisterhood from Kamaly, H. (2019). A History of Islam in 21 Women. Oneworld Publications.)

The Fulani Jihad at the turn of the nineteenth century redirected the course of Islam in Africa. The war and the religious force that propelled it changed the political landscape of West Africa. The status of women also changed as a result. A female teacher and healer took on a leading role in empowering women during and after the war. We know this woman of legendary capability as Nana Asmau (1793 – 1864). Her contemporaries called her Uwar Gari, "Mother of All".

Born in 1793, Nana Asmau was a daughter of Shehu Usman dan Fodio, who founded the Sokoto caliphate in Fulani lands (now North-West Nigeria) in opposition to the corruption and violence that was fueled by the greed of tribal leaders and European colonialism.

Nana Asmau played a central role in the caliphate. From 1808 until the end of her life in 1864, she saw her father, brother, nephew, and grandnephew rule as caliphs.

According to local tradition, the sister of the ruler enjoyed an elevated status in Hausa-land. Capitalising on that, Nana Asmau committed herself to bettering the life of the lives of the women of the Sokoto caliphate. She had her work cut out. Focusing on education as the primary means of empowerment, she taught women about Islam, about the Quran and the teachings of the Prophet. To her, reviving the roots of Islam depended on raising the status of women. She wanted women to know more about the teachings of Islam; to read, write, sing and work. She gave them moral lessons from the life of the Prophet and his companions; instructed them on the basics of the law, including matters of diets and personal hygiene; and taught them traditional remedies for healing both body and soul.

Reaching out to her people in all their diversity, Nana Asmau wrote and taught in four languages: Arabic, Hausa, Fulani or Fulfude, and to a lesser extent Tamasheq. She wrote works in prose as well as verse. She sought to foster a fear of God as she emphasized pious conduct, avoiding the attractions of the changing worldly life and following the teachings of Islam.

Few women were literate at the time, so Nana Asmau's verses were primarily meant to be memorized and recited. Women especially would chant and sign them at home and in the open fields. But she also wrote for the literate elite of the Sokoto Caliphate.

Men as well as women respected her as a malama, a word that means teacher, healer and leader in one. Women flocked to her home from other villages to sit at her feet and take lessons. Those among them who could write recorded her words. These women were called Yan Taru or Associates. Each group of the Yan Taru had a leader, and this leader would receive a red strip of cloth and a large balloon shaped grass hat. It symbolized their religious authority and learning. They would then return to their villages. Soldiers of the Sokoto caliphate provided them security on their journey to and from Nana Asmau.

Nana Asmau's reputation extended beyond the Sokoto caliphate, and her legacy lives to this day.

2. Karimah Al-Marwaziyyah

(Source: Nadwi, M. A. (2007). *Al-Muhaddithat: The Women Scholars in Islam*. Interface Publications; Nadwi, M. A. (2020). *A Detailed Study of Bukhari & Tirmidhi (In-class teachings)*. Al-Salam Institute.)

In the field of narration of Hadith (traditions of the Prophet (PBUH)), after the completion of the major compilations of Hadith, later scholars have relied on copying the original compilation from their teacher and comparing the new copy with the original. This is to ensure that no mistakes have been made in transmission.

The great muhaddithah Umm al-Kiram Karimah bint Ahmad ibn Muhammad ibn Hatim al-Marwaziyyah is a famous narrator of Sahih al-Bukhari, the major compilation of authentic Hadith collected by Imam Muhammad ibn Isma'il Al-Bukhari. She was perhaps one of the most famous narrators of Sahih Al-Bukhari in the fourth and fifth century of Hijrah.

Originally from a town named Kushmihan near Merv in Central Asia, she travelled extensively in the path of seeking and spreading knowledge. She travelled to Sarakhs and Isfahan in Central Asia, and Jerusalem in the Middle-East and then to Makkah, finally settling there. Upon settling in the Holy City, she became known as the Shaykha of Makkah.

She studied Sahih Al-Bukhari first with a scholar from her hometown, Abu Al-Haytham Al-Kushmihani (who was a student of Muhammad ibn Yusuf Al-Firabri, the main transmitter of Sahih Al-Bukhari), and she compared her copy with his original. She also studied the Sahih with Zahir ibn Ahmad Al-Sarakhsi (also a student of Al-Firabri) and Abdullah ibn Yusuf ibn Bayumah Al-Asbahani.

She maintained a very good copy of Sahih Al-Bukhari, which became particularly popular and sought after by traditionists, due to her particular care and attention to ensure accuracy. Students from all over the Muslim world flocked to Makkah to learn from her, where she taught Sahih Al-Bukhari many times over the years. Among those who studied the Sahih with her was the renowned jurist, traditionist and historian Al-Khatib Al-Baghdadi.

She would not allow anyone to narrate from her unless they had compared with her original. Al-Dhahabi says: "Whenever she narrated, she would compare with her original. She had knowledge and good understanding combined with goodness and worship." Al-Safadi says: "Her book was very accurate." Ibn Al-'Imad says: "She would be the most accurate with her book and compare its copies." Abu Al-Ghanaim Al-Narsi says: "Karimah

brought for me her original copy of the Sahih. I sat down in front of Karimah and write down seven pages and read them with her. I wanted to compare my copy with her original by myself. She said: No, I do not permit it unless you compare it with me. Then I did comparison with her.”

Her copy of Sahih Al-Bukhari was relied on in preparing the Yunini copy of Sahih Al-Bukhari, which is the most accurate copy of Sahih Al-Bukhari on which almost all the currently printed and circulating copies of the book are based.

She lived for a hundred years, and never got married. She spent all her wealth in philanthropy toward the maintenance and care of students of knowledge.

3. Ella Collins

Ella Collins was the elder half-sister of the famous American civil rights icon and Black American Muslim, Malcolm X – El-Hajj Malik El-Shabazz. She played a great role in building his character and ultimately guiding him to Islam.

Born in 1914, Ella Little grew up in Georgia in the Southern United States where racial segregation was enforced by laws enacted by state legislatures and through fear and intimidation. She later moved to New York, where she was secretary to the Black congressman, Adam Clayton Powell, and then settled in Boston where she started investing in and letting property. She was heavily involved in community projects and civil rights initiatives, and believed in Black Americans working towards their own independence and recognizing their own agency.

When their father Rev. Earl Little was murdered by white supremacists, and his widow (Malcolm’s mother) was committed to a mental hospital, Malcolm turned to petty crime to get by. Despite his academic potential, his white school teachers discouraged him, and his spirit was broken until Ella came into his life.

She travelled from Boston to Lansing, Michigan to see how her half-siblings were faring, and took a special interest in nurturing Malcolm’s potential due to her father’s instruction to do so. Ella invited the teenage Malcolm to live with her in Boston and made arrangements to become his legal guardian. She, along with her husband Kenneth Jack Collin, was his legal guardian from age 14 to 21.

Instead of trying to suppress Malcolm’s inclination towards “aggressive” behaviour and “impulsiveness”, Ella said she “stimulated” it, allowing this side of his masculinity the space for expression and hoping to discipline and channel it. As Malcolm grew older, he drifted in and out of her life and fell into the gangster lifestyle she so disapproved of. Even when in prison, she persevered in advising him through visits, letters and books, when, at last, she said that he began to face up to “facts”.

Both Ella and Malcolm became members of the Nation of Islam, a Black separatist group that came as a reaction to white supremacy. In 1959, Ella embraced orthodox Islam after studying orthodox Islam from teachers in a mosque in Quincy, Massachusetts and took her Shahadah there. She also founded the Sarah A. Little School of Preparatory Arts in Boston, where children were taught Qur’an, Arabic and Swahili along with other subjects. Although she couldn’t speak any of the languages she hired teachers who did. She also began to try to influence Malcolm to open his heart to Islam.

Malcolm X was becoming more aware of problems within the Nation of Islam, and started feeling the need to connect with orthodox Islam. When he spoke to Ella of his thoughts in 1964, Ella understood how important it was for him to travel to Muslim countries and connect with the Ummah. She offered to give him the funds she had been saving from her profits from the real estate business to make her own Hajj so that he can go on his historic journey to Makkah.

