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Islamic Life Skills Based Education

A Training Manual for Adolescents and Young People



Our Lord! Make them enter the Garden of Eden which You have promised to them, and to the righteous from among their fathers, their wives and their offspring, for verily You are alone the Almighty and the truly Wise. (40:8)

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنِ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ
مِنْ آبَائِهِمْ وَازْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٨﴾

**Developed for Kenya Red Cross Society Lamu branch
by
Aisha Omar Maulana, MPH and Letitia Johanna Kleij, MSc**

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First Edition**

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ABBREVIATIONS

AIDS	Acquired Immune Deficiency Syndrome
ARC	Aids Related Complex
ARV (s)	Anti Retroviral(s)
DNA	Deoxyribonucleic Acid
e.g. (E.g.)	for example
e.t.c.	Et cetera
Ex	Example
MTCT	Mother to child transmission
NGO	Non-Governmental Organization
PLWHA	People living with HIV and AIDS
PMTCT	Prevention of Mother to child transmission
STD	Sexually Transmitted Diseases
STI	Sexually Transmitted Infections

Foreword

Recent studies done in Lamu involving both religious leaders and young people show three areas of concern that appear to contribute to the risk of HIV infection among the young people in Lamu. The areas of concern are idleness, immorality and drug and substance abuse. To overcome these three (and others) young people need skills on learning to know, to be, to live together and last but not least to do. In other words, they have to be knowledgeable, skilful and have the right attitude in order to shape and change their lives in a positive way and to take “the pathway to power”.

Life skills-based health education has shown to make significant contribution to the healthy development of children and adolescents and to have impact on important health and risk behaviours.

Equipping young people with knowledge, attitudes and life-skills will enable them:

1. to reach higher standards
2. to break through old limitations, as they adopt new empowering beliefs
3. to have strategies for life long success

People will be successful in supporting religious norms and values, morality, policy, public services, and environmental change. They will be able to make a difference in their own lives and that of others.

This manual intends to use Life Skills Based Education by combining contemporary approaches and Islamic teachings to address five key areas namely, Reproductive Health, Human Rights, HIV/AIDS, Drug and Substance Abuse as well as Civic Education and Governance in response to the religious leaders and youth concerns to the risk of HIV infection amongst adolescents and young people in Lamu. These five key areas will also contribute to diminish idleness, immorality and drug and substance abuse the core areas of concern expressed by the religious leaders and the youths.

Our Lord! Let not our hearts deviate from the truth after You have guided us, and bestow upon us mercy from Your grace. Verily You are the Giver of bounties without measure. (3:8)

رَبَّنَا لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٨﴾

Acknowledgement

Information for the trainer

BEFORE YOU BEGIN

Setting

There will be some sessions that are separated for boys and girls, however when the sessions are mixed, arrange that girls sit on one side and boys on the other side of the room or boys in front and girls at the back.

What is peer education?

Peer education is the use of a member or members of a given group to effect change among other members of the same group, at individual level, by attempting to modify the person's knowledge, attitudes and skills. Peer education may also effect change at the group or societal level by modifying norms and stimulating collective action that leads to change.

What are the skills and information presented in this training manual?

This manual has various sections aimed at:

- Providing knowledge about issues related to Reproductive Health, Human Rights, HIV/AIDS, Drug and Substance Abuse as well as Civic Education and Governance.
- Enabling adolescents and young people to acquire skills and attitudes in a way that will influence or encourage positive behaviour change.
- Providing activities that one can try with young people to help them make healthier/safer life choices.

For whom is the manual prepared?

This manual is designed for adolescents and young people working with their peers to improve their knowledge/skills/attitude relevant in effecting a positive lifestyle change in relation to idleness, immorality and drug and substance abuse, and so reduce the eventual risk of HIV/AIDS. However, the manual can also be used by anyone working with young people.

Why?

The manual was developed in recognition of the fact that when young people are provided with the right information, the relevant life skills and religious values, they become a major force to reckon with in terms of: being active in the community; reinforce acceptable moral values; adopting safer behaviour; and influencing others to do the same.

With whom?

This manual is designed for use with small peer groups since within and amongst peers, one finds space to talk and learn.

Where?

Any place without disturbances or distractions e.g. classroom, clubroom, or a corner of the field. You should all be able to sit comfortably and participate fully without inhibition.

When?

Whenever peers can come together for a minimum of 2 hrs.

The Time Plan

You may plan on a 2hr session each week tackling session by session or objective by objective.

How?

The sessions are structured in a way that will encourage participatory learning and should be taken in the logical sequence as laid out in the manual. The use of the words “we”, “us” and “our” are strongly encouraged during sessions and sitting in a circle or semi-circle. This promotes participation by increasing a feeling of self-worth and valued contribution. Note taking should be discouraged as much as possible, so that people can involve themselves fully in the activities, and others will not feel threatened that their secrets are being written down!

Can it be used amongst non – Muslim youths?

Though primarily this manual targets Muslim youths, facilitators can use it amongst non-Muslims. To do so, facilitators would need to familiarise themselves with relevant religious teachings from respective religions. To help them do so they can invite respective religious leaders to provide required reference to specific subjects, questions or issues. Facilitators will need to make sure that they emphasise in these situation that we are only looking at sharing ideas and learning from each others religious teachings on specific issues and not on debating who is right or wrong. Whenever differences of opinion occur put issues on packing list (a flip chart) to be addressed by religious leaders in the next day or session. **As a facilitator do not feign to be an expert on religious matters.**

What role would religious leaders play in the sessions?

Each session has Islamic teachings that focus on the subject of the session. As a facilitator you may not be in a position to address and utilise these teachings fully, therefore where possible each day start or end with a small lecture (half hour to one hour) from an Islamic religious leader on the subject or have a religious leader present during the session to back you up when issues arise that you cant answer. Once more remember as a facilitator do not feign to be an expert on religious matters and whenever differences of opinion occur put issues on packing list to be addressed by religious leaders the next day or next session.

ADDITIONAL NOTES FOR TRAINING THE CORE PEER EDUCATORS

1. Your Role and General Objective

- You will be helping young people acquire the necessary knowledge, develop the right attitudes and sharpen the skills necessary to lead a healthy lifestyle.
- You will therefore use the manual to lead activities with young people.
- You will identify resource persons who will help you to lead discussions during the sessions. Such resource persons include religious leaders, health workers (Nurses, Doctors, Lab Technicians, Teachers, Senior Students, Community elders, etc)
- Identify timekeepers for each day of the workshop.
- Identify one person who will handle participants' welfare issues.
- Identify a volunteer who will conduct energizers
- Identify two participants to be the "Eyes" and "Ears" of the days' activities (both in sessions and outside the sessions during the training period).
- Explain the role of the "Eyes" and "Ears": -
 - **Eyes**
 - Look at what is going on in the workshop: "What is the mood of participants?" "Does everyone participate?" "Any other observations?"
 - Provide daily feedback during the "recap" session.
 - **Ears**
 - Listen to what is going on in the workshop: "Do all participants understand what is being discussed?" "Does anything need to be improved /changed?"
 - Provide daily feedback during the "recap" session.
- Rotate all responsibilities among participants on a daily basis.

2. Your Style

- It is important that you familiarise yourself with sufficient knowledge about the subjects; reassess your values and attitudes in order to lead in an impartial manner.
- Do not judge and do not impose. Let the young people discuss and find their own answers.
- Accept when you do not know the answer and promise to find out and report back.
- Think of what can be learnt from the fun activities and take a break if necessary.
- Do not be so strict on time as to let issues remain unresolved.
- Remember that your example will be followed, therefore: keep time, be a good listener and remain respectful at all times.

3. Your techniques

Facilitation techniques take mainly two forms. These could be either in the form of a) Group discussions and b) Plenary discussions. In most cases group discussions always lead to a plenary discussion as each group presents its findings to the rest of participants.

a) Group discussions

As a facilitator your role in setting up group discussions will include ensuring groups:

- are equally distributed
- select a chairperson
- select a secretary
- know what they are expected to do
- select a presenter to present their discussions to the rest of the groups
- all members take part in the group discussions by going round to each group to confirm this through listening and observing their discussions

Note: You would need to spend time with each group to provide clarity individually if needed.

b) Plenary discussions

As a facilitator your role in plenary discussions will include ensuring all participants are contributing to the discussions. You can do this by:

- Asking questions directly to individual participants who are not talking so much.

Technique	Advantage	Best used through
Brainstorming	Allows free thinking and contribution in a spontaneous manner	<ul style="list-style-type: none">• Plenary discussion
Quiz	Tests knowledge and allows for gaps in knowledge to be filled	<ul style="list-style-type: none">• Plenary discussion• Individual questionnaires
Values voting	Allows response to a controversial statement, one can explore the range of attitudes and values that exist	<ul style="list-style-type: none">• Group discussions• Plenary discussions
Role Plays	Allows one to play a character representative of a real life situation	<ul style="list-style-type: none">• The situation is given to the group and volunteers enact roles• Plenary discussion on the role play

Case studies	Describes difficult problems or situations that the group has to solve	<ul style="list-style-type: none"> • Group discussions • Plenary discussions
Picture Code	Illustrates a particular problem that the participants will have to analyse and solve	<ul style="list-style-type: none"> • Group discussions • Plenary discussions
Story with a Gap	Presents two pictures; one with a problem, and the other with the aftermath. Participants are then asked to describe what could have happened	<ul style="list-style-type: none"> • Plenary discussions
Lecturette	A short lecture or presentation	<ul style="list-style-type: none"> • Plenary discussions
Guest speakers	By describing personal experiences guest speakers may easily bring the topic home	<ul style="list-style-type: none"> • Plenary discussions
Group Exercises	Gives opportunities for participants to share experiences as well as use their knowledge in a team to work on an assignment	<ul style="list-style-type: none"> • Group discussions
Video	If available, videos can bring the topic alive and promote discussion	<ul style="list-style-type: none"> • Plenary discussions

4. Your Resource Materials

The Manual: To be used by you the trainer for training. It has all activities organised into sessions. Each session gives direction for you as a trainer on how to lead a discussion. It provides you with discussion points that can enrich the dialogue between you and participants. You will need to read these well in advance so you can familiarise yourself fully on the subject matter. By doing so you will gain confidence on the subject and that will make it easy for you to facilitate. Such confidence in turn will create trust amongst participants on the message you are trying to pass and in turn this will make it easy to communicate with each other.

The Work Book: To be used by participants during training. These are to be distributed after session 1. The workbook serves as a reference book and note book for participants to add additional personal notes for future reference. You should regularly remind participants on the content and use of the workbook.

The Activity Kit: This Kit contains games and activities that may be used by Peer Educators as they interact with their peers. It should be given to the Peer Educator after their training.

5. Energizers

These are important ways of ice breaking, starting or closing sessions or taking a breather and refocusing if the group is tired. They include songs, dances and other relevant activities. As a facilitator you need to be observant when participants seem to have slacked off and appear to be bored and no longer concentrating on the session then it is time for a break and to invite the focal person for energizer to stimulate the participants. When facilitating such energizers make sure they fit within the cultural and religious context of your participants.

6. Rolling out the program

In the last session Peer Educators will receive coaching to be facilitators themselves. Such facilitation skills aim at equipping the Peer Educators with techniques to help them pass on the knowledge and skills gained from this manual.

As a facilitator you can communicate effectively and coach them to do so as well by:

- Using clear, appropriate, understandable language--breaking down information into succinct and manageable segments, avoiding jargon, and avoiding phrases that might be offensive to participants.
- Speaking loud enough to be heard clearly by all participants (this might require the use of a microphone).
- Using well-developed visual aids to support verbal messages (Black board, White board, flip charts, VIPP cards, Picture CODES, transparencies, handouts, Power Point presentations, etc.)
- Providing concise, step-by-step instructions to guide activities and group exercises.
- Making sure that body language (facial expressions, posture, hand gestures, etc.) matches verbal messages.
- Using "I" messages and encouraging others to do the same.

Finally Getting Started

Developing and implementing well-structured training activities

Well-structured training activities typically include an introductory segment, learning or activity segment, a processing segment, and a summary.

The introductory segment should:

- Bridge each learning activity to those that preceded it and those that will follow.
- Explain the purpose of the learning activity.
- Provide a brief overview of the learning activity.
- Describe expectations--what will be learned, how long it will take, what the outcomes or products will be.
- Verbally and visually provide step-by-step instructions for carrying out the activity--including how to divide into small groups, who is responsible for roles such as reporter or recorder, and timing for each aspect of the task.

The learning or activity segment should:

- Include meaningful/relevant information or activities.
- Involve all participants.
- Be engaging and interactive.
- Call on participants to incorporate their knowledge and experience.

The processing segment should:

- Include opportunities for participants to describe what happened during the activity.
- Include thoughtful questions that facilitate discussion and analysis of what happened during the activity or learning phase.
- Include opportunities for participants to apply lessons learnt from the activity to other relevant venues--their lives, their classrooms, their students, their skills.

The summary segment should:

- Be provided by the facilitator or elicited from the group.
- Review what was done, recap what was learned, and highlight implications.

Proposed Schedule for Training Core Peer Educators

Time	Activity	Proposed Materials
DAY ONE:		
8:00 am to 9:00 am	Opening remarks, Introductions and Programme Objectives	Flip Chart, Markers, VIPP Cards, Masking Tape
9:00 am to 10:00 am	Group Dynamics Part 1	
10:00 am to 10:30 am	Tea Break	
10:30 am to 11:30 am	Group Dynamics Part 2	Flip Chart, Markers, VIPP Cards, Masking Tape
11:30 am to 12:30 pm		
12:30 pm to 2:00 pm	Lunch and Prayers Break	
2:00 pm to 3:30 pm	Communication Skills Part 1	Flip Chart, Markers, VIPP Cards, Masking Tape
3:30 pm to 4:00 pm	Tea and Prayers Break	
4:00 pm to 5:00 pm	Communication Skills Part 2	Flip Chart, Markers, VIPP Cards, Masking Tape
DAY TWO:		
8:00 am to 9:00 am	Basic Human Rights Part 1	Flip Chart, Markers, VIPP Cards, Masking Tape
9:00 am to 10:00 am		
10:00 am to 10:30 am	Tea Break	
10:30 am to 11:30 am	Basic Human Rights Part 2	Flip Chart, Markers, VIPP Cards, Masking Tape
11:30 am to 12:30 pm	Lecture on Human Rights by a religious leader	
12:30 pm to 2:00 pm	Lunch and Prayers Break	
2:00 pm to 3:30 pm	Understanding Drugs and Substance Abuse (commonly abused drugs)	Flip Chart, Markers, VIPP Cards, Masking Tape
3:30 pm to 4:00 pm	Tea and Prayers Break	
4:00 pm to 5:00 pm	Dealing with Peer Pressure (Preparation and conducting Survey on Peer Pressure)	Flip Chart, Markers, VIPP Cards, Masking Tape

Time	Activity	Proposed Materials
DAY THREE:		
8:00 am to 9:00 am	Analysing Peer Pressure (Results from the Survey)	Flip Chart, Markers, VIPP Cards, Masking Tape
9:00 am to 10:00 am	Managing Peer and Social Pressure	
10:00 am to 10:30 am	Tea Break	
10:30 am to 11:30 am	Building personal refusal skills	Flip Chart, Markers, VIPP Cards, Masking Tape, Video Show
11:30 am to 12:30 pm	Educating Peers on refusal skills	
12:30 pm to 2:00 pm	Lunch and Prayers Break	
2:00 pm to 3:30 pm	Reproductive Health Part 1 (General information for Girls and Boys)	Flip Chart, Markers, VIPP Cards, Masking Tape
3:30 pm to 4:00 pm	Tea and Prayers Break	
4:00 pm to 5:00 pm	Reproductive Health Part 2: Separate sessions for Girls and Boys. Plan and conduct surveys	Flip Chart, Markers, VIPP Cards, Masking Tape
DAY FOUR:		
8:00 am to 9:00 am	Reproductive Health Part 3: Survey results and Islamic Marriage Life	Flip Chart, Markers, VIPP Cards, Masking Tape
9:00 am to 10:00 am	Reproductive Health Part 4: Human sexuality	
10:00 am to 10:30 am	Tea Break	
10:30 am to 11:30 am	Reproductive Health Part 5: Gender roles and Ideal Islamic behaviour	Flip Chart, Markers, VIPP Cards, Masking Tape
11:30 am to 12:30 pm	Lecture by religious leader on Religious reproductive health ethics	
12:30 pm to 2:00 pm	Lunch and Prayers Break	
2:00 pm to 3:30 pm	Basic Facts on HIV/AIDS Part 1: Definition and Transmission	Flip Chart, Markers, VIPP Cards, Masking Tape
3:30 pm to 4:00 pm	Tea and Prayers Break	
4:00 pm to 5:00 pm	Basic Facts on HIV/AIDS Part 2: Progression from HIV to AIDS	Flip Chart, Markers, VIPP Cards, Masking Tape

Time	Activity	Proposed Materials
DAY FIVE:		
8:00 am to 9:00 am	Basic Facts on HIV/AIDS Part 3: HIV Prevention from Secular and Islamic perspective	Flip Chart, Markers, VIPP Cards, Masking Tape
9:00 am to 10:00 am	Basic Facts on HIV/AIDS Part 4: Understanding and addressing HIV / AIDS related Stigma and Discrimination	
10:00 am to 10:30 am	Tea Break	
10:30 am to 11:30 am	Basic Facts on HIV/AIDS Part 5: Networking Game	Flip Chart, Markers, VIPP Cards, Masking Tape
11:30 am to 12:30 pm	Basic Facts on HIV/AIDS Part 6: Educating Peers on HIV and AIDS	
12:30 pm to 2:00 pm	Lunch and Prayers Break	
2:00 pm to 3:30 pm	Economic Development Part 1: Socio Economic Impact of HIV/AIDS and Responsibility in own Socio Economic development	Flip Chart, Markers, VIPP Cards, Masking Tape
3:30 pm to 4:00 pm	Tea and Prayers Break	
4:00 pm to 5:00 pm	Economic Development Part 2: Analysing IGAs (Identifying the Activities overview of PCM)	Flip Chart, Markers, VIPP Cards, Masking Tape
DAY SIX:		
8:00 am to 9:00 am	Economic Development Part 3: Programming and Identification	Flip Chart, Markers, VIPP Cards, Masking Tape
9:00 am to 10:00 am	Economic Development Part 4: Formulation and Implementation	
10:00 am to 10:30 am	Tea Break	
10:30 am to 11:30 am	Economic Development Part 5: Monitoring, Evaluation and Audit (Logical Frame Work)	Flip Chart, Markers, VIPP Cards, Masking Tape
11:30 am to 12:45 pm		
12:45 pm to 2:00 pm	Lunch and Prayers Break	
2:00 pm to 3:45 pm	Economic Development Part 6: Coordination and Networking	Flip Chart, Markers, VIPP Cards, Masking Tape
3:45 pm to 4:00 pm	Tea and Prayers Break	
4:00 pm to 5:00 pm	Economic Development Part 7: Reporting formats	Flip Chart, Markers, VIPP Cards, Masking Tape,

Time	Activity	Proposed Materials
DAY SEVEN:		
8:00 am to 9:00 am	Facilitations Skills	Flip Chart, Markers, VIPP Cards, Masking Tape
9:00 am to 10:00 am		
10:00 am to 10:30 am	Tea Break	
10:30 am to 11:30 am	Closing Session Part 1: Workshop Evaluation	Flip Chart, Markers, VIPP Cards, Masking Tape
11:30 am to 12:45 pm	Closing Session Part 2: Steps to Self Empowerment (Exercise 1 to 3)	
12:45 pm to 2:00 pm	Lunch and Prayers Break	
2:00 pm to 3:45 pm	Closing Session Part 3: Steps to Self Empowerment (Exercise 4)	Flip Chart, Markers, VIPP Cards, Masking Tape
3:45 pm to 4:00 pm	Tea and Prayers Break	
4:00 pm to 5:00 pm	Way Forward and Closing remarks	Flip Chart, Markers, VIPP Cards, Masking Tape

SESSION 1

GROUP DYNAMICS

Our Lord! In You we have placed our trust, and to You do we turn in repentance, for unto You is the end of all journeys.
(60:4)

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ ﴿٤﴾

GROUP DYNAMICS

SESSION OBJECTIVES

KNOWLEDGE	ATTITUDE	SKILLS
<p>Participant will know:</p> <ul style="list-style-type: none">• Know the purpose of the Peer Education programme.• Know the likes and dislikes of fellow participants• Understand the importance of supporting each other in implementing the programme	<p>Participant will:</p> <ul style="list-style-type: none">• Appreciate each others fears and expectations	<p>Participant will be able to:</p> <ul style="list-style-type: none">• Agree on rules that will bind the peer group members for the duration of the programme• Take the first steps in making decisions to create 'pathways to self empowerment'

Suggested Time: 3 hours

- 1 hours for objective related to Knowledge
- 1 hours for objective related to Attitude
- 1 hours for objective related to Skills

Propose Materials: Flip chart, markers, VIPP cards, masking tape, broom sticks and a box of undistributed mineral water (If this is not provided then put a box with about five kilos of weight for this session).

Session Objectives:

At the end of the this session participant will Insha'Allah,

1. Know the purpose of the Peer Education programme.
2. Know the likes and dislikes of fellow participants.
3. Appreciate each others fears and expectations
4. Understand the importance of supporting each other in implementing the programme
5. Agree on rules that will bind the peer group members for the duration of the programme
6. Take the first steps in making decisions to create 'pathways to self empowerment'.

1. Purposes of the programme.

- Introduce yourself.
- Thank everyone for sparing time to come and for keeping time.
- Explain that all are here to share and to learn from each other.
- Explain the expected modes of teaching and your expectations of full participation during the sessions. **(Refer to your notes on teaching techniques on page 8 and 9)**
- Explain that there will be games and a lot of fun activities but that these are also learning sessions.
- Inform the participants that the programme aims at building their knowledge, skills as well as building positive attitudes that will empower them to lead healthy lifestyles.
- Tell participants that each session comprises of objectives that look at enhancing their knowledge, skills and attitudes for specific subjects combining contemporary approaches and Islamic teachings to address five key areas namely, Reproductive Health, Human Rights, HIV/AIDS, Drug and Substance Abuse as well as Civic Education and Governance **(Read out above objectives for this session)**
- Explain the importance of attending all sessions and keeping time **(Each session will lead to the next and collectively they will build their knowledge, skills and attitude to lead a healthy lifestyle and help their Peers to do the same).**
- Ask the participants to sit in a circle next to someone they don't know or they least know.
- Do not insist that Boys and Girls mix in the sitting arrangement. **(Where the participants are predominantly Muslim it is more appropriate for Girls to sit on one side and Boys on the other side. In this case then Boys will form one part of the Circle and Girls the other Part i.e. each will form a semi circle together they become the full circle)**

Reminder! Once this is done move to the next exercise (No need to announce that you are moving to the next exercise just do it.)

2. Getting to know each other.

The introductions could be carried out using one of the following two methods or others that are not in this module but known to facilitators.

- Introduction method one:
 - The facilitator should ask participants to partner with the person sitting next to them.
 - The pairs should interview one another to determine where their partner comes from, what his/her name is and what his/her expectations are for the training.
 - The facilitator should begin by introducing himself/herself; the participants should follow briefly introducing their partner (introductions should include the persons name and where they are from).
- Introductions method two: **(Only to be used if session will last more than 2Hrs)**
 - Provide participants introduction form. (see Handout 1.1)
 - Collect forms and distribute randomly trying as much as possible to ensure someone doesn't get their own form back. Confirm this by asking participants.
 - Ask one participant to stand up and introduce the person whose form they hold, once they mention the name of the participant they should then sit down continue reading as the person who is being introduced is standing up.
 - The participant that has just been introduced reads out the name on the form that s/he is holding and then sits down to continue reading as the cycle repeats itself.
 - Continue the cycle until all participants have been introduced.

Reminder! Once this is done move to the next exercise (No need to announce that you are moving to the next exercise just do it.)

3. Expectations and fears for the programme

- Distribute the cut-out VIPP cards of two different colours to the participants, and then let them settle down.
- Ask them to write out their hopes/expectations as participants in the programme on one coloured card (all participants should use the same colour) and their fears regarding the programme on a different coloured card.
- Each should start with 'I expect/ I hope that.... And the other with 'I fear that.....
- Give time for reflection before you start.

In the meantime put out the following flip charts on the wall.

Hopes/Expectations	Fears concerning the workshop
--------------------	-------------------------------

- Explain that each participant should then go and paste out their cards within the right columns.
- After every one has posted their hopes/ expectations and fears, go through the expectations and emphasize on those within the scope of the workshop.
- Take time to normalize or reassure them about their fears.
- Place the chart in a visible place as a reminder and as an evaluation at the end of the workshop.

Reminder! Once this is done move to the next exercise (No need to announce that you are moving to the next exercise just do it.)

4. Support for each others

- All participants stand up and form a straight line facing you the facilitator.
- Ask for a volunteer to come forward. If no one is coming forward then look for someone who is not so strong to come forward
- Tell them that for the exercise you will time them and see how long it will take for him/her to accomplish the tasks that will be given to him/her.
- Ask the chosen participant to go bring a table and chair and put these in front of the group. Ask him/her to put the chair on top of the table. Ask him/her to pick a box of mineral water (or a box weighing about five kilos) and to put this on top of the chair that is on the table. Inform them that if they can't lift the box on top of the chair then they should leave it where it was.
- Record the time it took for the participant to accomplish the tasks. Ask some strong looking participants to pick the items and put them back
- Ask for another volunteer to come forward and to repeat the exercise of picking the table, putting the chair on top of the table and the box on top of the chair in front of the participants. Repeat this with three other volunteers. Make sure both boys and girls volunteer to do this exercise. Time each one how long it takes them.
- Then ask all the volunteers to jointly put the table in the centre of the class, the chair on top of the table and the box on top of the chair. Time them.
- Compare the times each of them did the exercise on their own and the time it took for them to do it together. It most likely took less time when they did it together.
- The lesson here is that when they support each other they will achieve their objectives in less the time and less energy spent to do so.

Where are those who love one another through My glory? Today I shall give them shade in My shade it being a day when there is no shade but My shade. (Hadith Qudsi. 23)

5. Caring for one and another ***Guardian angel***

- Get everyone to stand in a circle with you in the centre.
- Ask them to turn to the left, and then tell you what they see (they will all be facing another's back).
- Ask the participants to look over their shoulders and again describe what they see.
- Give each participant a thin stick e.g. a broom stick the size of your arm (**Make sure you have at least 3 sticks for each participants for this exercise**).
- Ask each participant to break their stick into two pieces and put these together.
- They should continue to break their sticks until they can't do it any more.
- Ask them how many pieces it took before they could not break the stick any more?
- Inform them when they work on their own then it will most likely be easy for others to detract them. As a group (the more pieces of stick they tried to break the more difficult it became to do so) they become stronger and will therefore be able to reach their objectives. (**Their objective being self empowerment to lead a healthy lifestyle and to educate their peers to do the same**)
- Ask the participants what they think this means. Answer "that they will be charged with the responsibility of taking care of one another and at the same time be reassured that someone is looking out for them"

Discussion points:

Discuss the importance of trust, teamwork and support as we go through out the sessions and as we wade through the river of life.

Pointers

We will need to help each other to learn.

We will need to trust each other so that we can speak out without fear

6. Agreeing on rules that will bind the peer group members for the duration of the programme

- Ask participants to volunteer to be:
 - Timekeepers for each day of the workshop.
 - To handle participants' welfare issues.
 - In charge energizers
 - To be the "Eyes" and "Ears" of the days' activities (both in sessions and outside the sessions during the training period).
 - Explain the role of the "Eyes" and "Ears": -
 - **Eyes**
 - Look at what is going on in the workshop: "What is the mood of participants?" "Does everyone participate?" "Any other observations?"
 - Provide daily feedback during the "recap" session.
 - **Ears**
 - Listen to what is going on in the workshop: "Do all participants understand what is being discussed?" "Does anything need to be improved /changed?"
 - Provide daily feedback during the "recap" session.
- Ask participants to propose rules that they would like to adhere to during the whole period of interaction in the various sessions.
- Agree on what will be consequences for breaking on the rules.
- Agree on someone who will ensure that rules agreed upon are kept and the consequences of breaking the rules are maintained
- Write the negotiated rules on a flip chart and display it where all can see.

Discussion points:

Common issues raised should include

- Time (Start and End times for Sessions)
- Breaks (What time are the scheduled breaks)
- Respect for each other and each others contributions
- Confidentiality
- Mobile phone use during sessions

If these did not get proposed then make sure to bring them up during the discussion prior to including them on the flip chart.

Reminder! Once this is done move to the next exercise (No need to announce that you are moving to the next exercise just do it.)

7. 'Pathways to self empowerment'.

- Give out Hand out 1.2 to each participant
- Ask each participant to write down answers to the following three (3) questions in the provided handout:
 1. Name one thing you want to focus on in your personal life?
 2. Give an example of what you like about yourself and what it means to you. Give an example of what you dislike about yourself and what it means to you.
 3. Name one result you want to reach and what you are doing to create the result you desire?
- Inform participants that hand outs will be collected and filed at the end of all the sessions. Help to staple the forms to each participant's workbook to ensure they don't lose them till end of all the sessions.

Narrated
Aisha, Ummul
Mu'minin
The Apostle of
Allah (PBUH)
said: Profit
follows
responsibility.
Sunan Abu-
Dawood.
(1551)

Note

1. **Name one thing you want to focus on in your personal life?**

Answers could be:

A family life, a career, enough money, happiness.

2. **Give an example of what you like about yourself and what it means to you. Give an example of what you dislike about yourself and what it means to you.**

Answers could be:

I am a cheerful person and it means that I can make others happy. I am impatient and that frustrates me sometimes. I have a big nose and I feel that people judge me.

3. **What are you doing to create the results you desire?**

Answers could be:

I want a family life and I am working hard as a carpenter, I want happiness and so I make other people happy.

Close the sessions with a song/game and prayer.

Handout 1.1: Introduction Form

Name:

Age:

Position:

Things you would like to share with fellow participants about yourself.

What you like:

1.

2.

What you dislike:

1.

2.

Handout 1.2: A start to the “Pathway to Self Empowerment”

Name: _____

Date: ____/____/____

1. Name one thing you want to focus on in your personal life?

2. Give an example of what you like about yourself and what it means to you. Give an example of what you dislike about yourself and what it means to you.

3. Name one result you want to reach and what you are doing to create the result you desire?

SESSION 2

COMMUNICATION SKILLS

Our Lord! You truly know all that we may hide [in our hearts] as well as all that we bring into the open, for nothing whatever, be it on earth or in heaven, remains hidden from Allah (14:38)

رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَى
عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٣٨﴾

COMMUNICATION SKILLS

SESSION OBJECTIVES

KNOWLEDGE	ATTITUDE	SKILLS
<p>Participant will know:</p> <ul style="list-style-type: none">• What promotes or prevents good communication• That body language is more effective than words• How one can send messages without speaking	<p>Participant will demonstrate:</p> <ul style="list-style-type: none">• How words can help or hinder communication• Adopt fundamental skills for healthy interpersonal communication.	<p>Participant will be able to:</p> <ul style="list-style-type: none">• Communicate positively to peers and members of the community.

Suggested Time: 3 hours

- 1 hour for objective related to Knowledge
- 1 hour for objective related to Attitude
- 1 hour for objective related to Skills

Materials: Flip chart, markers, VIPP cards, masking tape.

Session Objectives:

At the end of the this session participant will Insha'Allah,

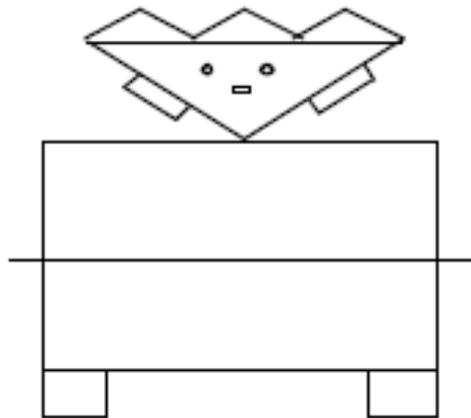
1. Know what promotes or prevents good communication
2. Know that body language is more effective than words
3. Know how one can send messages without speaking
4. How words can help or hinder communication
5. Adopt fundamental skills for healthy interpersonal communication
6. Able to communicate positively to peers and members of the community.

Before you start the session, review what was learnt in the previous sessions.