Ella was intensely proud of the changes in him after his return as El-Hajj Malik el-Shabazz. He had embraced Islam at the Islamic Foundation in New York on 9th April 1964. Upon returning from his trip abroad later that year, he proudly presented to Ella his shahadah certificate from Al-Azhar University in Cairo.

Malcolm’s reverence for Ella was palpable until the end. He respected her black pride, her enterprise and community leadership, go-getter attitude, and strength. Two weeks prior to his assassination, Malcolm advised his nephew Rodnell, who described it thus: “Uncle Malcolm had called me aside one day while visiting us at home in Boston. Ma (Ella) was in the kitchen with her pots and pans and Uncle Malcolm sitting in my favourite lounge chair, and took my hand to express his concern for my future. With the press of his palm to mine, a stern look and

a twinkle in his eyes he said, 'Rodnell I want you to promise me something, you will always listen to your mother, I wish I had, if you do you'll do alright Rodnell.'"

Ella tirelessly continued her struggle for civil rights and the teaching of Islam in America until 1988, when she suffered the amputation of both her legs due to serious infection. Ella returned to her Lord on the 3rd of August 1996. In 1998, the Malcolm X – Ella Little-Collins House where Malcolm had stayed with Ella was designated a City Landmark by the Boston Landmarks Commission.

International Human Rights Law & State Obligations

<p>Objectives</p>	<ul style="list-style-type: none"> • Introduce the concept of universality, inalienability and indivisibility of human rights. • Ensure that participants are aware of the main UN human rights instruments and mechanisms • Ensure participants are aware of the treaties Maldives is a party to • Ensure participants understand key groups or issues addressed under treaties Maldives is a party to • At a minimum, ensure that participants are aware that they themselves are rights-holders, and the avenues they can access to seek remedies
<p>Time required</p>	<p>2 hours</p>
<p>Methodology</p>	<p>Activity 1: Happy/Safe (General Introduction of Concept of Rights)</p> <p>This session takes the form of an ice breaker and opens up the discussion about rights.</p> <ol style="list-style-type: none"> 1. Divide the participants into small groups (3-4 people) and ask them to draw their responses to the following two questions. <ol style="list-style-type: none"> 1. What makes you feel safe? 2. What makes you feel happy? 2. Each group then presents back. Facilitator will relate each of the responses to rights, and will draw parallels with respective convention and state responsibility to protect those rights. Here it's good to make the distinction between immediate and progressive responsibility. <p>Highlight the Principles of Human Rights (below) into their linkages to the participants drawings and rights:</p> <ul style="list-style-type: none"> • Universality • Interdependence • Indivisibility • Inalienability • Equality • Non-discrimination <p>Discuss the idea that some rights are non-derogable.</p> <p><i>Eg: right to life</i></p> <p>Additionally discuss some rights are derogable only in specific situations.</p> <p><i>Eg: Article 19, ICCPR</i></p> <p>"3. The exercise of the rights provided for in paragraph 2 of this article carries with it special duties and responsibilities. It may therefore be subject to certain restrictions, but these shall only be such as are provided by law and are</p>

Methodology	necessary: <ul style="list-style-type: none"> • For respect of the rights or reputations of others. • For the protection of national security or of public order (order public), or of public health or morals.”
	<p>Activity 2: Introduction to Human Rights Mechanisms</p> <p>1. Begin by showing the video that explains the United Nations role in promotion, protection and fulfillment of human rights. End the video at 02:45</p> <p>2. Facilitate a discussion about human rights mechanisms in relation to the video and the slides included (see Resources for slides)</p> <p>When discussing treaty bodies, discuss who makes treaties and in turn who adopts them. At a minimum, the following should be discussed:</p> <ul style="list-style-type: none"> • Legally binding treaties negotiated and adopted by States within the framework of UN General Assembly • Obligations undertaken voluntarily by States • When signing treaties, States can either accept all, make observations or reservations • Once ratified/acceded to, treaty obligations are not optional: legally binding obligation
	<p>Activity 3: Introduction to Treaties and State Obligations</p> <p>1. Using Slide 3 from Activity 2, facilitate a discussion with the wider group. Ask participants to guess the treaties to which the Maldives is a party to.</p> <p>2. Once the participants identify the said treaties, divide participants into groups of 4. Hand out copies of the following treaties to each group and ask them to summarise what they understood.</p> <ul style="list-style-type: none"> • CEDAW • ICESCR/ICCPR • CRPD • CAT <p>3. After group discussion, bring the discussion back to the plenary. Highlight the following:</p> <p>a) That Treaties can be type classified:</p> <ul style="list-style-type: none"> • Those adopted under UDHR • Those adopted to address a specific phenomenon • Those adopted to address specific groups <p>b) That these obligations of treaties entail a threefold responsibility on the State with respect to rights. They are:</p> <ul style="list-style-type: none"> • Respect • Protect • Fulfil <p>c) Concept of duty bearers and rights holders. Highlight the points below:</p> <ol style="list-style-type: none"> 1. Rights-holders: Given the universal nature of human rights, every individual is a rights-holder and entitled to the same rights without distinction based on race, colour, sex, age, language, religion, political or other opinion, national or social origin, disability, property, birth or other status, such as sexual orientation and marriage status. Every rights-holder has the responsibility to respect the rights of others. Rights-holders must have the capacity to: (i) exercise rights; (ii) formulate claims and hold duty-bearers accountable; and (iii) seek redress. 2. Duty-bearers: Are primarily state actors. This includes all the organs of the state such as parliaments, ministries, local authorities, judges

<p>Methodology</p>	<p>and justice authorities, police, teachers or extension workers. All these are legal duty bearers.</p> <p>Although states are the principal duty-bearer, there are other non-state entities that have responsibilities to respect, protect and fulfil human rights. These non-state entities are also referred to as moral duty-bearers. These can include community organizations, aid agencies, multilateral donors and private sector organizations etc. Religious leaders or elders can be seen as duty-bearers in certain situations such as for instance having a responsibility to protect the rights of children and thus speak out against violation of children’s rights in their communities.</p>
<p>Content</p>	<p>For Activity 1: For summaries, see Resources below</p> <p>For Activity 2: The Human Rights Treaty Body System (show till 02:45) https://www.youtube.com/watch?v=JP0fB-X0l8</p> <p>Slides attached in Resources below this table</p> <p>For content for other activities, see Resources below</p> <p>For Activity 3 Summary for CEDAW: https://www.unicef.org/gender/files/CEDAW_In_Brief_For_Adolescent-Web_Version.pdf</p> <p>Summary for ICESCR/ICCPR: http://www.eycb.coe.int/compass/en/pdf/6_4.pdf Summary for CRPD: https://www.un.org/development/desa/disabilities/convention-on-the-rights-of-persons-with-disabilities/the-convention-in-brief.html</p> <p>Summary for CAT: https://redress.org/wp-content/uploads/2018/10/REDRESS-Guide-to-UNCAT-2018.pdf</p>
<p>Facilitator’s Notes</p>	<p>For Activity 1: When carrying out the discussion component of Happy/Safe exercise, the aim is to provide a basic introduction of rights so that participants’ are able to relate with it as individuals.</p> <p>For Activity 2 When explaining the slide on human rights mechanisms, the Facilitator should at minimum explain the mandate of Human Rights Council (HRC) and Treaty Body Systems (TBS).</p> <p>Brief notes on HRC:</p> <ul style="list-style-type: none"> • Intergovernmental body 47 Members Maldives served two terms (2012-2016) Serviced by OHCHR • Address HR violations • Works to prevent human rights abuses • Responds to emergencies • International forum for human rights dialogue • Recommends developments in human rights law • Periodically reviews country situations (UPR)