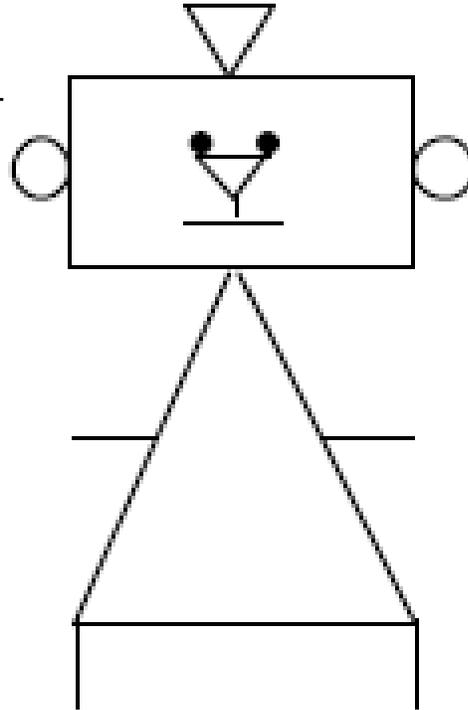
1. Knowing what promotes or prevents good communication

- Divide people in teams of five. Explain that this is a communication game.
- Each team arranges itself in a line. Instruct the first member of every group verbally to draw the following: ***“draw a round table; in the middle of the table is a plate of biscuits; to the left of the plate there is a spoon and to the right there is a cup without a saucer; under the table there is a cat with four kittens”***.
- Others should not hear the info you are giving. In turn they should pass the information to the next person in their line in a similar fashion until all members of the line are informed. Let participants settle down to make the drawings. **They can use their workbooks page _____ to make the drawing. Give them 10 minutes to do so.**
- Inform them that no one should see their drawing.
- When the drawings are complete, ask participants to pass them around to the other team members for viewing. The final drawings will probably be very different from the original instructions.
- Read out the actual instructions to the class
- Discuss what went wrong with the communication. For example, failure to listen carefully, memory weakness, nervous, too rapid explanation, too many details.
- Point out to the fact some of the pictures are completely different from the first instructions most likely because the person passing the message decided to give a complete different message than what they had received.
- Ask the team that have pictures completely different from the drawings what message they received. Ask the person who started the wrong message why they started telling the wrong message? Answers might include: -
 - Wanted to be cheeky, did not understand message but felt had to say something so said what came to mind first.
- Point out that all the reasons given for passing wrong message are true in reality as well
- Ask participants to settle down into their chairs.

- Let them have their pens and workbook ready.
- Ask them to open page_____ of their workbook which is a blank page that they can use to draw the next picture exercise
- Inform participants that Instructions will be given only once and no questions will be allowed. This means that they have to listen very carefully and follow instructions immediately
- Give the instructions under the picture below. Make sure your instructions are given very slowly sentence by sentence and a short pause in between the sentences.
- Draw a rectangle approximately three by two centimetres
- Draw a horizontal line halfway the rectangle with each end slightly protruding beyond the rectangle's sides making two equal size rectangles
- On the top side of the rectangle draw an upside down triangle with its sharp 90 degrees corner on the middle of the rectangle
- Inside the triangle draw small little circles approximately equally apart from the sides of the triangle and from each other
- Below these two circles approximately half way downwards draw a tiny little rectangle
- On top of the upside down triangle draw three equal sized little triangles next to each other in such a way they cover the whole base of the upside down triangle
- Draw a small rectangle with one side attached to the slanting sides (i.e. each side) of the upside down triangle.
- Draw small square under the big rectangle such that each is located at each end of the big rectangle.
- When all participants have managed to draw something in their workbooks, tell them to put up their picture so everyone can see them.
- You will see that like the previous exercise there will be different view of the drawing and most probably completely different from the drawing being described.
- Repeat the instructions but also draw as you read out the instructions on a flip chart.
- Explain to participants that even when the instructions are given without any motive to give wrong information people tend to hear the message different from other people and therefore can end up having a different meaning to what was the intended message.
- Tell participants that in the next exercise they will draw another figure but this time they are allowed collectively to ask only two questions after each question **(The number of questions allowed can be increased based on availability of time that is still left for the session).**



- Give the instructions below. Repeat each sentence twice. And give opportunity for questions before proceeding to the next sentence.
- Draw a rectangle approximately three by two centimetres
- On top of it draw a very small upside down triangle with its sharp point resting at the centre.
- On each side of the rectangle draw small circles that touch the centre of the sides.
- Inside the rectangle draw another small upside down triangle that should be situated exactly at the centre of the rectangle.
- Draw very little circles on each side of the topside of the inside upside down triangle. Fill these with ink.
- Draw a very small horizontal line down the sharp edge of the inside upside down triangle.
- Slightly below the horizontal line draw a vertical line that stretches slightly longer than the base of the inside upside down triangle.
- On the base of the rectangle, draw a triangle approximately three centimetres each side. The tip of which should touch the centre of the of the rectangle's base.
- Approximately at the centre of each side of the triangle draw a small vertical line.
- On the base of the triangle, draw small horizontal lines at each corner
- When all participants have managed to draw something in their workbooks, tell them to put up their picture so everyone can see them.
- Draw the above drawing on the flip chart.
- Let the participants compare their drawings to the one you have drawn on the flip chart.
- They will see that unlike the previous exercise there might be more similarities between the original drawing and the participant's drawings.
- The level of similarities will be subject to participants seeking clarification. If the participants did not ask many questions then chances are still that the drawings won't be similar to the original.
- Where similarities are obvious ask participants what they think is the reason for the closer resemblance between the two drawings.
- Explain to participants that giving instructions and providing the opportunity for questions to clarify those instructions offer a higher chance of the message being perceived by listeners as intended by the sender.



- Draw picture 1 and 2 below on a flip chart and use them to demonstrate good and bad communication.
- Pointing to Picture 1 explain that the drawing shows how communication works when its one sided by reminding them on the difficulties they had in the first two exercises
- Pointing to Picture 2 where there appears to be two way communication with sender receiving feedback from receiver illustrates how communication can be improved as shown in the 3rd drawing exercise when there is dual communication between sender and receivers
- Use information in the box below to explain good communication.

Communication model

Sender/ source:

Must be able to establish a rapport and give a message at the knowledge level of the receiver. He/ she must also choose an appropriate channel to convey the message.

Message:

Has to be clear, concise, accurate, relevant and timely. The message must be able to stimulate feedback.

The channel of communication:

Speech, signs, printed matter, actions; whichever format is chosen must be appropriate, accessible and appealing.

The receiver:

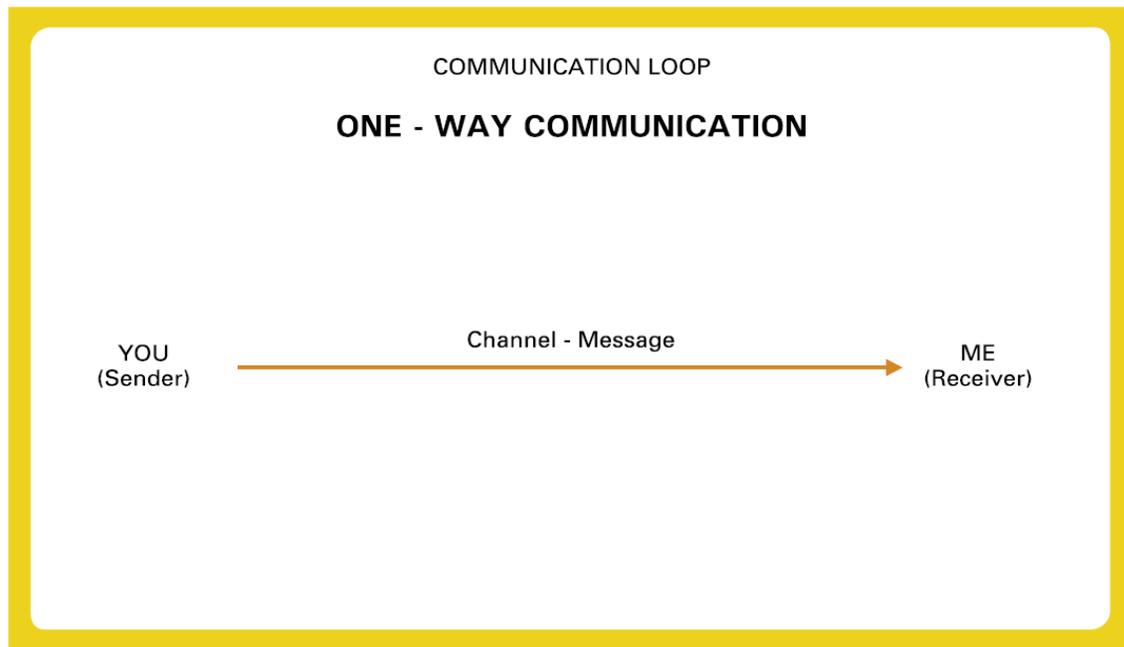
Should be interested and give their attention to the message. He/ she should understand the value of the message.

Feedback:

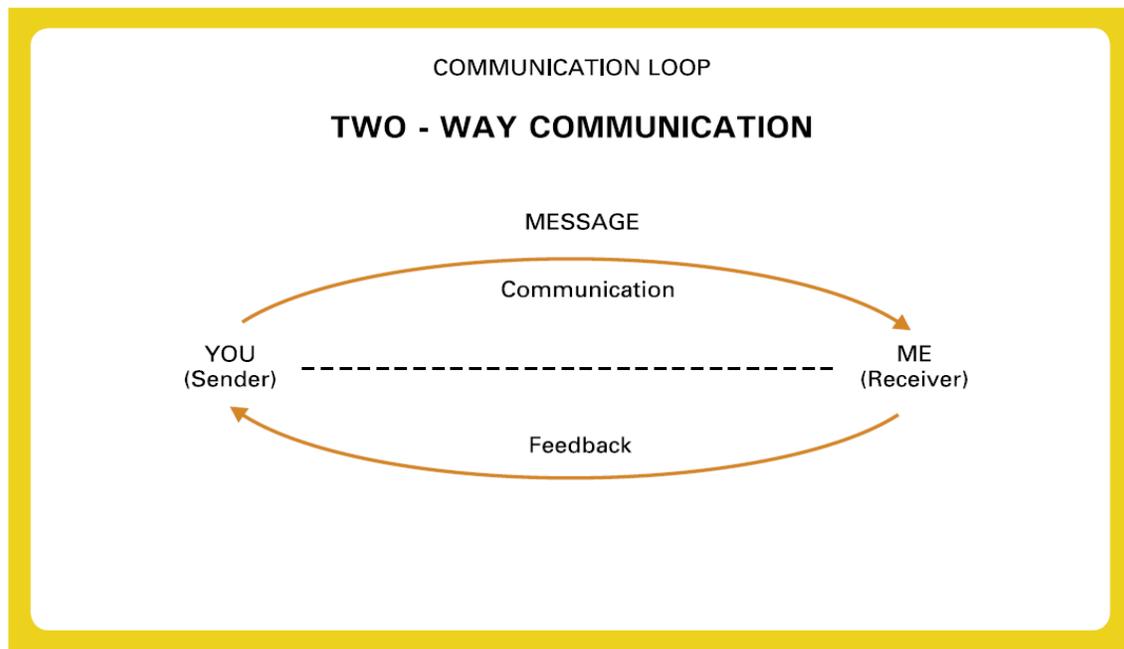
Response from the receiver, directed towards the sender.

Reminder! Once this is done move to the next exercise **(No need to announce that you are moving to the next exercise just do it.)**

PICTURE 1



PICTURE 2



2. Body language in communication

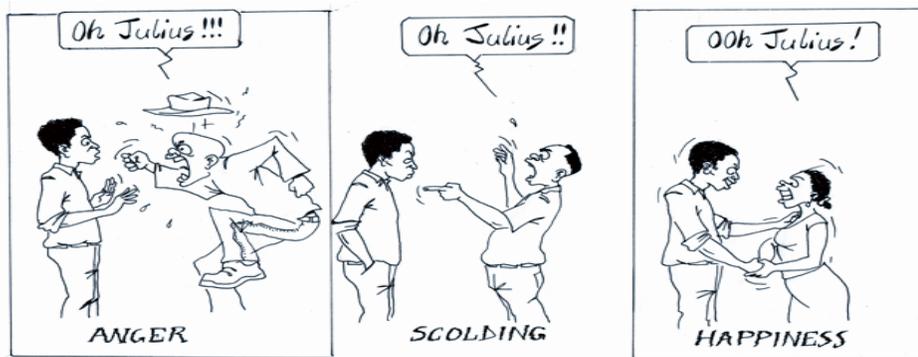
- Ask people to stand in a circle. Go into the middle of the circle and mime an action, such as brushing your teeth. Ask the people to guess what you are doing. Reply by saying something else, for example 'no I am digging the garden'.
- Mime another action and ask again what you are doing and reply that they are wrong as you are doing something else.
- Repeat this for the third time.
- Ask participants what they believed most. Your actions or your words.
- It should be clear that they believe more the mimed actions than your words.
- Explain to participants that in general we tend to value body language more than words. Words 20% and body language 80%. And that we tend not to believe people who/s body language is not in line with their verbal language.
- Now it is time for the participants to mime. Divide participants into pairs and ask them to remember any discussion which became an argument or a conflict. They then act the argument of conflict using their body and face but **no words**.
- After a few minutes choose some pairs to act their scene. Ask participants to say what they think is happening.
- Point out how it is often easy to know what is going on in general through what we do with our bodies (body language).
- Brainstorm the different parts of the body we can use to communicate:
 - Eyes
 - Arms
 - Facial mimic
 - Whole body
- And the different emotions we communicate with our body;
 - Pleasure
 - Anger
 - Submission
 - Disappointment
- Write all the emotions on the flipchart.
- Give everyone one an emotion and ask them to mime this emotion.
- Participants discuss if the emotion is mimed well.



3. Words can help or hinder communication

- Inform the participants we are going to look again at ways of communication.
- Write out the phrase “Oh Julius!” on the flip chart/ board.
- Ask the participants to choose different emotions or states of mind e.g. anger, surprise, fear, happiness, love, scolding, etc.
- Let the participants think about the emotion / state of mind they have chosen.
- One by one the participants say the phrase “Oh Julius” in a way that expresses the emotion chosen.

Naught is said to you save what was said to the Messengers before you. Your Lord is Owner of forgiveness and the Owner of afflictive chastisement (Quran 41:43)



- End the exercise with the following questions:
 - What have they learnt about communication from this exercise?
 - Was the statement not the same? Did they convey the same meaning? Why/why not?
 - Words can convey different messages depending on how they are said/ conveyed.

4. Healthy interpersonal communication.

- Write out the following statement:
YOU ARE A LAZY GROUP.

- Read it out loudly to the participants.
- Ask what they feel when the statement is read out to them (annoyed, hurt, angry, defensive...)
- Now write another statement:
I FEEL UNHAPPY WHEN WORK IS NOT DONE ON TIME.
- Get responses from the participants on their feelings about this other statement.
- Discuss the following with the participants:
 - Is there any difference in meaning between the 2 statements?
 - Is there any difference in the manner they have been said? What differences?
 - Which one(s) do they feel allows for dialogue?
- Now introduce the concept of 'YOU' and 'I' statements by using the information in the information box below to show how you can convert you statements into I statements and how these can improve interpersonal relationship between two people:

Call you them to the way of your Lord with wisdom and goodly exhortation and argue with them with what is best. Verily your Lord! He is the Best knower of him who has strayed from his way and He is the Best knower of the guided ones (Quran 16:125).

Converting ' YOU' statement into ' I' statements:

'*You*' statements are:

- Judgemental
- Annoying
- Makes the other person defensive
- Prepares you for confrontation

E.g. **YOU** never clear the mess you make.

'*I feel*' statements allow you to express yourself clearly without prejudice. They:

- Avoid making one defensive
- Are not annoying
- Prepare you for discussion by stating your expectations without demanding that they are met.
- Suggest the change you would like.

When using 'I' statements, start with describing the situation, then the feeling and finally the preferred situation.

E.g. When you do not clear up the mess you made, I feel sad because I do not like a messy house and I feel I have to clear up for you. What I'd like is for us to have a tidy house and to do it in such a way that you can also be happy to assist in it.

Additional examples of a situation, the feeling and the preferred situation:

- When you come home late... I feel disappointed... what I'd like is for us to discuss...
- When you shout at me... I feel sad... what I'd like is for us to settle this problem...
- When you pressure me I feel unappreciated... what I'd like is to make rules we can both follow

5. Communicating positively to peers and members of the community.

- Prepare in advance using VIPP cards negative statements as shown in the box below.
- Number each participant 1, 2 or 3.
- Explain that all the 1st will be speakers, and 2nd will be listeners and 3rd will be observers.
- Listener will select randomly an instruction card from you (see examples for negative listening) and they should start by listening and then follow the instruction on the cards.
- Speakers should talk for three minutes to the listeners about anything of interest to them (but not too personal).
- Observers will watch how the process works.

Instruction for 'negative' listening

- Interrupt
- Try to stop the speaker's story with a better story of your own.
- Lean and start whispering to others.
- Laugh for no reason..
- Examine the content of your pocket
- Comment negatively on what the speaker is saying, for example: that was stupid. You really did that? How silly? How ridiculous.
- Yawn, yawn and yawn.
- Change the subject to something unrelated to what the speaker is talking about.
- Look bored, gaze around the room, look at your watch, etc.
- Disagree with the speaker each time she/he says something.

- After the exercise use the following to discuss effects of negative listening:
 - How do you feel when you tell someone something and they do not listen?
 - What was your listener doing?

- This is negative listening and have you ever used negative listening skills?
 - What do you consider as positive listening skills?
 - If someone wants to talk to you about something serious and you are not in the mood, because you are sleepy, distracted worried etc. what can you do?
- Use the following to explain to participants how one can be a positive listener by
 - Giving verbal support (Uh, Huh, Mmm and so on).
 - Nodding with your head as a sign of interest.
 - Looking directly to the speaker and making eye contact. **(This should be subject to cultural sensitivity as some cultures find it rude for people to look into each others eyes when talking to for example their elders, someone from the opposite sex, etc...)**
 - Leaning a bit forward but still giving enough distance not to appear infringing into someone else's personal space.
 - Asking questions to clarify what the speaker is saying when it is not clear.
 - Complimenting the speaker on what he/is saying as appropriate.
 - Confirming you have understood the message by summarizing what he/she said.

Reminder! Once this is done move to the next exercise (No need to announce that you are moving to the next exercise just do it.)

6. Listening even better

- Choose a topic for discussion which you know will cause a lot of debate (e.g. Chewing of Miraa/ smoking cigarettes is haraam.....).
- Write the topic on the flipchart
- Inform participants that everyone will have a chance to give their point of view on the topic but there is one rule: no one is allowed to give their point of view until they have summed up the view points of the previous speaker to their satisfaction.
- Start the discussion. Encourage people to keep their contributions brief so that as many participants as possible can take part.
- Give the exercise about 20 minutes
- End the activity with the following questions:
 - How did it feel having to sum up the view points of the previous speaker? Did it make you listen more carefully? Ask participants to give examples of situations where failure to listen causes unnecessary conflict. Share with them your own examples.
- Use the information in the box below to lead a discussion on listening skills.

Remember: LISTENING IS A SKILL

Listening is a skill. Listening means – encouraging others to talk. Listening means giving others space to express what they feel. Listening means – winning the heart and soul of someone who you would want to make a healthy decision.

- Do not compel them to give information.
- Do not impose information upon participants.
- Body language should be positive.
- Sit at the level of the person you are talking to. If she/he is sitting on the floor, you should also sit there. She/he should feel relaxed.
- Pay attention. While speaking, keep your eyes on the person, not on your register or diary.
- If there is any interruption/obstacle, remove it immediately. Notebook and pencils can be a source of distraction.
- Give time. Do not hurry (Or look at your watch repeatedly).
- Ask open-ended questions-Because, the open ended questions allow one to share information in detail. The close ended question does the opposite and often results in either yes or no. The open-ended questions start with – What, why, where, how, when and who.
- Match the emotions by giving appropriate response. If she/he is narrating the problems he is facing in feeding the baby or consulting a doctor, your response should be concerned, and with empathy.
- Do not negate what the other person says, just because you feel that they may not be based on facts. Respect his opinions. At times you

might have to conduct a prolonged conversation in order to elicit information / perception you are seeking. The persons you normally talk with will not structure what they want to convey or the narration may become very long. But, do not lose patience. Pay attention to every little detail they are presenting.

- Using the information boxes below to summarize the discussion on effective communication by making comparisons between barriers to effective communication and ways to improve communication.

BARRIERS TO EFFECTIVE COMMUNICATION	WAYS TO IMPROVE COMMUNICATION
<ul style="list-style-type: none"> • Different assumptions. • Different points of view. • Emotions. • Misunderstanding of language. • Use of difficult words. • Lack of attention. • Poor clarity of speech. • Prejudices. • Conflicting body language. • Sending discouraging feedback. • Cultural differences. • Lack of trust. • Too much information. 	<ul style="list-style-type: none"> • Become sincerely interested in the other person. • Listen well. Check your own understanding of what the other person said. • Try to see things from the other person's point of view. • Use appropriate words. • Speak clearly. • Encourage questions. • Know exactly what you want to communicate. • Ask yourself: "Am I giving too much information or not enough?" • Use encouraging non-verbal communication. • Check people's understanding.

- Conclude the session by informing participants that all the communication exercise teaches us the following lessons:
 - The person who starts the game has to give the message clearly. Clarity and conciseness in messages is very important.
 - The person who receives the message must listen carefully. People should pay attention to what is being said and understand it. This is part of the ability to listen.
 - Messages when they go from one person to another get distorted and this is how rumours begin. It is difficult to point out where the message distortion began. Similarly it is difficult to pin down the person responsible for beginning a wrong message or rumour. Use the table below to further discuss listening skills.

Close the sessions with a song/game and prayer.

SESSION 3

BASIC HUMAN RIGHTS IN ISLAM

Our Lord! Bestow on us mercy from Your presence and dispose of our affairs for us in the right way. (18:10)

رَبَّنَا آتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾

BASIC HUMAN RIGHTS IN ISLAM

SESSION OBJECTIVES

KNOWLEDGE	ATTITUDE	SKILLS
Participant will know: <ul style="list-style-type: none">• The rights of men and women in an Islamic society• The role of men and women in an Islamic society• Basic knowledge on inheritance of a deceased relative	Participant will: <ul style="list-style-type: none">• Adopt Responsibility for transferring their knowledge to the benefit of peers.	Participant will be able to: <ul style="list-style-type: none">• To advocate for human rights according to Islam

Suggested Time: 3 hours

- 2 hours for objective related to Knowledge
- ½ hour for objective related to Attitude
- ½ hour for objective related to Skills

Proposed Materials: Flip chart, VIPP Cards, markers

Session Objectives:

At the end of the this session participant will Insha'Allah,

1. Know the rights of men and women in an Islamic society
2. Know the role of men and women in an Islamic Society
3. Have basic knowledge on inheritance of a deceased relative
4. Adopt responsibility for transferring their knowledge to the benefit of peers
5. Be a able to advocate for human rights according to Islam

Before you start the session, review what was learnt in the previous sessions.

1. Rights of men and women according to Islam

- Give every participant several pieces of VIPP Cards and ask them to write examples of what they think are human rights (10 min).
- Put the VIPP cards on the wall.
- Ask people to tick against those rights that they think are respected or fulfilled and a question mark to those rights that are not respected or fulfilled. (10 min)
- Ask participants why do they think knowing about human rights is important for them?
- Tell them indeed it is important for some of the reasons they have said but particularly as HIV/AIDS, Drugs and Substance abuse is in many ways about Human rights and their fulfilment or violation. Such rights could include the right to life, freedom and security amongst others.
- Inform participants that as Peer Educators they need to know some basic human rights for them to be able to disseminate the same to their peers. For them to know some of the universal human rights and Kenyan human rights it means they have to read a lot.
- Inform participants that the UN declared Universal Human Rights in 1948. They can read more on these and other rights in **their workbook on page _____**. The following rights are some of the UN declared Universal Basic human rights
 - Everyone has the right to life, liberty and security of person (Article 3, UDHR)
 - All are equal before the law and are entitled without any discrimination to equal protection of the law (Article 7, UDHR)
 - Everyone has the right to freedom of opinion and expression (Article 19, UDHR)
 - Everyone has the right to freedom of peaceful assembly and association, and no one may be compelled to belong to an association (Article 20, UDHR)

- Compare these to some of the rights they have put on the VIPP card if there are some similarities.
- Inform participants that as Kenyan's the current constitution guarantees their civil and political rights but does not make provision for social, economic and cultural rights. Such civil and political rights outlined in the constitution include the right to:
 - life;
 - security of the person;
 - Privacy,
 - participation in the choice of our governors;
 - citizenship;
 - equal treatment (equality) before the law;
 - right to private property;
 - Freedom of religion; conscience, expression;
 - Assembly, association; and freedom of movement. Etc...

The list is fairly lengthy and is found in S.70-86 of the current Constitution.

- Inform participants that they can read more on their rights as Kenyan's by familiarising themselves with the Kenyan constitution. Also the websites <http://hrw.org/reports/2002/kenya2/kenya1202.pdf> , <http://www.nationaudio.com/News/DailyNation/Adverts/crck/basicrights.htm>, <http://www.commonlii.org/ke/other/KECKRC/2001/4.html>, can be useful links in learning more about Human Rights in Kenya and in General.
- Compare these rights to those that participants have put on the VIPP cards pointing to similarities
- Inform participants that Islam more than 1400 years ago declared so many Human Rights. These rights can be found through out the Quran. Some scholars have tried to compile these in various books. Use the text box below to discuss some of the Human Rights as outlined in Islamic teachings.

Islam and Human Rights

Islam does not seek to restrict human rights or privileges to the boundaries of an Islamic state. Islam has laid down universal fundamental rights for humanity which are to be observed and respected in all circumstances. For example, human blood is sacred and may not be spilled without strong justification; it is not permissible to oppress women, children, old people, the sick or the wounded; women's honour and chastity must be respected; the hungry must be fed, the naked clothed and the wounded or diseased treated medically irrespective of whether they belong to the Islamic community or are from amongst its enemies.

These and other provisions have been laid down by Islam as fundamental rights for every man by virtue of his status as a human being. Islam has also laid down certain rights for non-Muslims who may be living within the boundaries of an

Islamic state and these rights necessarily form part of the Islamic constitution. In Islamic terminology, such non-Muslims are called *dhimmis* (the covenanted), implying that the Islamic state has entered into a covenant with them and guarantees their protection. The life, property and honour of a *dhimmis* are to be respected and protected in exactly the same way as that of a Muslim citizen. Nor is there a difference between a Muslim and a non-Muslim citizen in respect of civil or criminal law in an Islamic State.

These rights are irrevocable. Non-Muslims cannot be deprived of them unless they renounce the covenant which grants them citizenship. However much a non-Muslim state may oppress its Muslim citizens it is not permissible for an Islamic state to retaliate against its non-Muslim subjects; even if all the Muslims outside the boundaries of an Islamic state are massacred, that state may not unjustly shed the blood of a single non-Muslim citizen living within its boundaries.

As part of this training, the Peer Educators will focus on 6 basic human rights that are relevant in relation to HIV/AIDS, Reproductive health, Drugs and Substance Abuse and Economic Development of the community.

The relevant basic and general human rights in Islam are as follows:

- 1. The Right to Life.**
- 2. The Right to (responsible) Freedom**
- 3. The Right to Dignity**
- 4. The Right to Education (Knowledge)**
- 5. The Right to Equality**
- 6. The Right to Ownership**

1. The right to life

Its Islamic meaning for you as a Peer Educator:

The first and foremost basic right is the right to life. The Holy Qur'an lays down:

"Whosoever kills a human being (without any reason like) man-slaughter, or corruption on earth, it is thought he had killed all mankind." (5:32)

The propriety of taking life in retaliation for murder or for spreading corruption can be decided only by a competent court of law. During a war it can be decided only by a properly established government. In any event, Qur'an makes clear:

"Do not kill a soul which Allah has made sacred except through the due process of law." (6:151)

Homicide is thus distinguished from destruction of life carried out in the pursuit of

justice. The Prophet, blessings of Allah and peace be upon him, has declared homicide as the greatest sin after polytheism. A Tradition of the Prophet reads: "The greatest sins are to associate something with Allah and to kill human beings."

In all these verses of the Qur'an and the Traditions of the Prophet the word 'soul' (*nafs*) has been used in general terms without any indication that citizens belonging to one's own nation or the people of a particular race or religion should not be killed. The injunction applies to all human beings Muslim or Non Muslim.

Furthermore the Quran says that man is not permitted to put an end to his own life by committing suicide. In relation to everyday life someone might be tempted to take their own life when they see no more meaning to their life for example when they are diagnosed with HIV or terminal diseases or have family problems.

As Peer Educator you can remind that person of the verse "*Do not push yourself in to perdition (Quran 2:195)*" and assist the person in finding new meaning to life and so avoid an eventual suicide. Furthermore remind them that the prophet (PBUH) said "None of you should wish for death because of a calamity befalling him; but if he has to wish for death, he should say: "O Allah! Keep me alive as long as life is better for me, and let me die if death is better for me.' ". Sahih Bukhari Volume 7 no 575.

2. The right to (responsible) Freedom

Its Islamic meaning for you as a Peer Educator:

Human rights in Islam make up a fascinating mix in which privilege and obligation are intertwined. For example the right of Freedoms stands for being free of slavery and enjoyment of legal rights. You as Peer Educator have to realize that this freedom does not mean release from all regulations that contribute in systemizing, reforming and protecting the societies. You have to educate your peers that they are free within rules and regulations and that they have to obey these.

The Qurans enjoins this by stating: "*O ye who believe! Obey God, and obey the Apostle, and those charged with authority among you. If ye differ in anything among yourselves, refer it to God and His Apostle, if ye do believe in God and the Last Day: That is best, and most suitable for final determination. (Quran, 4:59)*"

The same instruction to obedience is found in the hadith: "*Narrated 'Abdullah: 'The Prophet said, 'A Muslim has to listen to and obey (the order of his ruler) whether he likes it or not, as long as his orders involve not one in disobedience (to Allah), **but if an act of disobedience (to Allah) is imposed one should not listen to it or obey it.** (Sahih Bukhari, Volume 9, Book 89, Number 258)*"

3. The right of Dignity

Its Islamic meaning for you as Peer Educator:

Every person has the right to be treated with respect and to keep their dignity. Remember as adolescents and young people age does not matter. You and your peers are valuable human beings. Though of course you are expected to treat elderly people with even more respect.

“The Believers, men and women, are protectors, one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practice regular charity, and obey Allah and His Messenger. On them will Allah pour His Mercy: for Allah is Exalted in power, Wise (Quran 9:71)”

4. The Right of Education (Knowledge)

Its Islamic meaning for you as a Peer Educator:

In Islamic Society, the right of education was and should be available and secured for every individual regardless of race, social class and whether female or male.

The first word of the Quran brought down to the Prophet Mohammed (peace be upon him) was 'Read!' (Quran 96:1). A clear indication on the importance Islam has for education.

As a Peer Educator transfer the knowledge that education, reading, acquiring knowledge, travel and exploring and appreciating what the world has to offer is one of the fundamental values in Islam. It will help your peers to be actively involved in the world and to be withdrawn from eventual idleness. The Quran enjoins and promotes the seeking of knowledge by stating *"....Are those equal, those who know and those who do not know? It is those who are endued with understanding that receive admonition. (Quran, 39:9)"*

Furthermore Prophet Muhammad (PBUH) said: *If anyone travels on a road in search of knowledge, Allah will cause him to travel on one of the roads of Paradise. The angels will lower their wings in their great pleasure with one who seeks knowledge, the inhabitants of the heavens and the Earth and the fish in the deep waters will ask forgiveness for the learned man. The superiority of the learned man over the devout is like that of the moon, on the night when it is full, over the rest of the stars. The learned are the heirs of the Prophets, and the Prophets leave neither dinar nor dirham, leaving only knowledge, and he who takes it takes an abundant portion. (Translation of Sunan Abu-Dawud, Knowledge (Kitab Al-Ilm), Book 25, Number 3634)"*

5.The right of Equality

Islam not only recognizes the principle of absolute equality between men irrespective of colour, race or nationality, it makes it an important reality. Almighty Allah has laid down in the Holy Qur'an: *"O mankind, we have created you from a male and female."* In other words, all human beings are brothers. They all are the descendants from one father and one mother. *"And we set you up as nations and tribes so that you may be able to recognize each other" (49:13)*. This means that the division of human beings into nations, races, groups and tribes is for the sake of distinction, so that people of one race or tribe may meet and be acquainted with people belonging to another race or tribe and co-operate with one another.

Its Islamic meaning for you as a Peer Educator:

As stated above in Islam, all individuals of the society, whether male or female, white or black, Arabs or non-Arabs, celebrities or ordinary, rich or poor are the same. Just like the teeth of a comb. The one and only measurement of preference is God-fearing and righteous deeds. People are equal as human beings and equal before law. This means that you as a Peer Educator have to treat every person equally. You have to give the example to your peers, in your community and outside your community. You have to be a good and positive role model.

Equal as a human being

"People, We have created you all male and female and have made you nations and tribes so that you would recognise each other. The most honourable among you in the sight of Allah is the most pious of you. Allah is All-knowing and All-aware (Quran 49:13).

Equal before the law

Furthermore, as stated in the Quranic verse below, in Islam both men and women are entitled to equality before the law and courts of law. Both men and women are accountable for their deeds before the law. Like men, women are entitled to seek justice. Islam asserts that both genders are honoured and dignified: And they are equal in the sight of Allah, as they have the same religious and moral duties and responsibilities. In addition, both face the same consequences for their actions.