Facilitator's Notes

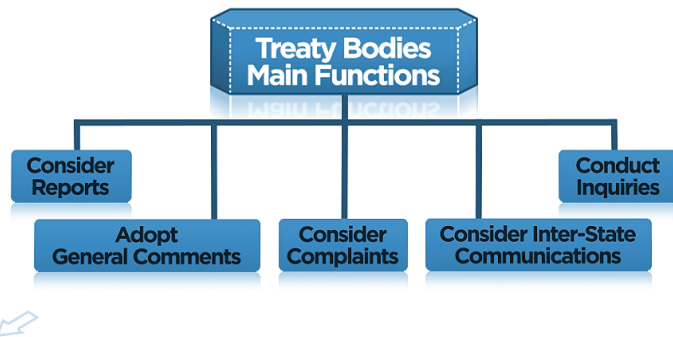
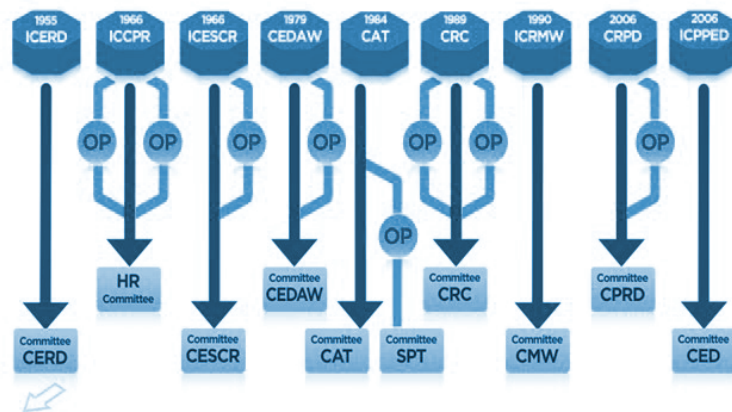
Brief notes on TBS:

- Mandate: to monitor the implementation of relevant treaties by State Parties
- Composed of independent experts, nominated and elected by Special Procedures for fixed, renewable terms of 4 years
- In total 10 treaty bodies. Here explain why there are 10 treaty bodies when there are 9 core treaties
- Non-remunerated, serve solely in personal capacity
- Meet 1-4 weeks session, held 2-3 times/year in GVA
- Explain in brief state party reporting functions in cyclic periods

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The UN human rights treaty system



(Slides above can also be used as slide 4 and 5 depending on the capacity in the room)

<p>Facilitator's Notes</p>	<p>For Activity 3</p> <p>Allocate 20 minutes for discussion within the group.</p> <p>After bringing the group discussion into the plenary, the facilitator should explain State obligations with respect to rights. States have three levels of obligation: to respect, protect and fulfill every right.</p> <ul style="list-style-type: none"> • To respect a right means refraining from interfering with the enjoyment of the right. • To protect the right means enacting laws that create mechanisms to prevent violation of the right by state authorities or by non-state actors. This protection is to be granted equally to all. The obligation to protect requires measures by the State to ensure that third parties (individuals, armed groups, enterprises, etc.) do not deprive right-holders of their access to their right. • To fulfill the right means to take active steps to put in place institutions and procedures, including the allocation of resources to enable people to enjoy the right.
<p>Any other considerations</p>	

Resources

List of summaries for Activity 1

Human beings are born free and equal in dignity and rights

"States Parties...undertake to guarantee that ... rights ... will be exercised without discrimination of any kind as to race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.... States Parties ... undertake to ensure the equal right ... to the enjoyment of all economic, social and cultural rights.... The States Parties ... recognize the right of everyone to ... Fair wages and equal remuneration for work of equal value without distinction of any kind.... The States Parties ... recognize the right of everyone to the enjoyment of the highest attainable standard of physical and mental health.... Equal opportunity for everyone to be promoted.... Education ... shall be made equally accessible to all.... The States Parties ... recognize the right of everyone ... to take part in cultural life...."

-International Covenant on Economic, Social and Cultural Rights, Articles 2, 3, 7, 12, 13, and 14

State obligation to end all forms of discrimination against women

"States Parties condemn discrimination against women in all its forms, agree to pursue by all appropriate means ... a policy of eliminating discrimination against women and ... undertake: to embody the principle of the equality ... in their ... constitutions ... and to ensure ... the practical realization of this principle; To adopt ... legislative and other measures ... prohibiting all discrimination against women; To establish legal protection of the rights of women ... and to ensure ... the effective protection of women against any act of discrimination; To refrain from engaging in any act or practice of discrimination against women and to ensure that public authorities ... shall act in conformity with this obligation; To take all appropriate measures to eliminate discrimination against women by any person, organization or enterprise; To take all appropriate measures ... to modify or abolish existing laws, regulations, customs and practices which constitute discrimination against women.... "States Parties shall ... ensure... equal rights ... in the field of education ...; the elimination of any stereotyped concept of the roles of men and women at all levels and in all forms of education...; States Parties shall ... ensure, on a basis of equality ..., the same rights, in particular ... the right to work ...; the right to the same employment opportunities...; the right to promotion, job security and ... the right to ... vocational training...; the right to equal remuneration ..., equal treatment in ... work of equal value.... States Parties shall ... ensure, on a basis of equality ..., access to health care services.... States Parties shall ... ensure ... the same rights ... to bank loans, mortgages and other forms of financial credit...."

-Convention on the Elimination of All Forms of Discrimination Against Women, Articles 2, 10, 11, 12, and 13

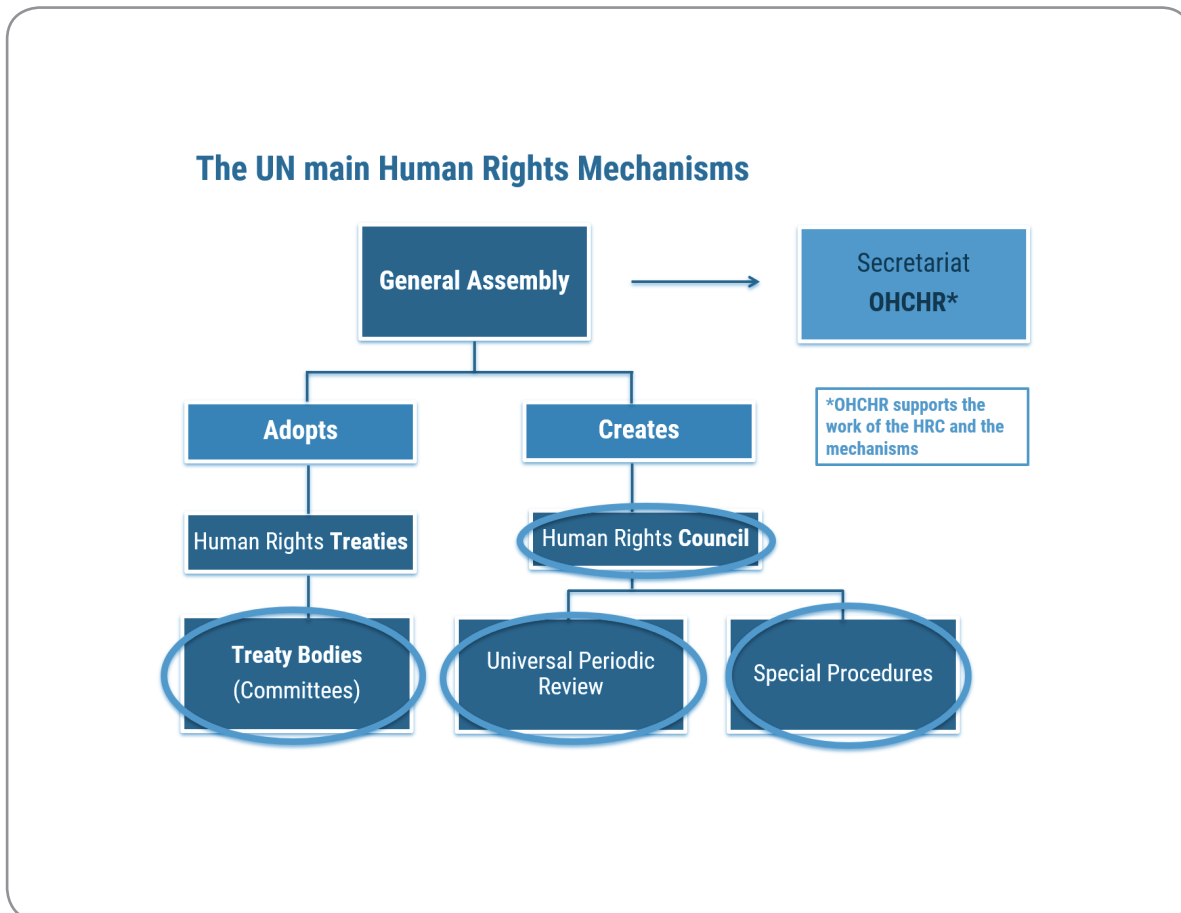
Additional non-binding resources on right to promote and strive for human rights

“Everyone has the right...individually...in association...to promote... to strive for...protection...realization of human rights... fundamental freedoms at...national and international level...State has... prime responsibility...duty to protect...promote...implement...human rights...fundamental freedoms... to create all conditions necessary... as well as legal guarantees... to ensure...all persons...are able to enjoy all those rights and freedoms in practice... domestic law... consistent with international obligations...is the juridical framework...should be implemented and enjoyed...nothing... shall be construed as... derogating...the provisions of the Universal Declaration of Human Rights...International Covenants on Human Rights...other international instruments or commitments... everyone has the right... to meet and assemble freely...form...join...participate in non-governmental organisations... communicate with non-governmental...intergovernmental organizations...to access information...publish...impart... disseminate...views...information...knowledge...to draw public attention to...matters...to develop... discuss new human rights ideas... principles...advocate...acceptance...everyone has the right...on a non-discriminatory basis...to participation...in the conduct of public affairs...includes... the right...to submit...criticism...proposals for improving their function...draw attention to...their work that may... hinder...impede...promotion...protection...realization of human rights...everyone has the right...to... effective remedy...to be protected...everyone has the right...to complain to...public hearing...impartial...to obtain...a decision...providing redress...without undue delay...everyone has the right...to complain about...policies...actions...of officials...government bodies... State shall take...necessary measures...ensure...protection...of everyone...individuals...have an important role...responsibility... contributing... to...promotion of...right of everyone to...rights and freedoms...in the Universal Declaration of Human Rights...”

UN Declaration on the Right and Responsibility of Individuals, Groups and Organs of Society to Promote Universally Recognised Human Rights and Fundamental Freedoms Articles 1,2,3,4,5,6,7,8,9,12 and 18 (The UN Declaration on the Right and Responsibility of Individuals, Groups and Organs of Society to Promote Universally Recognised Human Rights and Fundamental Freedoms 1999 is non-binding and is left up to the discretion of UN Member States to adopt and domestic

Slides for Activity 2:

Slide 1



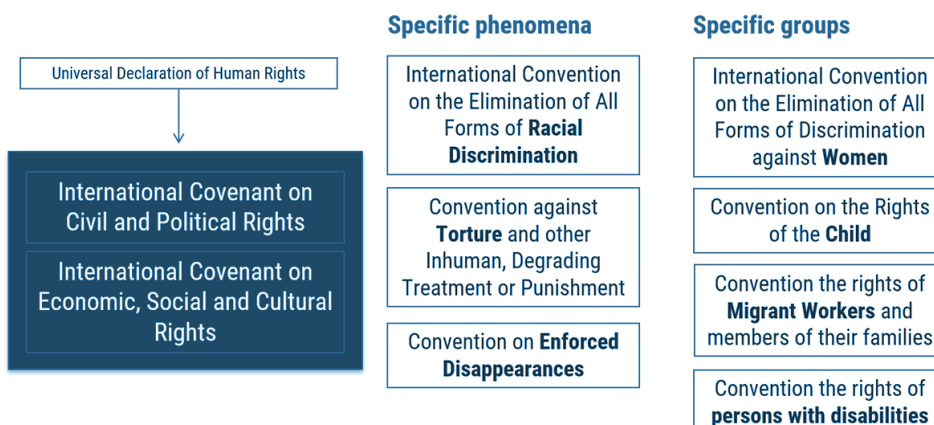
Slide 2

SUMMARY: Different functions of HRMs

	Type	Mandate	Main Functions
UPR	Intergovernmental	Human Rights Council	- Reporting
SPs	Independent experts	Human Rights Council	- Visits - Individual complaints
TBs	Independent experts	Human Rights treaties	- Reporting - Individual complaints - Visits (by 1 TB- SPT)
ALL THREE MECHANISMS ISSUE RECOMMENDATIONS			

Slide 3

Overview of international human rights treaties



For Activity 3: Treaties to which Maldives is a party to

https://maldives.unfpa.org/sites/default/files/pub-pdf/NHR%20Framework_EN.pdf

International Commitments to Human Rights

Commitments of Core Human Rights Conventions - Maldives		
Treaty	Signed / Acceded Date	Reservations
Convention on the Elimination of all forms of Racial Discrimination	Ratified 24 April 1984	No reservations
Convention on the Rights of the Child	Ratified 11 February 1991	Articles 14 and 21
Convention on the Elimination of all forms of Discrimination Against Women	Acceded 1 July 1993	Article 16
Convention Against Torture	Acceded 20 April 2004	No reservations
International Covenant on Economic, Social and Cultural Rights	Acceded 19 September 2006	No reservations
International Covenant on Civil and Political Rights	Acceded 19 September 2006	Article 18
Convention for the Protection of all Persons from Enforced Disappearance	Signed 6 February 2007	No reservations
Convention on the Rights of Persons with Disabilities	Ratified 5 April 2010	No reservations
Convention on the Protection of the Rights of all Migrant Workers and Members of their Families	Not signed	n/a

In addition, Maldives is also party to selected Optional Protocols under the Conventions.

Domestic Human Rights System and Laws

Objectives	<ul style="list-style-type: none"> • Understand who is responsible for implementing UN treaties • Identify domestic redress mechanisms available in the event of a breach of a treaty or right and how to access rights to remedy within the system. • Understand existing laws around gender equality in the Maldives
Time required	2 hours
Methodology	<p>Activity 1 (Roles of state actors in implementing UN treaties)</p> <ol style="list-style-type: none"> 1. Hand out post-it notes to the participants. Hang up sheets of paper around the room labelled with the different branches of the State (Government, Judiciary, Legislature, Independent Commissions). Ask participants to identify the possible roles of each state actor in implementing the treaties. 2. Upon completion of the task, bring back the participants into a plenary and explain the roles of each state actor. <p>Activity 2 (Buzz Group Discussion) (Human Rights under Maldivian Legal System)</p> <ol style="list-style-type: none"> 1. Play the illustrated video provided in the contents section for the participants. The video shows in summary the domestic human rights system. 2. Once the video is completed, encourage the participants to identify key domestic redress institutions/mechanisms by opening for buzz group discussion in which each group is given around 5 minutes to list down as many as possible. Collect feedback from buzz group discussion and report to wider participants. 3. Wrap up the plenary by briefly providing information on international human rights mechanisms that local individuals can access. Highlight the role of local Civil Society Organisations (CSOs) in engaging with these mechanisms. <p>Activity 3: Identifying Remedies (Powerpoint Slide & Case Study)</p> <ol style="list-style-type: none"> 1. Highlight the existing laws around gender equality in the Maldives through a powerpoint slide and the prevention and remedy mechanisms outlined in these laws. 2. Proceed to showing the video case study (Raula's Story) (links in Content section below) 3. Break the participants into small groups and provide the groups with a copy of Prevention of Domestic Violence Act, and ask the participants to discuss within the group the list of issues and remedies available to Raula. 4. In the plenary, discuss the impact of various identities that is demonstrated in Raula's story and available remedies for Raula
Content	<p>Post-it notes Flip chart</p> <p>For Activity 2</p> <p>Video for entry point: Fundamental Rights and Liberties under the Maldivian Constitution - Mamenge Nizam Episode 4 of 12</p> <p>https://www.youtube.com/watch?v=g8FSPo05iSw&t=35s</p>