"For Muslim men and women and for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in charity, for men and women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in Allah's remembrance for them has Allah prepared Forgiveness and great reward (Quran 33:35)".

6.The Right of Ownership

Its Islamic meaning for you as a Peer Educator:

Islam neither forbids private capital nor allows it unconditionally. Islam gives equal ownership rights to both man and woman with respect to what they earn through their own efforts or any other legitimate means. Islam does not forbid wealth seeking as man naturally likes to have possessions. However, Islam defines legal ways for gaining wealth and redistribution so that it will not only benefit a small group of people but the whole community such as through obligatory annual 'Zakaat' on personal assets.

As a Peer Educator it means that you have to strive for personal wealth and encourage others (youth and members of community) to do so and take an active role to identify vulnerable members of the community such as described in the Quran to benefit from 'Zakaat' either through collective or individual way.

"Fair in the eyes of men is the things they covet: women and sons; heaped-up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land. Such are the possessions of this world's life; but in nearness to Allah is the best of the goals (to return to). Say: Shall I give you glad tidings of things far better than those? For the righteous are Gardens in nearness to their Lord, with rivers flowing beneath; therein is their eternal home; with Companions pure (and holy) and the good pleasure of Allah. For in Allah's sight are (all) His servants, (Namely), those who say; "Our Lord! we have indeed believed: forgive us, then, our sins, and save us from the agony of the Fire;" - Those who show patience, firmness and self-control; who are true (in word and deed); who worship devoutly; who spend (in the way of Allah); and who pray for forgiveness in the early hours of the morning (Quran 3:14-17)".

Reminder! Once this is done move to the next exercise **(No need to announce that you are moving to the next exercise just do it.)**

2. The role of men and women in society

- Divide the participants in two groups; one with girls and one with boys.
- Ask them to write down on a flipchart what the role of man is and what the role of women is in their community(20 min).

Role of women	Role of man

- Compare the two flipcharts. Are there differences in what the boys wrote and what the girls wrote? There might be similarities like caring for children.
- Ask participants how did they know these roles? Note down their answers on the flip chart.
- Ask participants if there are any of the roles mentioned in the flip charts are based on religion? Point out that in most societies including their gender roles are mainly determined based on culture
- Inform participants that both men and women have similar roles in Islam. Use information box below to discuss these role.

Role of both men and women according to Islam:

1. Assist brothers and sisters

“Let anyone of you who can be of benefit to his/her brother/sister do so.” This means that every Muslim, man or woman, should do his or her utmost to help their brothers and sisters (related by Muslim on the authority of Jabir).

2. Doing a good deed

The Quran has many verses that put emphasis on doing good. Below are some of such verses:

O ye who believe! give of the good things which ye have (honourably) earned and of the fruits of the earth which We have produced for you and do not even aim at getting anything which is bad in order that out of it ye may give away something when ye yourselves would not receive it except with closed eyes. And know that Allah is free of all wants and worthy of all praise [Quran 2:267]

“Whoever works righteousness man or woman and has faith verily to him will We give a new life a life that is good and pure and We will bestow on such their reward according to the best of their actions”. [Quran 16:97]

O ye who believe! Bow down prostrate yourselves and adore your Lord; and do good; that ye may prosper. [Quran 22:77]

3. Doing a civilized act

Islam requires every Muslim, male and female, to prove at least once a day, his or her belonging to the Muslim community by undertaking at least one civilized action. Issuing a general directive to all Muslims, the Prophet (PBUH), says: "It is an incumbent duty for everyone to fulfil a "sadaqah" every day the sun rises".

What is sadaqah? Sadaqah or charity is enjoining what is right and forbidding what is wrong. For example:

- removing a thorn, a bone or a stone from people's pathway;
- guiding a blind person;
- helping a deaf or a deaf-mute person to understand;
- giving directions to someone who wants something you know where to find;
- rushing to provide help to someone appealing for urgent assistance;
- helping someone to lift something that is too heavy for him...

Narrated Abu Masud Al Ansar

Whenever Allah's Apostle (p.b.u.h) ordered us to give in charity, we used to go to the market and work as porters and get a Mudd (a special measure of grain) and then give it in charity. (Those were the days of poverty) and today some of us have one hundred thousand (Sahih Bukhari).

- Participants write down the lessons learned in relation to Gender roles and how they can educate their peers and their community.
- Ask a few participant to share their lessons learned and the use of these lessons in a plenary discussion.
- Give an opportunity for questions and clarifications.
- Do not attempt to answer questions on religious rulings on any subject. Inform participants that the next opportunity where a religious leader will come to speak to them the questions they have raised will be raised and they will be informed of the answer from a more authoritative source than yourself.

Reminder! Once this is done move to the next exercise (No need to announce that you are moving to the next exercise just do it.)

3. Inheritance according to Islam

- Where a religious leader is available invite them to lead a discussion on inheritance according to Islam.
- In the absence of a religious leader use the information box below to lead a discussion on inheritance according to Islam:

Inheritance Rights:

The law of inheritance has been given in the Qur'an (Quran 4:11, 12 and 176). The translation (Yusuf Ali Translation) of the related portions of these verses is given below:

Verse-11:

"Allah (thus) directs you as regards your children's (inheritance): to the male a portion equal to that of two females: if only daughters two or more their share is two-thirds of the inheritance; if only one her share is a half. For parents a sixth share of the inheritance to each if the deceased left children; if no children and the parents are the (only) heirs the mother has a third; if the deceased left brothers (or sisters) the mother has a sixth. (The distribution in all cases is) after the payment of legacies and debts. Ye know not whether your parents or your children are nearest to you in benefit. These are settled portions ordained by Allah and Allah is All-Knowing All-Wise.

Verse-12:

"In what your wives leave your share is a half if they leave no child; but if they leave a child ye get a fourth; after payment of legacies and debts. In what ye leave their share is a fourth if ye leave no child; but if ye leave a child they get an eighth; after payment of legacies and debts. If the man or woman whose inheritance is in question has left neither ascendants nor descendants but has left a brother or a sister each one of the two gets a sixth; but if more than two they share in a third; after payment of legacies and debts; so that no loss is caused (to anyone). Thus is it ordained by Allah and Allah is All-Knowing Most Forbearing "

Verse-176:

"They ask thee for a legal decision. Say: Allah directs (thus) about those who leave no descendants or ascendants as heirs. If it is a man that dies leaving a sister but no child she shall have half the inheritance: if (such a deceased was) a woman who left no child her brother takes her inheritance: if there are two sisters they shall have two-thirds of the inheritance (between them): if there are brothers and sisters (they share) the male having twice the share of the female. Thus doth Allah make clear to you (His law) lest ye err. And Allah hath knowledge of all things."

A Brief Explanation of the Law¹

According to these verses of the Qur'an The first right on the property of the deceased is that of the creditors. After the payment to the creditors, any will made by the deceased shall be executed. The remainder of the property and assets of the deceased, if any, shall be distributed among the inheritors in the specified proportions.

Two Categories of Inheritors

A close analysis of these verses shall show that according to this law, there are basically two kinds of inheritors:

1. Inheritors who are to be given a fixed proportion of the total inheritance; and
2. Inheritors who are to share, in a specified proportion, the balance of the inheritance after the share of inheritors of the first category has been given.

The first category of inheritors includes parents (in case a person has any children or brothers and sisters) and spouse. On the other hand, the second category of inheritors includes children, brothers and sisters (in case a person dies childless) and parents (in case a person has neither children, nor brothers and sisters).

It simply means that in case any or all inheritors of the first category are present, first they shall be given their stipulated portion of the inheritance. The balance of the inheritance shall then be distributed among the second category of inheritors, according to their specified proportion. On the other hand, in case any or all of the inheritors of the first category do not exist, then all the property and assets of the deceased shall be distributed among the inheritors of the second category, according to the stipulated principle or according to their specified shares.

The Shares

Shares of the Inheritors of the First Category

Parents

The share of the parents (as inheritors of the first category, i.e., when the deceased has either children or brothers and/or sisters) shall be one-sixth each.

Spouse

The shares of the spouse are as under:

¹ <http://www.understanding-islam.com/related/text.asp?type=article&aid=14>

In case of Husband:

1. If the wife dies childless -- half of the total property and assets of the wife
2. If the wife had any children -- a quarter of the total property and assets of the wife

In case of Wife:

1. If the husband dies childless -- a quarter of the property and assets of the husband.
2. If the husband had any children -- one-eighth of the property and assets of the husband.

Shares of the Inheritors of the Second Category Children

The deceased's children shall share in the balance of the property and assets of the deceased, after the stipulated shares of all the inheritors of the first category have been given. The share of the deceased's children is as follows:

1. If there are both sons and daughters -- the share of each son shall be double that of each daughter, in the balance of the property and assets of the deceased after the shares of the first category of inheritors is given..
2. If there are only sons -- all the sons shall share equally in the balance of the property and assets of the deceased after the shares of the first category of inheritors is given.
3. If there is only one son -- he shall take all the balance of the property and assets of the deceased after the shares of the first category of inheritors is given.
4. If there is only one daughter (and no other children) -- she shall get half of the balance of the property and assets of the deceased after the shares of the first category of inheritors is given.
5. If there be two or more daughters (and no sons) -- they shall share equally in two-thirds of the balance of the property and assets of the deceased after the shares of the first category of inheritors is given.

Brothers And Sisters

According to verse 176, in case the deceased is childless, and has any brothers and/or sisters, the share of brothers and sisters of the deceased shall be exactly the same as that of his sons and/or daughters respectively, if he had any. Thus the share of the brothers and sisters shall be as under:

1. If there are both brothers and sisters -- the share of each brother shall be double that of each sister, in the balance of the property and assets of the deceased after the shares of the first category of inheritors is given..

2. If there are only brothers -- all the brothers shall share equally in the balance of the property and assets of the deceased after the shares of the first category of inheritors is given.
3. If there is only one brother -- he shall take all the balance of the property and assets of the deceased after the shares of the first category of inheritors is given.
4. If there is only one sister (and no other brothers and/or sisters) -- she shall get half of the balance of the property and assets of the deceased after the shares of the first category of inheritors is given.
5. If there be two or more sisters (and no brothers) -- they shall share equally in two-thirds of the balance of the property and assets of the deceased after the shares of the first category of inheritors is given.

Parents

In case a person has neither children nor brothers and/or sisters then his parents shall share the balance of his property and assets after satisfying the claims of the inheritors of the first category (in this case, the spouse of the deceased).

"Kalalah" Inheritors

Besides the stated relations (i.e., children, parents, brothers and/or sisters and spouse), the Qur'an has also referred to another kind of relations -- the "*Kalalah*". In the Arabic language, the word "*Kalalah*" is used in different meanings. In verse 12, it is used for relations other than the parents and children of a person.

Thus, if a person wants to add any *kalalah* relative (brothers and/or sisters, in the presence of children, and maternal and/or paternal aunts and uncles etc.) with the inheritors specified in the Qur'an, in their absence or after their share has been given, he can do so by nominating the desired person. Such nomination cannot be made for any of the persons whose share has been specified in the Qur'an, neither can such nominations alter any of the shares specified in the Qur'an.

According to the Qur'an, if any one has made such a nomination in favor of any of his *kalalah* relatives, the following rule shall apply:

1. If the nominated person has one brother and/or one sister, then a sixth each of the nominated amount shall be given to this brother and/or sister. The balance of the nominated amount shall be given to the nominated person.
2. If the nominated person has more than two brothers and/or sisters they shall all equally share one-third of the total nominated amount and the balance of the nominated amount shall be given to the nominee.

What About the Balance?

According to our understanding of the law of inheritance given in the Qur'an, there can be certain instances where a portion of the wealth of the deceased is left over after all the heirs have been given their shares. In the same way, if a childless person has neither brothers and/or sisters nor parents, a significant portion of his wealth shall remain undistributed. One solution to this problem, as indicated above, is that the Qur'an has directed the person to make someone his heir. But in case, the person has not done so, then what is to be done with the remaining balance? The following tradition provides an answer to this question, in most of the cases: Give the heirs their share; if something remains, it is for the closest male relative. (*Muslim, Kitabu'l-Faraidh*, Chapter 1)

Attention: This is a brief description of the law of inheritance according to the Qur'an. As a peer educator you can advise the possible options but do not start giving directions on inheritance distribution refer your peers or clients to respective Kadhi's or religious scholars in your communities to advise them appropriately.

- Give an opportunity for questions and clarifications.
- Do not attempt to answer questions on religious rulings on any subject. Inform participants that the next opportunity where a religious leader will come to speak to them the questions they have raised will be raised and they will be informed of the answer from a more authoritative source than yourself.
- Make sure to send the questions to the expected religious leader at least 24hours in advance to give them enough time to prepare to respond.

4. Responsibility for transferring knowledge to the benefit of peers.

- Each participants writes down on a paper the lessons they have learned in relation to rights and gender roles, in such a way that they can transfer the summary to their peers (15 min).
- Invite a number of participants to step forward and tell what they have learned (15 min).
- Observe if they are able to reproduce the message and give (positive) feedback.

Reminder! Once this is done move to the next exercise **(No need to announce that you are moving to the next exercise just do it.)**

5. Advocating for Human rights

- Remind participants that to promote human rights, it is important to know what human rights are. Before you do anything, read through the Universal Declaration of Human Rights, Human Rights in Kenya and Human rights according to Islam and discover just what human rights you share with other people. There are literally hundreds of things you can do to promote discussion, education and action about human rights issues in your local area. Here are a few examples.
 - a) Talk to friends and family about human rights;
 - b) Do a project on a human rights issue;
 - c) Read the newspaper - there are always stories about human rights issues;
 - d) Write to your school or local newspaper about an issue that concerns you;
 - e) Join or start a human rights group within your community;
- Try adding some more ideas to the list and then put some of them into practice. After all, human rights require people to be committed to them and to encourage others to do the same. As the Universal Declaration states a 'common understanding' of human rights is of the 'greatest importance' to their full realisation.
- Remember, human rights aren't about complex, wordy, legal documents. They are about people. They are about respecting others and ensuring that all people have the opportunity to live as they choose, free from fear, persecution and need. Change may come slowly but the bottom line is that the lives of people improve. Key question to ask your self before embarking on your advocacy work include:
 - a) What are the rights I want to advocate for?
 - b) Where am I going to advocate for these rights (home, community, school)?
 - c) What do I aim to achieve?
 - d) Who am I going to work with?
 - e) What can I do within my home/school/community?
 - f) What rights do you think will be the most difficult/easiest to advocate for/ Why?
 - g) What obstacles do you think you will face in advocating for these rights?
 - h) What help do you think you need and from whom do you think you will get it?
- By making use of the lessons learnt on human rights and gender roles in the last exercise participants can ask themselves the above questions and formulate a practical and feasible plan for transferring their knowledge to their peers.

Close the sessions with a song/game and prayer.

SESSION 4

DRUG AND SUBSTANCE ABUSE

O ye who believe! Intoxicants and gambling (dedication of stones and (divination by) arrows are an abomination of Satan's handiwork: eschew such (abomination) that ye may prosper. Satan's plan is (but) to excite enmity and hatred between you with intoxicants and gambling and hinder you from the remembrance of Allah and from prayer: will ye not then abstain? (Quran 5:90 – 91)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلُمُ رِجْسٌ مِّنْ عَمَلِ
الشَّيْطَانِ فَأَجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ (٩٠) إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ
وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ
مُنْتَبِهُونَ (٩١)

DRUG AND SUBSTANCE ABUSE

SESSION OBJECTIVES

KNOWLEDGE	ATTITUDE	SKILLS
<p>Participant will know:</p> <ul style="list-style-type: none"> • The local terminologies used to describe drug/substance abuse • the commonly abused drugs and reasons for their use • the harmful effect of drugs and other substance on the body system 	<p>Participant will demonstrate:</p> <ul style="list-style-type: none"> • Commitment to setting ethical and moral standards for themselves. 	<p>Participant will be able to:</p> <ul style="list-style-type: none"> • analyse peer influences in relation to drug/substance abuse • recognise and manage peer pressure and social influence on their personal value system • Acquire refusal skills against harmful practices

Suggested Time: 6 hours

- 2 hours for objective related to Knowledge
- 2 hours for objective related to Attitude
- 2 hours for objective related to Skills

Proposed Materials: Flip chart, paper, markers

Session Objectives:

At the end of the this session participant will Insha'Allah,

1. Know the local terminologies used to describe drugs and substance abuse
2. Know the commonly abused drugs and reasons for their use
3. Know the harmful effect of drugs and other substance on the body system
4. Show commitment to setting ethical and moral standards for themselves.
5. Be able to analyse peer influences in relation to drug/substance abuse
6. Be able to recognise and manage peer pressure and social influence on their personal value system
7. Acquire refusal skills against harmful practices

Before you start the session, review what was learnt in the previous sessions.