Content	
	<p>For redress to individuals under international human rights mechanisms, the Facilitator can highlight that human rights complaints may be submitted under three mechanisms: The international human rights treaties (petitions); The special procedures mechanisms of the Human Rights; The complaint procedure of the Human Rights Council.</p> <p><i>International human rights treaties allow for individual complaints to human rights treaty bodies. Some examples of these are:</i></p> <ul style="list-style-type: none"> • <i>The International Covenant on Civil and Political Rights under its First Optional Protocol;</i> • <i>The Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment under its article 22;</i> • <i>The Convention on the Elimination of All Forms of Discrimination against Women under its Optional Protocol (this treaty also allows communications from groups of individuals);</i> • <i>The International Convention on the Elimination of All Forms of Racial Discrimination under its article 14 (this treaty also allows communications from groups of individuals);</i> • <i>The Convention on the Rights of Persons with Disabilities under its Optional Protocol (this treaty also allows communications from groups of individuals);</i> <p><i>A number of the special procedures mechanisms allow for allegations to be made concerning either individual cases or a more general pattern of human rights abuse. All individuals, or others acting on an individual's behalf, can submit individual cases to special procedures mandate-holders, if the mandate allows for this. Civil society actors can often support individuals seeking protection from human rights abuses.</i></p> <p><i>Any individual or group claiming to be the victim of human rights violations may submit a complaint to the Human Rights Council, as may any other person or group with direct and reliable knowledge of such violations. The Council's complaint procedure is the only universal complaint procedure covering all human rights and all fundamental freedoms in all States. Communications under it are not tied to the acceptance of treaty obligations by the country concerned or the existence of a special procedures mandate. The complaint procedure deals with consistent patterns of gross human rights violations in a State. It neither compensates alleged victims, nor does it seek a remedy for individual cases.</i></p> <p>Resource: VIII. SUBMITTING A COMPLAINT ON AN ALLEGED HUMAN RIGHTS VIOLATION https://www.ohchr.org/Documents/Publications/NgoHandbook/ngohandbook8.pdf</p> <p>For how CSO's can engage with UPR: VII. UNIVERSAL PERIODIC REVIEW: https://www.ohchr.org/Documents/Publications/NgoHandbook/ngohandbook7.pdf</p> <p>In summary, civil society actors may contribute to work of the UPR, inter alia, by:</p> <ul style="list-style-type: none"> • Participating in consultations held by Governments to prepare their national reports on the human rights situation in their countries; • Preparing submissions on the human rights situation in States under review for potential inclusion in the summary of stakeholders' submissions prepared by OHCHR. The OHCHR summary is taken into consideration by the Working Group when reviewing States; and • Contributing to the follow-up to the implementation of review outcomes

<p>Content</p>	<p>Civil Society may also contribute in treaty body reporting by submitting shadow reports: https://www.ohchr.org/en/hrbodies/ced/pages/civilsociety.aspx</p> <p>A local example: http://hopeforwomen.org.mv/wp-content/uploads/2018/05/Shadow-Report-to-CEDAW-2015.pdf</p> <p>For Activity 3</p> <p>Existing laws around gender equality in the Maldives:</p> <ul style="list-style-type: none"> • Family Act (4/2000) • Special Provisions Act to Deal with Sexual Abuse Offenders of Children (12/2009) • Provision of Financial Assistance to Persons with Disabilities Act (8/2010) • Social Protection Act (2/2014) • Prevention of Domestic Violence Act (3/2012) • Prevention of Sexual Abuse and Harassment Act (16/2014) • Sexual Offences Act (17/2014) • Gender Equality Act (18/2016) • Protection of the Rights of Children Act (19/2019) <p>Case Study:</p> <p>Raula's Story, Part 1 of 3 - Women's Lived Realities, Maldives. https://www.youtube.com/watch?v=bbxqjdwSUoU</p> <p>Raula's Story, Part 2 of 3 - Women's Lived Realities, Maldives. https://www.youtube.com/watch?v=2qN4IsGbURc&t=12s</p> <p>Raula's Story, Part 3 of 3 - Women's Lived Realities, Maldives. https://www.youtube.com/watch?v=f_StS0Qy0rQ&t=164s</p> <p>Prevention of Domestic Violence Act (Dhivehi): https://d93acd3e-2634-4347-93af-78292c87497b.filesusr.com/ugd/d2bc44_dfed0489e9934f80a3dee3b1da6783b8.pdf</p>
<p>Facilitator's Notes</p>	<p>For Activity 2</p> <p>Facilitator should at minimum shed light on the role of the Human Rights Commission of the Maldives and Maldivian courts in granting remedies for violations.</p> <p>For Activity 3</p> <p>The video case study is included for the benefit of all types of participants.</p> <p>Facilitator should allow at least 30 minutes for group discussion on the case study and 20 minutes to report back to the plenary and plenary discussion.</p>
<p>Any other considerations</p>	

Section 3:

Objectives

- To facilitate an understanding of the concept of intersectionality
- To provide an overview of the entry-points to intersectional analysis in the Maldives
- To guide participants towards utilising an intersectional lens to identify gaps in gender equality policy and legislation
- To guide participants towards ways to become more inclusive in programming and policymaking

Section outline:

- Introduction to intersectionality
- Entry-points to intersectional analysis
- Intersectionality as tool and method

International Human Rights Law & State Obligations

Activity drawn from WFD's inception workshops in the Maldives. Shaun Kirven (for CSOs, gender equality advocates, and other relevant stakeholders)

Objectives	Facilitate an understanding of the concept of intersectionality and the entry-points to intersectional analysis in the Maldives
Time required	2 hours
Methodology	<p>Activity 1</p> <p>1. Provide a short recap of the Identity Flower and Power Flower activities. Highlight the following:</p> <ul style="list-style-type: none"> • All of us are made up of various identity characteristics that contribute to who we are as a whole. • Each identity characteristic can cause particular problems or bring privileges: e.g. being educated can provide opportunities for career advancement, but being a woman may result in fewer opportunities due to sexism or patriarchal social norms, etc. • The intersections of our identities (e.g. well-educated woman) can impact the experiences we have in unique ways (e.g. more career opportunities, but still dealing with sexism). This does not mean there is a hierarchy of identity aspects • Some of us have similar intersecting experiences, but others may have different intersecting experiences that make their lives very different despite sharing one or two common identities (e.g. differences in how an older woman and a younger girl is able to move through society) • Certain identity characteristics are features of those with power in our society. Those who have these characteristics may unwittingly or purposefully perpetuate discrimination against those who do not (e.g. men who support gender equality but are subconsciously sexist because sexism is a social norm that they have not challenged fully) <p>2. Play Kimberlé Crenshaw's video on intersectionality (link in Content section). Ensure there are transcripts and CC available</p> <p>3. Guide participants around a discussion of what intersectionality is based on the video</p>

<p>Methodology</p>	<p>Activity 2</p> <p>1. Present the article on healthcare disparities to the group. Allocate 15 minutes for reading.</p> <p>2. In plenary, write the title of the article on the flip-chart “Cancer Alone Did Not Kill Her”. Ask participants to consider this through an intersectional lens and suggest what other factors contributed.</p> <ul style="list-style-type: none"> • Factors can include: • Lack of adequate gynaecological care in not only the island and the atoll, but also in Male’ • Lack of funding for good reproductive health specialists to work in Maldives • Lack of cancer diagnosis and treatment facilities in the Maldives • COVID-19 lockdown <p>// Alternatively, present the case on environmental impact (Kulhudhuffushi rope-makers)</p> <p>Sample discussion points:</p> <ul style="list-style-type: none"> • The links between the environment and the local economy • The lack of formal protections for women in the informal sector • The need for more comprehensive assessments and the inclusion of community voices prior to implementing development programmes
<p>Content</p>	<p>Flip chart Markers</p> <p>Video:</p> <p>Professor Kimberlé Crenshaw Defines Intersectionality https://www.youtube.com/watch?v=sWP92i7JLIQ</p> <p>Environmental impact case study:</p> <p>Press release by 13 NGOs- https://uthema.org/press-statement-07nov17/</p> <p>Article on healthcare disparity in the Maldives:</p> <p>(Note that this is an opinion piece about a specific case, and there may be those in the room who may know the people involved in some way. Additionally, the article includes explicit details of the patient’s illness that may cause discomfort for some participants. Provide the necessary warnings before presenting.)</p> <p>Opinion: “Cancer alone did not kill her”, January 2021.</p> <p>Mariyam Leeza https://edition.mv/lit/21341</p> <p>A supplement for the discussion of the above: Possibility of discontinuing Aasandha: State Budget 2019. November 2018. Ahmed Aiham. https://edition.mv/lit/7857</p>