1. Local terminologies on drug/substance abuse

- Welcome the participants to the session
- Recap on the previous session.
- Write out the words DRUG ABUSE
- Ask the participants to help you define the term. Write their answers on the flipchart:

Drug = chemical substance taken as medication or that can stimulate the brain.

Abuse = excessive and addictive use leading to clinically significant impairment.

Drug abuse = excessive and addictive use of chemical substances and narcotics.

Definition: Drug abuse is the excessive and addictive use of chemical substances and narcotics

Read the statement below.

In Islam the use of drug is totally haram "Forbidden". Above statements are non-Islamic (contemporary) descriptions that describe stages of abuse and addiction. The Quran states that "O ye who believe! Intoxicants and gambling (dedication of) stones and (divination by) arrows are an abomination of Satan's handiwork: eschew such (abomination) that ye may prosper." (Quran 5:90)

2. The commonly abused drugs

- Ask participants to name all the drugs that can be considered intoxicants and prone for abuse in their location.
- List down their answers. Some of the answers might have names that are local terms for the particular drugs. Make sure that you know exactly what drugs they are referring to when local terms have been used
- Find out which of these drugs are used by majority of the youths in their location. Use the information in the box below to lead a discussion on the commonly used drugs and their stimulant effect:

Commonly abused drugs

Marijuana: Has 400 known chemicals, 61 of them affect the brain, the THC or delta 9 Tetrahydro Cannabinol is the most active ingredient. Marijuana impairs memory, concentration and reading capacity. Increases anxiety, apprehension and fear. It damages heart and lung. It lowers testosterone (male hormone) and sperm count and affects the outcome of pregnancy. It is more carcinogenic than cigarettes.

Cocaine: A potent brain stimulant, was initially thought to be harmless, thus added to the soft drink (coke) in 1900. When given intravenously, it produces intense high and intense low (depression), hallucination, convulsion, cardiac arrest and death.

Heroin: (Opium) morphine derivative. Usually injected by needle, but can be snorted or smoked. It is highly addictive with intensely withdrawal painful symptoms. Overdose results in death.

Amphetamines: Are "pep pills" to fight fatigue and stay awake, suppress appetite, and stimulates heart and central nervous system. Dangerous in large doses and can cause psychological addiction.

Barbiturates: Are used to overcome intense high and produce sleep. It can be fatal when used with alcohol.

LSD (Acid): It is a powerful hallucinogen, can cause psychotic reaction and mental breakdown.

New Drugs: MDMA (estacy) is LSD + Cocaine, causes disorientation initially but leads to permanent brain damage. China White is 1,000 times more potent than heroin. MPTP causes Parkinsonism (brain damage).

Alcohol: Alcohol damages all organs of the body in due course. It damages liver (cirrhosis), causes stomach bleeding (ulcer), heart (cardiomyopathy), sex hormones and the immune system. Its effect on the brain can be acute (intoxication, delirium) or chronic (ataxia, memory loss, coordination). It is linked to breast cancer and foetal damage in women. But it is violence, homicide, suicide and drunk driving which takes most lives.

KHAT (Miraa) Other Names: Catha edulis, Chaat, Gat, Kat, Qat, Tschat
Khat contains stimulant chemicals similar to but much weaker than amphetamines. These chemicals belong to a group known as alkaloids, which are plant compounds that contain nitrogen. They usually taste bitter and many of them have pain-relieving properties. Cathine and cathinone, the main alkaloids in khat, affect the central nervous system, potentially increasing excitement, mental alertness, and a feeling of happiness. However, depression and psychoses may also be associated with the use of khat. Additionally, it may cause physical addiction or psychological dependence or both.

Khat use by a pregnant woman may not only cause the baby to be underweight, it may also increase the risk for birth defects. Khat may cause or worsen heart conditions, mental illnesses, and cancers of the oesophagus, intestines, mouth, stomach, and throat. Using khat has been associated with causing heart attacks and damaging the kidneys and liver. It may cause infertility in men who use it habitually. Khat may also cause: Constipation, High blood pressure, Insomnia, Migraine headaches, Rapid heart rate, Rapid breathing and Stomach upset.

Compulsive use of Khat may also result in manic behavior with grandiose delusions or in a paranoid type of illness, sometimes accompanied by hallucinations.

Tobacco (Cigarettes): Also known as Chew, Dip, Fags, Smoke. Tobacco is usually smoked. Sometimes tobacco leaves are "dipped" or "chewed" so the nicotine is absorbed via the gums.

When a person smokes a cigarette, the body responds immediately to the chemical nicotine in the smoke. Nicotine causes a short-term increase in blood pressure, heart rate, and the flow of blood from the heart. It also causes the arteries to narrow. Carbon monoxide reduces the amount of oxygen the blood can carry. This, combined with the effects produced by nicotine, creates an imbalance in the demand for oxygen by the cells and the amount of oxygen the blood is able to supply

It is now well documented that smoking can cause chronic lung disease, coronary heart disease, and stroke, as well as cancer of the lungs, larynx, oesophagus, mouth, and bladder. In addition, smoking is known to contribute to cancer of the cervix, pancreas, and kidneys. Researchers have identified more than 40 chemicals in tobacco smoke that cause cancer in humans and animals.

Teenagers who smoke are three times more likely than non smokers to use alcohol, eight times more likely to use marijuana, and 22 times more likely to use cocaine. Smoking is associated with a host of other risky behaviours, such as fighting and engaging in unprotected sex.

Remember!

Although most of these drugs give instant pleasure. These tend to be short lived and end up giving more pain than the pleasure. Such pain could be a hangover, mental impairment, family breakdowns, poverty, risk of HIV infection due to reduce perception to risky behaviour amongst other pains.

3. Harmful effect of drugs and other substance on the body system

- Read the following case to the participants:

Ahmed has been living on the street for the previous 3 months. He mingles with other street-boys. In day time they try to earn a bit of money by selling things (in the worst case scenario they beg or rob pedestrians) and the little money they get, they use in the evening for smoking something that smells different from cigarettes and makes them feel lighter in the head. One of the boys sometimes uses a needle to inject something in his vein.

- Use the following Question and possible Answers to discuss the harmful effects of drugs with participants: (**You should ask the question, let participants give their answers. Right these on a flip chart and then give the actual answers or add to their answers with those indicated here. When participants ask you questions or for clarifications on issues that you don't know put it on a flip chart as a packing list. Inform them you will try to find out the answers and respond to them in the next session.**)

Q. Which drugs/substances do you think Ahmed and his friends were using?

Bhang (smoking)

Heroin (intravenous)

Q. Why did they use them?

Loneliness, sadness, depression, sorrow, easy accessibility and pressure from their "friends".

Q. Any other reasons why people start using drugs?

Experimentation

Curiosity

Availability

Peer Pressure

Belief that it gives pleasure

Familial role models (Parents, siblings and other close relatives or friends using drugs)

Q. What is the harmful effect of drug/ substance abuse?

a) Physical- health problems:

- Smoking can give cancer and lung diseases.
- Bhang can decrease concentration
- Heroin can result in overdoses and death.
- Addiction and associated painful withdrawal syndromes
- Impotency
- Infertility
- Birth defects

- b) Psychological
 - altered state of mind, depression, anxiety, aggressiveness, madness
 - Sexual decision making becomes impaired putting one at risk of HIV infection amongst other Sexual Transmitted Infections
- c) Social
 - Dysfunctional families
 1. Regular quarrels leading to divorce
 2. Domestic violence
 - Delinquency
 1. Truancy (not going to school)
 2. Poor class performance
 3. Absent minded in class
 - Anti social behaviour
 1. Stealing to finance the habit (starts with stealing from home expanding to street muggings and beyond)
 2. Vomit, Urine and faecal inconsistency resulting in passing waste matter on oneself
 3. Un-neighbourly behaviour (Public shouting, singing in an irritating manner)
- d) Economical
 - Loss of work due to:
 1. Absenteeism
 2. Poor performance
 - Indebted as addiction surpasses ability to raise purchasing funds
 - Bankruptcy
 - Lack of focus in ones career development
 - Laziness resulting in:
 1. No will to work and earn own money
 2. Begging friends and family members for cash to meet their drug or other basic needs

Q. What reasons can you give to avoid drugs? (Answers could include)

1. To maintain good health
2. Avoid the above mentioned bad consequences
3. Drugs create more problems rather than solve them.
4. Problems that you are avoiding remain with you and will still confront you after the effects of drugs is gone
5. The health, social, psychological and economical implications is just not worth the short lived pleasure.
6. Religious commitment does not allow me to indulge in harming my body and soul
7. Saving money for a future endeavour such as getting married, sending my children to collage or university, starting a business, buying a car, building a house, etc

- Write out the following words on a flip chart
 - Dependence
 - Intoxication
 - Withdrawal
- Ask participants to define them as they relate to drug abuse. Use the information box below to further define the words:

Dependence: Continued use of a substance despite significant related problems. E.g. continue to smoke despite chest problems. At least three of the following factors must be present to determine dependence:

- a. Substance is taken in larger amounts or over longer periods of time than the person intended.
- b. A persistent desire with unsuccessful efforts to control the use.
- c. Large periods of time spent obtaining, taking, or recovering from, the substance.
- d. Frequent periods of intoxication or detoxification especially when social and major role obligations are expected (school, social situations, etc.)
- e. Continued use even while knowing that the continued use is creating problems socially, physically, and/or psychologically.
- f. Increased tolerance
- g. Withdrawal symptoms
- h. Substance taken to relieve withdrawal symptoms.

Intoxication: specific signs & symptoms seen following recent heavy intake of a substance. E.g. slurred speech and staggering after heavy alcohol intake.

Withdrawal: Symptoms seen following a reduction in blood levels (of a substance) after heavy and prolonged use. E.g. trembling hands seen in alcoholics.

- Ask participants “what does the Quran say about harming one’s body?”
- Write down the answers on a flip chart.
- Use the information box below to lead a discussion on Islam and use of Intoxicants and Narcotics

The Islamic Perspective on Narcotics:

Normally in the brain there is an inhibitory control which tells us not to engage in shameful or wrongful acts. Any suppressant drug including alcohol will suppress this nerve pathway and take away such restraint. Ability to make a judgement, to protect the body or honour it, a quality for differentiating humans from animals, is taken away under the influence of drugs.

There are two main features of Islamic prohibitions:

- a) Islam stops the wrong at the inception and not at the end. There is nothing like safe drinking age, or safe drugs to get high. Islam makes equal laws for both children and parents by prohibiting completely.

b) Islam blocks all the avenues to the wrong. Therefore not only drinking wine is prohibited, but making it, selling it, keeping it, or even growing grapes for the sole purpose of selling it to winery for making wine is prohibited by the Prophet (PBUH). Some 1400 years ago, Allah (SWT), our creator and sustainer, who cares for us, sent down following revelation in the following order, mentioned in Quran.

Quran 2:219: "They ask you concerning wine and gambling." Say: "In them there is great sin, and some profit, for men, but the sin is greater than the profit."

Quran 4:43: "O you who believe! Approach not prayers, with a mind befogged, until you can understand all that you say."

Quran 5:90: "O you who believe! Intoxicants and gambling, (dedication of) stones, and (divinations by) arrows, are an abomination of Satan's handiwork: Avoid such (abomination) that you may prosper."

Quran 5:91: "Satan's plan is to sow enmity and hatred among you with intoxicants and gambling, and to hinder you from the remembrance of Allah and from prayer. Will you not then give up."

The above verses came over period of years and when the last verse came, Muslims threw away all the wine into the streets and stopped completely in whatever state they were in, and streets of Medina were flowing with wine.

Sayings of Prophet Mohammed (PBUH) and about wine and other intoxicants.

1. "Every intoxicant is khamr, and every khamr is haram (unlawful)-reported by Muslim.
2. "Of that which intoxicates in a large amount, a small amount is haram" (Ahmad, Abu-Daud and Al-Tirrnizi,).
3. "Khamar (intoxicants) is the mother of all evils". Reported in Bukhari.

Islamic teachings therefore (Quran and Hadiths) has described intoxicants amongst other things as being appalling, despicable and hateful acts of Satan and he has commanded us to abstain from them, because intoxicants apart from sowing the seeds of enmity also stop you from the sole purpose of having been sent to the world, namely the remembrance of Allah. Bear in mind that when the term intoxicant is used it also encompasses narcotics, because they too among other things result in the loss of self-control.

4. Recognising and managing peer and social influence on one's value system

- Ask participants to write down their personal values in relation to the use of alcohol, cigarettes and khat on a piece of paper (10 min).
- Each participant turns to the person on the left and discusses what experience they have in being pressured by father/mother; uncle/aunties/religious leaders/ friends (10 min).
- Each participant writes down one:
 1. Example of a value that is important for him or her.
 2. One experience related to this value.
 3. One example of management of social or peer influence in relation to this value (10 min).
- Examples are discussed in a plenary discussion.

5. Analysing peer influence on behaviour

- Ask participants to remember the things they did in the past because of pressure from friends (they do not have to tell what).
- Ask them how did they feel about it later.
- Point out that peer pressure is not always bad. Sometimes people might want to do risky things, but peer pressure helps them not to do so.
- Explain to the participants that we are going to do a survey on the effect of peer pressure on young people. Ask what questions they think they should include in the survey. Prepare a set of survey questions with them (45 min).
- Questions should include:
 - Have you ever got into trouble because of peer pressure?
 - Have you ever been saved from getting into trouble because of peer pressure?
 - If your parents and friends disagree on an issue, who would you listen to more?
 - In what areas has peer pressure on you been strongest?
 - What have you done to avoid peer pressure?
 - Who has helped you in avoiding peer pressure?
- Agree on the number of interviews and give participants till next session to complete the interviewing.

- Review the following guidelines for interviewing:
 - People are not always happy to be asked such personal questions. Explain that what they say will be absolutely confidential. No one will ever say who did what.
 - Explain to people what you want to do in advance and give them the questions. If they do not want to answer the questions on the spot, arrange when you could discuss them.
 - Explain to the people also that their answers will be useful in helping you and your friends to avoid problems and traps and in helping everyone to lead a healthy life.

- If people do not want to give their ideas individually, you could ask them to come together in a group and give them the questions. Each person will answer in writing, but will not put their names on their answers. In that way, they will make sure they protect their secrets.

- Participants are then released to go and do the survey. The survey results would be discussed as part of the next session

Survey results:

- Divide the participants into groups of five and ask them to put their survey results together. Discuss the main things they have learned from the survey. Then the groups present their findings for further discussion (45 min).
- Choose some of the strongest forms of peer pressure (including the language used). Give one example to each group and ask them to decide the best ways of resisting it (20 min).
- End with the following questions.
 - What were the most interesting things you found out in the survey?
 - How did people react when you asked them the question?
 - Why do you think they reacted that way?
 - What have you learned about resisting peer pressure from the survey?
 - What is most difficult to resist?
 - What have you learnt about positive peer pressure from the survey?

6. Refusal skills:

- Divide the participants into groups (of five).
- Ask them to brainstorm as many different ways to say 'no' to someone (friend) who wants to share a cigarette (15 min).
- Tell participant that this is a brainstorming session and so they should not be afraid to think of any way at all.
- Ask them to write their answers on a VIPP card, one for each situation, and put them on the wall (10 min).
- Tell the groups to visit each other's collection of VIPP cards. Each person has five chances to vote the best answers in each situation. They should show these votes by putting tick against the best replies (15 min).
- Now divide the participants in pairs and ask them to practice those answers until they are very realistic and firm. One acts the person to share a cigarette and the other refuses (15 min).
- Ask few pairs to demonstrate some of their answers. Discuss how effective the answers are. Ask if there any changes that can be made to the best answers (10 min).

- Ask for three volunteers to write the final sheets of the best answers in an artistic and attractive way after the session. End with the following questions:
 - What did you think of the activity?
 - Why is it important to practice giving a response?
 - Which situation was the most difficult to respond to? Why?
 - In real life, what might be the difficulties in giving such replies?
- Encourage participant to think of as many different reason as possible. Examples might include:
 - No, I am too young.
 - No, I am still at school.
 - No, its against my religion.
 - No, it is not healthy.
 - No, I can get cancer.
 - No, I have lung problems.
- Although this is a serious practice, you should encourage some fun as well. If participants are not giving any crazy answer in the original brainstorming, try some of your own:
 - No, I am late for breakfast.
 - No, my mother inserted a micro ship in my breast and she is watching.

NOTE: The above exercises are important because many people have not been given the chance to be assertive in life.

7. Setting ethical and moral standards for oneself in relation to drug abuse

- Divide participant into pairs and ask them to discuss why it is important for them not to smoke a cigarette or use drugs.
- They should write down the reasons in their notebooks.
- Lead a plenary discussion on the reasons for avoiding intoxicants and narcotics.

8. Changing unhealthy habit of drug abuse.

- Divide the participants into groups of four and give each group one of the case studies below to discuss. They can prepare a mini-drama on ways to confront the problem. Participants have to use empowering arguments as encouragement to start a new and positive behaviour. (20 min).

1. You return home after visiting the mosque and you see three adolescent boys (a bit secretly) sniffing glue.
2. Your uncle, - who is older then you and a respected man- , is smoking 1 packet of cigarettes a day.
3. You visit a friend's home and then you observe that the adults are drinking something, of which you suspect contains alcohol.
4. You are invited to a party and some people are chewing Khat.

- Groups present their mini-drama to the others for further discussion (30 min). End the activity with the question that follow:
 - Which were the easiest situations to deal with?
 - To what extent can young people bring about a change in the health habits of their communities?
 - Which members of the communities can youths work with to bring about desired change in their communities?
- Let participants settle down
- Ask participants the following questions writing down their answers on a flip chart before giving the answer and asking the next question;
 - What is behaviour? (Answer: The act of doing)
 - Why do people behave the way they behave? Answer to this question might include:
 - a) Because of their beliefs (Religious or cultural beliefs)
 - b) Knowledge or lack thereof
 - c) Perceived outcome of the behaviour (It will do me good or at least no harm)
 - d) Perceived control (I am in control and I can stop smoking bhang whenever I want)
 - e) Peer pressure (If you want to be part of this group you have to do as we do)
 - f) Others doing the same (Herd influence, mass hysteria complex such as public beating of a pick pocket everyone would applaud even if they are not in favour of public flogging)
 - g) Our Attitude towards the behaviour (Its cool to smoke)
- Use the information in the box below to lead a discussion on ways to change an addictive behaviour. **(You can read out loud the information)**

Changing Behaviour

There are many theories on why people behave the way they behave. In one such theoretical model three factors have been identified as key determinants for behaviour. These factors are referred to as 'Predisposing factors' Enabling Factors' and 'Reinforcing Factors'. Simply put it's the interaction of these three factors that determine the individual's behaviour. And what exactly are these factors? Predisposing factors are factors that can be said to influence behaviour from within the individual and includes Knowledge, Beliefs, Values, Attitudes and Self-efficacy. Enabling factors on the other hand are factors that provide conducive environment for the behaviour to take place and include availability / accessibility of resources (e.g. health facilities, condoms etc), policies, laws and regulation that would encourage or discourage a particular behaviour e.g. like the law banning cigarette smoking in public places. Finally reinforcing factors are such factors that would encourage the maintenance and continuation of such behaviour and include Family, Peers, Health providers, Teachers, Community leaders and Religious leaders.

Ultimately though one can say that someone's behaviour is mainly governed by how one feels about the behaviour and their belief on the outcome of doing that particular behaviour. If they believe it will give them pleasure they would do it and if they believe it will give them pain they won't do it. In trying to change any particular behaviour you need to understand the interaction between all these factors particularly to have an understanding on the connection between pleasure and pain in doing or not doing certain behaviour. Is the pleasure or pain associated with factors linked to the individual (predisposing factors), or their environment (enabling factors) or is the pleasure or pain associated to external influences involving other individuals close to them (Reinforcing factors). When you understand the relationship between these factors then you can find ways to influence and reverse the belief in the pain and pleasure associated to a particular behaviour.

All personal break-through (for example changing the behaviour of using drugs begins with a change in beliefs. The belief that using drug gives pleasure. The belief has to be that using drug is associated to massive pain. Using drug cost one pain in the past, gives one pain in the present and brings pain in the future.

The new behaviour (not using drugs) on the other hand is associated with massive pleasure. The pleasure of living up to the standard one actually wants. To make this permanent switch of behaviour (from using drugs to not using drugs) one will have to take responsibility for their own change. This means that any change of behaviour has to start with the individual through influencing the predisposing factors towards that particular behaviour by they making a change in their Knowledge, Beliefs, Values, Attitudes and Self-efficacy to what was previously seen to be pleasurable (using drugs then) to associating this behaviour of drug use to pain (using drugs now). To sustain this switch of using drugs from pleasure to pain the environment has to be changed as well which means that the individual making that switch would have to seek the availability of services that would enable them make such a change. Such services could include drug rehabilitation centres and counselling services (Also known as enabling factors).

Finally to support the individual to make the final switch the new behaviour has to be reinforced; this means that the new behaviour has to be constantly associated with pleasure. As reinforcing factors involve peers, family members and others that hold an influence to the behaviour of the individual, then they (the individual) would have to make sure that their friends, family and other people know of their change in behaviour and should solicit their support in encouragement in maintaining the change in behaviour.

As a Peer Educator you could ask the following questions to peers in order to trigger them to start thinking about changing behaviour:

- What is it that makes you take up intoxicants or narcotics?
- What is it that motivates you to change?
- What are the barriers that you foresee in making a change?
- If you do change, how will it make you feel about yourself?
- What other things could you accomplish if you really made this change today?
- How much happier would you be with this new behaviour?
- How much happier will your family and friends be with this new behaviour?
- What will the new behaviour mean in your work and career?
- What alternatives can you create to maintain the change?
- What support do you need to make that change?
- Who can support you in maintaining the change?

- End the discussion by giving an opportunity to participants to ask questions.
- Give clarifications as may be necessary. Remember whenever you have no answer to the questions or issues raised, put these on a packing list for reference with experts and responding to the issues later.

9. Negotiation/communication skills to resist peer pressure to use drugs and other harmful practices to their health and families

- Point out that negotiation/communication is part of assertiveness and that it does not just mean giving your own position. It also means recognising the position of others and coming to an agreement.
- Ask participants to give examples of negotiation – between countries, between different groups, in personal situation etc...
- Explain that at personal level, we use negotiation in two main ways:
 - Two people both have good, strong argument or proposals. Both sides have to recognise and respect those points and negotiate accordingly for what ever they want.
 - One person is threatening the other. Negotiation is often the most assertive response since it is most likely to calm down the aggressive person.
- Say that in this section we are going to look at both aspects of negotiation.
- Divide participants in 3 groups and ask each group to look at one of the following situations:

1. It is weekend and you want to go to your friends. When you ask permission, your father says no.
2. There is a newcomer in class who does not speak to anyone, even when the others try to include him/her.
3. You are sitting outside with some friends and you are offered a cigarette.

- Ask the participants to think of all the argument and points of the other person and rank the argument in order of importance. Groups act out their argument for further discussion (20 min).
- End with the questions that follow:
 - How easy is it to understand the other person's point of view? What makes it difficult?
 - How do you maintain your own stand while understanding the stand of others?
- Use the following information box to lead a discussion on the use of personal emotions to negotiate and communicate on your standards with peers.

In negotiation / communication, participants can use the Ten Emotions of Power:

1. Love and warmth

Sometimes when you refuse to do what your friend want you to do they become angry. The more you refuse to indulge in harmful behaviour the angrier they become. If someone is hurt or angry and comes to you in this state, the best reaction is to show love and warmth constantly and eventually their pain or anger will disappear. Avoid being judgemental and becoming defensive to their anger.

2. Appreciation and gratitude

Show appreciation and gratitude to the person you talk to, even if you have a different opinion. Bless the person for sharing it with you and then share your opinion. Agree that in as much as you respect their opinion you would like to retain your own opinion until you have discussed with other experts on the issue before you change your stance. Ask them to do the same so that in the end you both can adopt a healthy lifestyle benefiting themselves, family and the environment they live in.

3. Curiosity

If you want to grow in life be curious like a child. If you want to know why your father is refusing to meet your demands or allow you permission to meet with your friends, be curious and discover his reasoning. Ask him why he is refusing permission to go out with these friends or to do something else. Furthermore the best cure for boredom is healthy curiosity that does not result in harm to oneself, family or environment.

4. Excitement and passion

Passion can turn any challenge into a tremendous opportunity. Be passionate about refusing a cigarette.

5. Determination

Determination is invaluable. You need determination if you are going to create lasting positive and empowering values in this world.

6. Flexibility

Throughout your life there will be times when there are things you will not be able to control, and your ability to be flexible in your rules, the meaning you attach to things and your actions will determine your success and personal joy. Remember being flexible does not mean compromising on your integrity and high standards.

7. Confidence

Confidence is the power of faith. One way to develop faith is simply to practice using it. Like tying your shoe laces, you know you can do it, because you did this a thousands times.

8. Cheerfulness

Live in a state of pleasure and transmit a sense of joy to those around you, for example to the student that is afraid to talk. This does not mean you look at the world through rose- coloured glasses and refuse to acknowledge challenges.

9. Vitality

Keep yourself in good health. Breath properly, keep your energy by exercising regularly. Such exercises can be swimming, football, aerobic, yoga and other sports.

10. Contribution

'The secret to living is giving'. Giving in the form of a good wish, a compliment, kindness, money, food, clothes or even a kind word gives one tremendous pleasure. Remember spending in the cause of Allah (Quran 2:245) is excellent in at least two ways:

- a) it shows a beautiful spirit of self denial
- b) by giving for the sake of Allah, in whose hands are the keys of want and plenty, you may have manifold blessings

Close the sessions with a song/game and prayer.

SESSION 5

REPRODUCTIVE HEALTH

Our Lord! Lay open the truth between us and our people, for
You are the best of all to lay open the truth. (7:89)

رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ ﴿٨٩﴾

REPRODUCTIVE HEALTH

SESSION OBJECTIVES

KNOWLEDGE	ATTITUDE	SKILLS
<p>Participant will know:</p> <ul style="list-style-type: none"> • The bodily and emotional changes that occur during puberty. • The content of Islamic Marriage. 	<p>Participant will demonstrate:</p> <ul style="list-style-type: none"> • Understanding of gender roles and sexual differences. • Ideal behaviour of young people in relation to reproductive health (to love). 	<p>Participant will be able to:</p> <ul style="list-style-type: none"> • Discuss sexual behaviour (within Islamic context) and other personal issues with confidence and positive self-esteem. • Recognise peer and social influence on their personal value system • Analyse peer influences in relation to reproductive health

Suggested Time: 6 hours

- 1 hours for objective related to Knowledge
- 2 hours for objective related to Attitude
- 3 hours for objective related to Skills

Proposed Materials: Flip chart, paper, markers, VCR, Video tape (Yellow Card)

Session Objectives:

At the end of this session participant will Insha'Allah,

1. Know the bodily and emotional changes that occur during puberty.
2. Know the content of Islamic Marriage.
3. Have an understanding of gender roles and sexual differences.
4. Adopt ideal behaviour of young people in relation to reproductive health (to love).
5. Be able to discuss sexual behaviour (within Islamic context) and other personal issues with confidence and positive self-esteem.
6. Be able to recognise peer and social influence on their personal value system
7. Be able to analyse peer influences in relation to reproductive health

Remember! Review previous session including discussing the Survey result on **Peer Pressure on Drug Abuse**

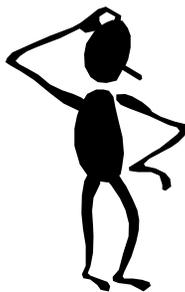
1. The bodily and emotional changes that occur during puberty

- Explain to the participants that you will now discuss the changes that occur in adolescence.
- Ask them about the physical changes that occur in males.
- Ask about the physical changes that occur in females.
- Write the comment of participants on a flipchart as shown below.

Female Adolescent changes	Male Adolescent Changes
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- Get the participants settled into a close circle.
- Show them the following picture composite. (They can open their workbook on the respective page or you can show the picture by holding out your manual and going round the class for participants to see the picture composite below

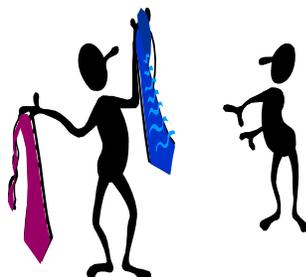
You are always having worries



Pimples! Pimples!



You are treated like an adult



- Discussion points
 - Do they identify with the pictures/statements?
 - Which one(s)?
 - How do they identify with it: are they parallel to their own experiences?
 - What else can they share?
 - What similar experiences do we have?
 - What differs between boys and girls?
 - What differs between individuals?
- Use the information box below to lead a discussion on general adolescence and puberty

What is Puberty?

Our bodies are constantly changing from the day we are born until the day we die. Puberty is the period of time when children begin to mature biologically, psychologically, socially and cognitively. Girls start to grow into women and boys into men.

This process can take a year or even six years. This time period is when a child's body takes on those characteristics that define it sexually. Both males and females bodies will each take on a different shape. Keep in mind that everyone matures at their own pace, but that eventually we all catch up. Puberty leads to adolescence.

Adolescence is a transitional period between childhood and adulthood. The changes of adolescence do not occur on a strict timeline; instead the changes occur at different times according to a unique internal calendar known only to the person. Adolescence can be a very difficult time. You are no longer a child, but you are not yet an adult either.

What Causes All These Changes?

Hormones cause these changes. The brain knows when the body is nearing sexual maturity. It releases chemicals called hormones. Different hormones are responsible for different changes in you. As you get nearer to puberty, the brain and pituitary gland release hormones that regulate the reproductive organs of both males and females. These hormones stimulate the ovaries of girls to produce other hormones called estrogen and progesterone, and the testes of boys to produce testosterone.

Growth hormones are also stimulated—they make the body grow larger; sometimes very quickly. Arms and legs get longer and internal body organs get larger. Your body is experiencing a major growth surge. This surge lasts about two to three years.

Some people can even grow up to four inches in one year during this growth period known as the “growth spurt.” When this growth period is over you will be at your adult height. As your body grows taller your body will also change in other ways. You will gain weight, and your overall shape will change. Boy's shoulders will widen, and their bodies will become more muscular. At the same time their voices will become deeper, their genitals will enlarge. All these changes mean that the body is developing correctly during puberty.

Girls usually become curvier during this time, they tend to gain weight on their hips, (some don't) and their breasts develop. Girls often will notice an increase in overall body fat. If you ever have questions or concerns about your weight, talk it over with your health care provider or parent. After one to two years after a girl's breasts start to develop they will experience their first menstrual period. One more change that lets you know that puberty is happening. We talk more about the menstrual cycle in detail in our [“Menstrual Cycle”](#) section.

Boys, between the ages of twelve and seventeen will see their shoulders broaden, the muscles strengthen and the genitals develop and darken to become covered with pubic hair. The larynx lengthen and the voice 'breaks' on its way to becoming "deeper." Spontaneous erections start to occur (sometimes embarrassing); nocturnal emissions of sperm are also a sign of sexual maturity.

One of the first signs that puberty has begun is hair growth. Boys and girls begin to grow hair under their arms and in the pubic area. As puberty progresses it will become thicker, darker and heavier. Boys will begin to grow hair on their faces.

Another part of puberty is acne which is caused by all the hormones that are present during puberty. As you enter puberty, the puberty hormones affect the glands that are under your arms and cause you to have "[body odor](#)." This is normal and everybody gets it, it can be more intense for some teens, and often you are just unlucky if you have a problem with body odor.

Hormones are also responsible for the emotional changes that take place during puberty. You may feel confused, have emotional outbursts, feel sad, or have strong emotions or mood that change quickly. You might be overly sensitive or easily lose your temper. There are those crazy hormones working on you again.

When Does Puberty Happen?

For girls, puberty can begin between the ages of nine to fourteen. For boys, it will be around age ten to seventeen. The whole process can last from only one year to as many as six years. Lots of things are happening.

A boy is becoming a man, a girl a woman. Puberty also brings adolescence—those new thoughts and feelings. Sometimes these physical and emotional changes don't happen at the same time. A girl or boy can possibly mature emotionally before they do physically. The opposite is also true. This can be a very difficult time. Sometimes kids who start to develop early are not prepared for the myriad of changes going on in their bodies. Boys also feel that their bodies are out of proportion. These feelings can make one very self-conscious and even feel very socially isolated.

Common Concerns of Adolescents

Common concerns identified by adolescents include conflicts with parents, conflicts with siblings, concerns about peers and peer relationships, concerns about school and in today's world, concerns about their physical safety.

Personal identity is an overwhelming concern expressed by adolescents. Parents of adolescents may also have concerns about their child during this period. Common concerns related to the adolescent's behaviour include: risk-taking behaviour, rebelliousness, wasting time, mood swings, drug experimentation, school problems, psychosomatic complaints and sexual activity. Communication between family members can help make this transition a much less stressful period!

If you are going through these changes and finding it difficult, just remember that soon you will be a young man or a young woman. Talk to your parents about how you are feeling, they went through this period of change too (believe it or not), or talk to a friend. Your friends are probably going through the same thing. Sometimes it helps to discuss the changes that are going on in your body, this way you won't feel strange or alone with the changes in your voice, mood, body and so on. I know it might be hard to believe this, but your parents went through puberty too once.