<p>Facilitator's notes</p>	<p>For Activity 1:</p> <p>Discussion points and definitions for intersectionality:</p> <p>Intersectionality is an analytical tool for studying, understanding and responding to the ways in which gender intersects with other identities and how these intersections contribute to unique experiences of oppression and privilege.</p> <p>AWID (2004). Intersectionality: A Tool for Gender and Economic Justice</p> <p>Intersectional analysis posits that we should not understand the combining of identities as additively increasing one's burden but instead as producing substantively distinct experiences. In other words, the aim is not to show that one group is more victimized or privileged than another, but to reveal meaningful distinctions and similarities in order to overcome discriminations and put the conditions in place for all people to fully enjoy their human rights.</p> <p>AWID (2004). Intersectionality: A Tool for Gender and Economic Justice</p> <p>"One of the best ways to approach intersectionality is simply to talk to people and ask what they need. Sometimes it represents an obstacle though, because many people don't know what they could or should ask for. However, you have to be proactive and identify what people actually experience. This is how you can learn about intersectionality – but respecting people's privacy is paramount. It is important to create comfortable settings." Key informant, International Disability Alliance</p> <p><i>UN WOMEN 2020: ADDRESSING EXCLUSION THROUGH INTERSECTIONALITY IN RULE OF LAW, PEACE AND SECURITY CONTEXT</i></p>
<p>Any other considerations</p>	

Resources

For Activity 2:

Case study: Healthcare disparities

Text of the article, available at: <https://edition.mv/lit/21341>

Opinion: "Cancer alone did not kill her"

This account was submitted by the family of Khadheeja Mohamed, who passed away from ovarian cancer on June 30, 2020.

As the pandemic unfolded last year, many countries closed their borders to contain the virus, including neighbouring India and Sri Lanka, where most Maldivians travel each year for medical emergencies. It left several families worrying for their sick relatives who needed treatment from abroad.

After weeks of delay, in the evening of June 29, 2020, an Aasandha flight flew out to India with the first round of patients and their family members, renewing their hope. But for my uncle, Ahmedfulhube, his entire world came crashing down around him on that night. His wife, Khadheeja Mohamed, who was suffering from ovarian cancer and in need of a life-saving surgery from overseas, was not given a seat on this flight. She died the next morning, at the age of only 47.

Six months on, my family is still struggling to move forward from the guilt of not being able to save her life. Within my extended family, Aunt Khadheeja was one of the closest relatives - a soft-spoken, kind and incredibly generous person. She and her husband lived on Hulhudheli, a small island of fewer than 1,000 inhabitants, in Dhaalu atoll. He went out to sea to catch yellowfin tuna, while she worked from home to support the family, by cooking fish, weaving palm thatch, and making coir-rope.

A month of helplessness

Aunt Khadheeja was admitted at Indira Gandhi Memorial Hospital (IGMH) on May 31, 2020, during the second month of the lockdown.

It came as a huge shock to the family when we heard that she had metastatic ovarian cancer, which meant that the cancer had spread from her ovaries to other parts of the body, threatening her life. She required a radical surgery as soon as possible to remove the tumor and the affected organs and tissues - a serious operation that was not possible in the country.

Worried, we started to look for a way to take her abroad. On June 2, 2020, she was referred to the Amrita Hospital in Cochin, India, and listed to be evacuated on one of the medical flights arranged by Aasandha. Filled with hope, we waited anxiously for the departure date.

By the time the first flight was scheduled - after a month-long delay - her condition had badly deteriorated. She could not eat, breathe or even stand properly. The pain and aches from the cancer completely crippled her. Twice, doctors drained cancer fluids that had built up inside her abdomen to help ease the swelling and pain.

Afraid that any more delays would impact her ability to travel, or worse, she may not survive till the next flight, I called Aasandha to request for her immediate evacuation. On the family's request, even IGMH called. But all our efforts, including posting on social media, failed to help her.

My aunt was heartbroken after learning that she would not be able to travel for the surgery. Feeling hopeless and overcome by the fear of not having much time left to live, she begged her husband to take her back to Hulhudheli to be closer to her children - aged 11 and 28.

She died at around 0400 hrs on June 30, 2020, just hours after the flight's departure. At the hospital, when her body was wheeled away to the cemetery, I heard my uncle, 57, say: "I am just an ordinary fisherman. I had done everything I can to help her by bringing her to Malé. If it were in my power, I would have taken her to India too."

"Come after lockdown"

Amid the social media criticism that spread after we shared about her death due to the delay in treatment, Aasandha company's Managing Director Mariyam Shafeeg said in an interview that my aunt's case was not received when they finalised the list of patients for the flight on May 29, 2020, with the referrals from IGMH.

We were infuriated to hear this, because at that point, she was stuck in Dhaalu Atoll, unable to come to Male' because of the travel restrictions. Four days prior, on May 26, 2020, IGMH had rejected her referral from the Kudahuvadhoo Regional Hospital, telling her to come after the lockdown ended.

Since Aasandha policy prevents emergency evacuation from the atolls without IGMH's approval, Kudahuvadhoo Regional Hospital refused to arrange a sea ambulance transfer, leaving them trapped on the island without access to healthcare.

Later during our meeting with IGMH's Quality Improvement Division (QID), we found out that the gynecologist who rejected the referral could not even remember the details of her case. We were told that all non-urgent referrals from the atolls were being denied at the time because of the lockdown. This did not make any sense though, as the X-ray and tests done at the Kudahuvadhoo Hospital clearly showed that she had a huge tumor in her ovaries, causing her belly to swell up and giving the appearance of a six-month pregnancy. She was in unbearable pain because of it.

Desperate to save her, Ahmedfulhube walked to the Kudahuvadhoo Council Office and the Police Station. They advised him to get a legal permit from the National Emergency Operation Center (NEOC), which was centrally controlling all the movement across the 1,200 islands.

As no one was able to help him back on the island, he eventually called me and my siblings in Malé. We requested a permit to bring them on a cargo ferry that left on May 30, 2020, four nights later. But critical time was already wasted.

Women are dying

During the month Aunt Khadheeja was admitted at IGMH, we also asked the doctors if the surgery could be done here. But they told us it was not possible because the hospital did not have a gynecologic oncologist, a super-specialist trained to diagnose and treat cancers that develop in a woman's reproductive organs - vulva, vagina, cervix, uterus, fallopian tubes, or the ovaries.

One gynecologist who spoke to the family said that nearly all the women diagnosed for reproductive cancers get referred abroad due to lack of gynecologic oncologists and treatment facilities in the country. In many cases, sadly as it happened with my aunt, the cancer is also diagnosed too late.

"Ovarian cancer is very aggressive. Deaths are sometimes more than diagnosis because they are detected late. But we do not have an onco gynae at IGMH. It is not even included in the training requirement so our doctors can't specialize in it," the doctor explained.

WHO statistics show that 16 women were newly diagnosed with ovarian cancer in 2018, while 11 died from it. Breast and cervical uterine cancers together killed 48 women during the same year. But the number of deaths is feared to be even higher, as many cases may go undiagnosed on remote islands with poor healthcare facilities. "They are just constructing hospital buildings, without improving health services. We need doctors, we need proper diagnosis and treatment facilities," the gynecologist added.

In my aunt's case, she was first taken to Hulhudheli's healthcare centre. The GP sent her back home with painkillers and antacids – misdiagnosing cancer for gas. Two days later, she was taken to the doctor again. This time, she was referred to the gynecologist on Kudahuvadhoo, who found the tumor and referred her for specialist care in Malé.

If she had died back on Hulhudheli, we would have never found out about the cancer. In fact, I later heard from my aunt's daughter that her grandmother died suddenly, a few years ago, after suffering similar abdominal swelling as her mother, indicating a hereditary risk.

But, Aunt Khadheeja also came to Malé in early 2019 to get help for abdominal pain. The internal medicine doctors she consulted diagnosed her for gastritis, without a gynecology referral. Even the psychiatrist who prescribed her antidepressants for depressive disorder that she had developed in part due to the recurring pain, did not advise a thorough physical examination. This suggests the problem of misdiagnosing women with cancer is not only a problem found on far away atolls.

At the QID meeting, the head of the Gynecology department at IGMH met with us after we complained about the referral rejection and the lack of treatment that ended in her death. Dr Mohamed Aseel Jaleel told us good gynecologic oncologists are very difficult to find, as most super-specialists do not want to come to the Maldives because of the low salaries offered here.

So ultimately, the inadequate care for women suffering and dying from reproductive cancers came down to lack of cash. This funding gap, we heard from different sources, also permeates through the public health system, where cancer prevention and screening programmes are reduced to one-off camps and campaigns, often run by under-resourced civil society groups.

Has anything changed?

Investigations relating to this case have been reportedly initiated by the Ministry of Health and the Human Rights Commission of the Maldives (HRCM). Six months have passed since her death, and we are yet to hear from the authorities about their investigations or actions taken in response.

Today, when I look back at the true cause of my aunt's death, it is clear that she was not only a hidden victim of this pandemic, but systemic cracks in the healthcare system that existed long before the crisis started.

Even in diseases like ovarian cancer, where a delay in treatment can turn fatal, atoll and regional hospitals are not allowed to directly refer patients to IGMH or abroad. A doctor in Malé, who did not even see or touch my aunt, made a decision that cost her the chance to receive early treatment.

IGMH concluded no action will be taken against the doctor who rejected her evacuation, but they would be reviewing the existing patient referral system to make sure the mistake is not repeated. We do not know if any actual changes have been made since our meeting, but we certainly hope so.

Even more disturbing is the fact that women's lives are being put at risk because reproductive cancer diagnosis and treatment facilities are lacking in the country.

For my aunt's death to make a difference, these are serious issues that must be addressed now.

Case study: Environmental impact

PRESS RELEASE by 13 NGOs- <https://uthema.org/press-statement-07nov17/>
7th November 2017

Concerns regarding the project to reclaim Kulhudhufushi white mud mangrove by the Government of Maldives

On 26th of October 2017, the Government of Maldives approved reclamation work at the largest white mud mangrove (mashikulhi), in the country located at Haa Dhaal Atoll Kulhudhufushi, to facilitate the construction of an airport of questionable need. Notably, the International airport at Haa Dhaal Hanimaadhoo is a 20-minute speedboat ride away. Several civil society advocates have called on the authorities to stop the destruction of this significant natural asset.

We are deeply concerned that environmental regulatory processes have been completely disregarded by the Minister for Environment and Energy, Mr. Thorig Ibrahim. The Minister has fast-tracked the Environment Impact Assessment (EIA) approval process by signing the decision statement of the Environment Protection Agency (EPA) himself on Thursday 26th October 2017. The EIA regulation require a period for public consultation on the EIA report. Nevertheless, the Minister approved the reclamation project 5 days ahead of the public commenting deadline set by EPA which usually reviews and approves EIAs.

On Saturday, 28th October 2017, Maldives Transport and Contracting Company (MTCC) announced that they have commenced work on the project. Notably, the decision statement by the EPA, approving the project was only made public on Wednesday, 01st November 2017, three days after MTCCs announcement. Additionally, MTCC has only been contracted to undertake reclamation work of the mangrove.

On 18th September 2017, the Government of Maldives cancelled its initial contract with Malaysian firm, Gryphon Energy Corporation, to develop the airport. Since then, it is not known if a new contract has been awarded to develop the proposed airport on the island.

We are deeply concerned about the independence of the EIA report, which was prepared by a civil servant working for Maldives Meteorological Service, under the umbrella of the Ministry of Environment and Energy (MEE).

We have serious concerns about the many procedural irregularities and impracticable nature of the decision to begin implementing a project of this magnitude without public consultation. We strongly oppose the unsound decision statement of the EPA, which violates existing laws, regulations and basic rights of the people of Kulhudhufushi. We further stress that while flawed, the conditions set in the decision statement are not being followed by the project oversight body, Regional Airports (a division of the Ministry of Tourism) and its subcontractor MTCC. Some of these conditions that are being disregarded include:

- The burrow area for the reclamation has not been specified and the necessary geo- technical studies have not been undertaken.
- The project area has not been cordoned off from the rest of the wetland area.
- No action taken by the developer to make arrangements to declare and manage a new protected area with similar environmental features (an unfeasible proposition).
- The "bund wall" being built by the contractor does not meet the required conditions, as it is being built with sand as opposed to rock boulders or sheet piling.
- To date there has been no consultation with stakeholders regarding the building height restrictions imposed by the aviation regulation.
- No proposal of an alternative flood mitigation and drainage system in the (the developer has not initiated any measure to address this, exposing the island population to a higher risk in the event of a disaster).

A survey conducted by Kulhudhuffushi Zuvaanunge Jamiyaa (CBO) in May 2017 established that approximately 404 families depend on the mangroves for their livelihoods. They use the mangrove to make coir rope, generating an estimated annual income of MVR 8.7 million (USD 564,202.00). This significant (yet informal and insecure) industry is powered by women who are among the most vulnerable in the community. The proposed development also requires the relocation of 18 households, none of which have been informed of any relocation plans yet, according to reliable sources. We call on the Government of Maldives for immediate action to fully compensate those who have lost their sources of income and are otherwise negatively affected by the project.

The destruction of the mangrove ecosystem will result in significant loss of biodiversity, disrupt livelihood activities, increase disaster risk and cause irreversible and irreparable damage to one of the most significant ecosystems in the country. This will have a direct and negative impact in the loss of climate change adaptation potential and overall resilience of Kulhudhuffushi and its people.

We believe that the very nature of this project violates basic human rights, principles of sustainable development and good governance. This project will also be a step backwards for the Maldives in its efforts to contribute in the sustainable development agenda and the Paris Climate Agreement. This project is a strong indicator that Maldives is moving in a developmental trajectory completely alien to achieve the 17 Sustainable Development Goals by 2030. Furthermore, it would undermine the efforts by the country as a prominent advocate on behalf of the Small Island Developing States. As the incumbent Chair of the Alliance of Small Island States (AOSIS), it is worrying that Maldives is failing to set a positive example and become a leader in the efforts to address the threat of climate change to member States.

The project remains unsound in all aspects – environmental, social, cultural, economic and governance.

Inclusive programming and policymaking

Objectives	To guide participants towards ways of becoming more inclusive in programming and advocacy
Time required	2.5 hours
Methodology	<p>ACTIVITY 1: Recap and overview of inclusive principles</p> <ol style="list-style-type: none"> 1. Begin with recapping what has already been covered about intersectionality. Clarify any doubts that participants may have 2. Begin a discussion amongst participants about the challenges that exist in incorporating an intersectional lens rather than a single axis lens (issues may range from social – “lack of will”, to material – “lack of personnel and funding”) 3. Provide a short presentation on the potential ways to be more inclusive in programming and policymaking (content in Resources section below) <p>ACTIVITY 2: Create a campaign</p> <ol style="list-style-type: none"> 1. Divide participants into small groups. Allow each group to choose an issue from a list (either on the flip chart at the front of the room, or from a list of options) (sample list of issues in Content below) 2. Guide participants towards creating a short social media campaign on one social media platform (Twitter, Facebook, Instagram, Tik Tok, etc.), and to present a pitch at the end of the session. Each pitch should explain the following at a minimum: <ul style="list-style-type: none"> • What the campaign is about (issue area) • What the angle is (what do you want your audience to understand about the issue) • Which social media platform • Which accessibility measures will be accounted for during dissemination

<p>Methodology</p>	<p>Facilitators should also highlight that participants will be questioned on the steps they will take to develop the campaign further. These steps may include consulting with relevant interest groups, including their input or collaborating with them, steps to potentially take the campaign offline, etc.</p> <p>3. Groups to take 45 minutes to create a quick pitch for their campaign. They are allowed to use the internet to do quick research on the issue area (in situations without internet access, determine beforehand which gender equality issues the participants are more familiar with, whether in their daily lives or professional lives, and have groups create campaigns around those issues)</p> <p>4. Have each group present a 5-10 minute pitch of their campaign. After each group presents, open discussion to the wider group on how to incorporate a more intersectional lens to each campaign/ensure inclusivity & accessibility</p>
<p>Content</p>	<p>Flip chart Paper Writing materials Internet access</p> <p>ACTIVITY 2</p> <p>Sample list of issues (facilitators may create their own, tailored to the group and context)</p> <ul style="list-style-type: none"> • Domestic violence • Reproductive health (e.g. endometriosis, maternal health) • Healthy relationships • Increasing women's political participation • Ageing (centered around issues faced by senior citizens) • Youth vulnerabilities • Street harassment • Gender discrimination in sports
<p>Facilitator's Notes</p>	<p>ACTIVITY 1</p> <p>The material for the presentation is in the Resources section below, but facilitators can pick and choose which aspects to include in the presentation based on what type of training session and what type of stakeholders are involved (e.g. stakeholders working in legislation may benefit from a longer presentation based solely on policymaking)</p> <p>ACTIVITY 2</p> <p>In situations without internet access, determine beforehand which gender equality issues the participants are more familiar with, whether in their daily lives or professional lives, and have groups create campaigns around those issues.</p> <p>Even in sessions where participants have internet access, facilitators can encourage groups to draw from their lived experiences and pick an issue that has personal resonance, rather than picking from a list.</p>
<p>Any other considerations</p>	

Resources

The following are resources to use in the presentation or discussion around how to be more inclusive

More inclusive policy building (adapted from CRIAW)

To build or amend policy in a way that incorporates an intersectional lens requires an examination of the institutional history of the organization, its mandate, its structure, and work strategies. In order to ensure that future policies include an intersectional lens, it is necessary to work towards a fundamental change in mindset for all those involved. A lack of staff capacity or the will of senior management to change can be major obstacles. Additionally, the process is a long-term one, and change will occur incrementally over a number of years.

It is vital to note that the work of incorporating an intersectional policy framework is a continuous work-in-progress; there will always be shifting agendas and issues, with new areas of concern coming to light. It is necessary then, that organisations are able to adapt to respond to such shifts and changes

Accessibility policies

The term 'accessibility' is often considered in terms of persons with disabilities, but the issue of access is realistically a much broader problem. When amending or creating policies to make room for the broadest possible access, it is important also to consult with the relevant groups where possible, and to involve them through every step of the consultative process, share the outcome with them, and to also involve them in implementation (e.g. re: feedback and adjustments, updating policies, addressing gaps).

While it may not be possible to ensure full accessibility for all in a single space, it is necessary to work towards increasing accessibility whenever and wherever possible as opposed to doing nothing.

Some points for increasing accessibility for differing needs:

- *Blind and visually impaired*
 - *If Braille is widely used and understood, provide resources in Braille*
 - *When conducting workshops, move around the room to facilitate engagement through sound*
 - *Provide audio for visual content: (e.g. voiceovers, alt text that is read on screenreaders)*
- *Deaf and hard of hearing*
 - *Use closed captions on all videos*
 - *Ensure there is a sign language interpreter for meetings or workshops that require one.*
 - *Have staff learn basic sign language (and be able to use it)*
- *Persons with sensory sensitivities*
 - *It may be helpful for some to have dimmer lights and reduced sound*
 - *For graphics and images, having clear text and a muted or limited colour palette can be helpful*
 - *Some individuals may require more light and brighter colours*
- *Always make a needs assessment during the planning stages of the workshop/session. Depending on the outcome, some activities and programmes may need to be amended, or substituted for different ones that deliver the same content. Work with the relevant stakeholders to develop methodologies that meets the needs of the group*
- *Ensure wheelchair access to the workshop hall or similar spatial accommodations (e.g. wide doorways and ramps, wide lifts)*
- *When engaging with blind participants, it is best not to stand in the same spot at the front of the room. Move through the room to facilitate engagement*
- *Include paperwork in Braille*
- *Introduce activities that utilise tactile senses when engaging with blind participants*
- *Having sign language interpreters*
- *Deaf and hearing impaired populations in the Maldives are more fluent in English. Blind and visually impaired populations in the Maldives are more fluent in Dhivehi.*
- *Be mindful of noise and/or light sensitivity*
- *Visual content (e.g. PowerPoint presentations) may need to have large print and/or limited colour combinations*
- *Ensure that closed captioning is included on videos*
- *Give time and space for participants to respond and communicate*
- *Provide opportunities for those from the relevant communities to assist during sessions*
- *Some topics may require content warnings/trigger warnings. Always go through the content that will be presented during the session beforehand and provide the necessary warnings*

It is also important to note that there will not be a one-sized fits all accessibility solution. A solution that works for one group may be unhelpful for another. If necessary, different plans and solutions may have to be implemented. Accessibility issues may also arise with digital communication. With COVID-19 moving many activities online, there have been situations where important service portals were impossible to access due to a poor Internet or a lack of familiarity with digital or online platforms. It is important to consider what the fallback mechanism here can be, and ensure that this can help those who are unable to access the digital, Internet-based services.

While Maldivian services often function bilingually in English and Dhivehi, there may be a necessity to ensure that certain groups are not left out from services they require. The COVID-19 pandemic saw health guidelines being presented in languages such as Hindi, Sinhala, Bengali, and sign language, whereas this sort of language diversity is often not present in 'normal' service provisions across agencies.

If your organization provides assistance or services to groups who are unable to speak or are not fluent in English or Dhivehi, it may be good to consider developing a short toolkit, pamphlet, information guide, or similar resources in other languages and ensure that the relevant populations are aware of these resources for them. It is good to consider working with the communities to create these resources and disseminate them.

Policies related to human resources

While the Maldives institutes no legal barriers to employment for women, there are several other barriers that may prevent them from being able to seek out employment or move forward in their careers. This can include, but not be limited to:

- Lack of educational opportunities
- Lack of training pathways for career development
- Lack of support at home for childcare and domestic responsibilities
- Harassment within the workplace
- Harassment based on the type of job they choose to take (e.g. women who choose to campaign for political positions can face greater harassment than their male counterparts)

(Facilitator's note: discuss the kind of barriers that women face before guiding a discussion around what kinds of policies or strategies can be used in hiring and staffing policies)

End of workshop evaluation

Objectives	To evaluate learnings
Time required	
Methodology	<ol style="list-style-type: none"> 1. Ask participants to refer back to their answers from the introductory session about what they felt was the most serious gender issues in our community today. Ask if their opinion on this has changed, or if they now look at their answer in a different light. 2. Bring the discussion back to the ground rules. Ask participants whether the rules were followed well during the session, and whether they were followed in a way that accommodated all participants 3. Provide the feedback form for participants to fill out
Content	Feedback form in Resources
Facilitator's Notes	Accommodate some time for any clarification of doubts
Any other considerations	

Resources

Feedback form

(this form can be amended to use at the end of individual sessions or sections, depending on the type of training being carried out)

Now that I have completed the workshop, I feel I am better able to:
Feedback on the workshop design

	Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
<i>The activities were interesting</i>					
<i>The allocated time was enough to conduct the session</i>					
<i>The combination of presentations, discussions, and practical activities was good</i>					
<i>Understand concepts around "identities"</i>					
<i>Understand concepts around "gender"</i>					
<i>Understand how to incorporate an intersectional lens in gender equality work and discussions</i>					
<i>Understand that I am a rights holder</i>					
<i>Understand the basic international human rights mechanisms</i>					
<i>Understand the situation of gender equality in the Maldives</i>					
<i>Understand gender equality in Islam</i>					
<i>The workshop environment was an encouraging one</i>					
<i>The workshop environment felt safe for discussions</i>					

Feedback for facilitator:

	Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
<i>The facilitator was engaging</i>					
<i>The facilitator was knowledgeable</i>					
<i>I felt that my doubts were clarified well</i>					
<i>I felt encouraged to express my opinions</i>					
<i>I was provided ample space to clarify doubts</i>					

Overall workshop design and delivery (please fill out the following with your thoughts)

1. Which aspects of the workshop did you find most useful?

2. Which parts could have been done better?

3. Which activities were the most engaging?

4. Which sessions were the easiest to understand?

5. Which sessions were the most challenging to understand?

6. Do you feel like your ideas and perceptions of gender equality have changed due to this workshop? How so?

Name:

Organisation:

Gender:

“

Gender equality is more than a goal in itself. It is a precondition for meeting the challenge of reducing poverty, promoting sustainable development and building good governance