- Inform participants in the next step in depth discussions on puberty will be done separately for Boys and Girls
- Once you have finished the discussion on general puberty and changes of adolescence, give an opportunity for questions and clarifications
- Remember if you don't know the answer put it on a packing list, promise to revisit and keep your promise after getting the correct information from an expert (Also the internet can help you answer some of the questions)

2. Physiology of reproductive health (girls about menstruation and female organ / boys about male organ and the sex drive)

- Divide the group in two: males (boys) and females (girls) and address each group separately. Either in separate sessions or rooms.
- Even though Boys and Girls are separated take them through the sessions on both Girls and Boys detailed Puberty stages

Females (girls)

Menstruation

- Present the following case study:

Umm Iman :

You know my daughter Iman. She just had her first menstruation and she continuously asks questions about the period and about the causes for the changes that are taking place in her body. Oftentimes, I do not know how to answer her questions...I would like you to explain to me the following : how does the period occur ? and what are the changes which accompany it ?

- Ask participants to answer Umm Iman's questions
 - How does the period occur?
 - And what are the changes which accompany it?
- Explain what menstruation is, what it means and how it happens. Use the discussion points below to lead the session.

➤ **What is menstruation?**

It is a flow of blood and products of the uterus that are shed off every month in females who are of reproductive age.

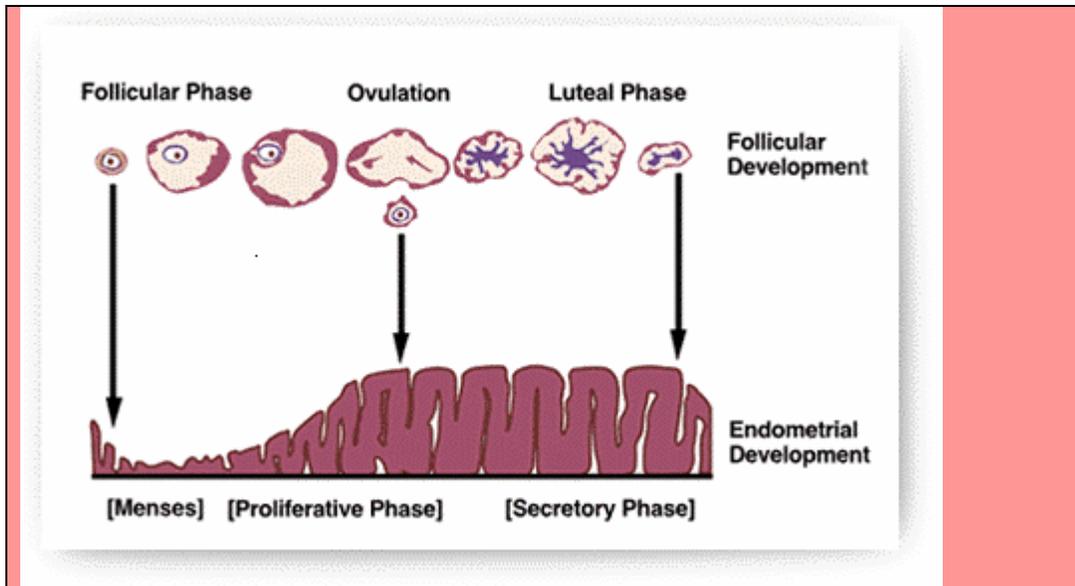
➤ **What does it mean?**

It means that she has begun ovulating or releasing eggs and can get pregnant if she has unprotected sex. This includes also non penetrative sex such as when the male organ ejaculates sperms near the vagina.

➤ **How does it happen?**

Each month, one egg leaves the ovaries and starts travelling down the fallopian tubes towards the uterus. At the same time, the uterus starts getting ready for the egg by becoming thicker.

If the egg meets with a sperm, it may be fertilized and attaches itself to the thick lining of the uterus and begins to grow. The woman is now pregnant. She will not menstruate again until a few months after giving birth
If the egg is not fertilized, the thickened wall breaks down and it is shed together with the egg, blood and tissue, through the vagina.



This process is called menstruation and occurs approximately 14 days after ovulation. It lasts on average about 4-6 days. The cycle repeats itself every month (28-30 days) and goes on until menopause (in your 40's or 50's) when menses stop all together.

They may be irregular and come after varying periods of time particularly around puberty and menopause, and this is normal.

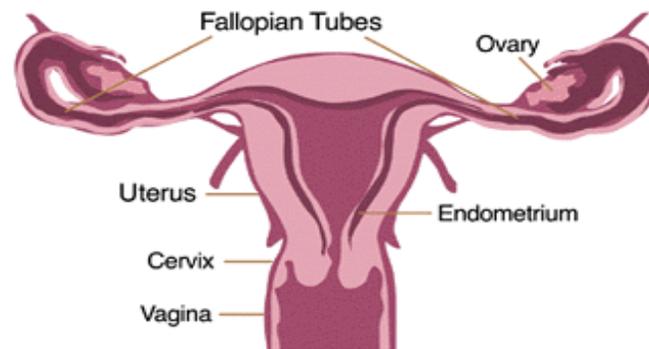
▪ **How would you advise her to take care of herself?**

- To learn to expect her periods and be ready for them.
- Introduce her to sanitary pads and how to use them. Also advise her to change them frequently to avoid overflow and staining of clothes and prevent infections.
- To keep clean (bathing and personal hygiene).
- Exercise or do physical activities to improve circulation and relieve stress and tensions.
- Eat healthy (bananas, apples and fruits with potassium help in relieving cramps; salty foods encourage your body to keep water and add to your discomfort, so avoid them).
- Above all, have a positive outlook. Continue with your normal activities.
- If the cramps or pains become worse, you may try the following: massage your abdomen, place a warm towel or hot water bottle on your abdomen, take a warm bath, or take a hot drink.

If these fail or the pain (cramps) are repeated or unbearable, see a doctor. And what about the mood changes that occur with menstrual cycles? They are as a result of changes in the levels of the female sex hormones.

Phase of cycle	How to manage the physical/emotional and psychological events?
<p>Ovulation</p> <p>One <u>may</u> be excitable, very active and usually with high self esteem.</p>	<p>Management of ovulation</p> <p>Learn to control your emotions. Know that it is ' normal'.</p>
<p>Pre-menstrual</p> <p>One <u>may</u> be tense, moody and irritable, and may easily cause temper tantrums.</p>	<p>Management of Pre-menstrual</p> <p>Be aware and use your intelligence and self will to control your emotions</p>
<p>Bleeding phase</p> <p>There <u>may</u> be pain, discomfort and dizziness. One may also be emotionally charged and experience bouts of low self-esteem.</p>	<p>Management of Bleeding phase</p> <p>Pain management, sanitary towels and personal hygiene.</p>

- By using female organ drawing below describe how the process of ovulation, pre-menstruation and bleeding phase occurs in females using information provided in the box above. (You can draw this on a black board / flipchart or refer participants to the correct page in their workbook)



Functions of the various parts of female reproductive system

Ovary: An **ovary** is an egg-producing reproductive organ found in females

Fallopian tubes: Transports the egg from the ovary to the uterus (the womb).

Uterus: The uterus is a hollow muscular organ located in the female pelvis between the bladder and rectum. The ovaries produce the eggs that travel through the fallopian tubes. Once the egg has left the ovary it can be fertilized and implant itself in the lining of the uterus. The main function of the uterus is to nourish the developing foetus prior to birth.

Endometrium: The endometrium functions as a lining for the uterus, preventing adhesions between the opposed walls of the uterine cavity. During the menstrual cycle, the endometrium grows to a thick, blood vessel rich, glandular tissue layer. This represents an optimal environment for the implantation of a blastocyst (early stage human from the fertilised egg) upon its arrival in the uterus. During pregnancy, the glands and blood vessels in the endometrium further increase in size and number. Vascular spaces fuse and become interconnected, forming the placenta, which supplies oxygen and nutrition to the embryo and fetus.

Cervix: The cervix is the lower third portion of the uterus which forms the neck of the uterus that opens into the vagina. The narrow opening of the cervix is called the os. The os allows menstrual blood to flow out, and widens during labor to allow the passage of the fetus through the vagina during childbirth.

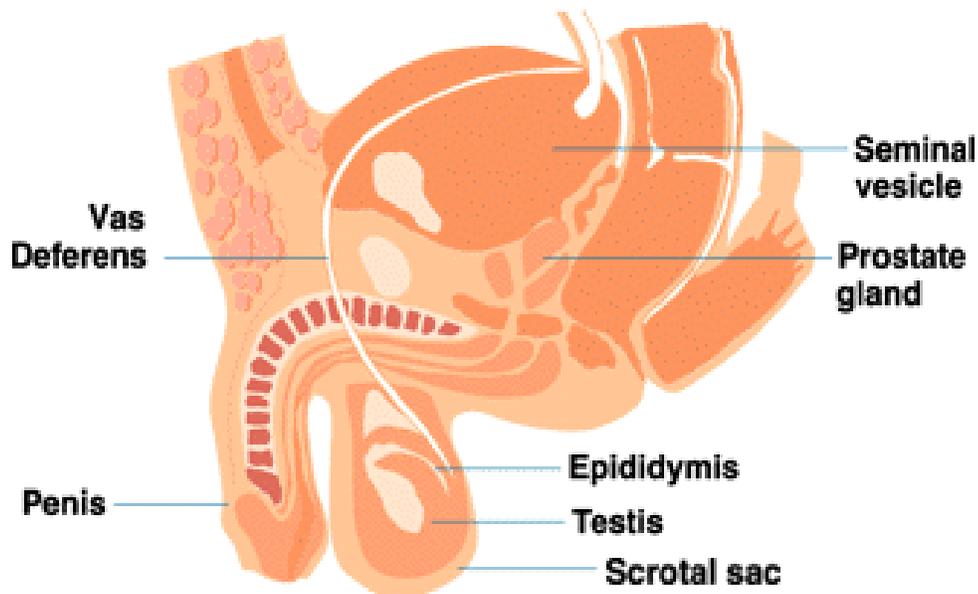
Vagina: The vagina allows for the flow of menstrual blood and for sexual intercourse, and is the passageway through which a baby is born

Males (boys)

- Present the following case study/ scenario:

Juma, a class 8 student, woke up one morning to find he had wet his underpants and thigh with a sticky substance ...

- Discussion points
 - *What do the participants think had happened?*
Answer: He had a wet dream.
 - *How does this happen?*
Answer: at times, when the storage vesicles are full of semen, it ends in ejaculation and the release of semen. This is a subconscious event that happens when the person is asleep.
 - *Is this abnormal or normal?*
Answer: It is quite normal once adolescence sets in.
- As this cycle is happening in the male sexual organ, describe the male organ by showing the following picture. (You can draw this on a black board / flipchart or refer participants to the correct page in their workbook)



Functions of the male sexual organ

Seminal Vesicle: Either of a pair of pouch like glands situated on each side of the male urinary bladder that secrete seminal fluid and nourish and promote the movement of sperms through the urethra.

Vas Deferens: Sperm carrying tubes that travel from the testes to the urethra. The male sterilization procedure, a vasectomy, is removing a section from each vas deference so sperm is not ejaculated.

Prostate gland: The prostate gland is a walnut-sized gland located in the pelvic area, just below the outlet of the bladder and in front of the rectum. The main function of the prostate gland is to store and produce seminal fluid. Seminal fluid is a milky liquid that nourishes sperm.

Epididymis: A structure within the scrotum attached to the backside of the testis. The epididymis is a coiled segment of the spermatic ducts that serves to store, mature and transport sperms between the testis and the vas deferens.

Testis: Paired organ suspended in scrotum by spermatic cord. Each testis is attached to an epididymis, which connects the testis to vas deferens. The testes have a twofold function. Firstly, testosterone production, testosterone is the most important male sex hormone which is also known as androgen.

Secondly, sperm cells are produced in the testes. However, sperm production is only possible if there is sufficient testosterone present. Male fertility is therefore directly dependent on testosterone.

Scrotal Sac: Also known as scrotum, is a thin-walled, soft, muscular pouch underneath the penis containing two compartments to hold the testicles

Penis: The penis is a reproductive organ and, for mammals, additionally serves as the external organ of urination.

- Use the information box below to lead a discussion on Overview of Puberty Changes for Boys

What's happening to me?

Puberty for boys usually starts with a growth spurt at about 10 to 16 years of age. You may notice that you grow out of your clothes or shoes a lot faster than you used to. Don't worry, just as with girls, your hormones will balance out and your body will catch up between the ages of 10 and 14 years when most boys begin to notice changes taking place to their bodies. These changes which take place over a number of years also include emotional changes and are sometimes referred to as puberty. The changes take place in all boys and girls but they will start at different times. Generally the changes start later for boys than girls. In some people they start before the age of 10. Other people will only start to change after the age of 14. The changes also take place at a different rate in different people. In some people all the changes take place in 2 years. In other people they can take as long as 4 years. Puberty starts when extra amounts of chemicals called hormones start to be produced in the body. These hormones guide the changes that take place in the body. As well as causing physical changes these hormones also cause emotional changes to occur.

Physical Changes in Boys Body shape:

You will get taller and your shoulders will get broader. You will gain a lot of weight. During this time, many boys experience swelling under their nipples. This may cause them to worry that they are growing breasts. If you experience this, don't worry. It is common among boys your age and is a temporary condition. If you are worried about it, talk to a doctor about it. During puberty, your muscles will also get bigger. Try not to rush this part of your growth. You may have friends who work out with weights and equipment to build up muscles and you may want to begin this type of training yourself - often before your body is ready for it. If you are interested in these activities, seek advice about a safe time for you to begin weight training.

Voice:

Your voice will get deeper. This may start with voice cracking. As you continue to grow, the cracking will stop and your voice will stay at the lower range.

Hair:

Hair will appear under your arms, on your legs and face, and above your penis. Chest hair may appear during puberty or years after, although not all men have chest hair. Some men shave the hair on their faces. There is no medical reason to shave it is simply a personal choice. If you decide to shave, be sure to use shaving cream and a clean razor made for men. It is a good idea to use your own personal razor or electric shaver and not to share one with your family or friends.

Penis:

Your penis and testes will get larger. You may have erections more often due to an increase in sex hormones. Erections occur when the penis gets stiff and hard - sometimes for no reason. This is normal. Even though you may feel embarrassed, try to remember that most people will not even notice your erection unless you draw attention to it. Many boys become concerned about their penis size; a boy may compare his own penis size with that of his friends. It is important to remember that the size of a man's penis has nothing to do with his manliness or sexual functioning. Your body will also begin to produce sperm during puberty. This means that during an erection, you may also experience ejaculation. This occurs when semen (made up of sperm and other fluids) is released through the penis. This could happen while you are sleeping. You might wake up to find your sheets or pajamas are wet. This is called a nocturnal emission or "wet dream." This is normal and will stop as you get older.

3. Recognising peer and social influence on personal value system

- Ask participants to write down on a VIPP card their personal values in relation to the reproductive health (love and sex). 10 min.
- Each participant turns to person on the left and discusses what experience they have in being pressured positively or negatively. They should mention who was pressuring them, what was the pressure about and how did they handle the pressure
- Each participant writes down one example of a value that is important for him or her, one experience related to this value and one example of management of social peer influence in relation to this value.
- Examples are discussed in a plenary session.
- Read out the translated Hadith Qudsi below

Hadith Qudsi.

O son of Adam so long as you call upon Me and ask of Me I shall forgive you for what you have done and I shall not mind. O son of Adam were your sins to reach the clouds of the sky and were you then to ask forgiveness of Me I would forgive you. O son of Adam were you to come to Me with sins nearly as great as the earth and were you then to face Me ascribing no partner to Me I would bring you forgiveness nearly as great as it. (Hadith Qudsi.34)

- Ask participants “what do they understand by this hadith?”
- Inform participants that as human beings they are prone to mistakes however it is important that they realise that no matter what mistake they commit Allah is ready to forgive them if they come to him for forgiveness. He (Allah) says this also in the Quran by stating “*When my servants ask thee concerning Me I am indeed close (to them); I listen to the prayer of every suppliant when he calleth on Me; **let them also with a will listen to My call and believe in Me; that they may walk in the right way** (Quran 2:186)*”. Here Allah clearly shows that the direction to ask for forgiveness is the willingness to walk in the right path as outlined by Allah. Allah affirms this by saying “*Not so do those who show patience and constancy and work righteousness; for them is forgiveness (of sins) and a great reward (Quran 11:11)*” and “*That He may reward those who believe and work deeds of righteousness: for such is Forgiveness and a Sustenance Most Generous (Quran 34:4)*”. The Quran and Hadiths have plenty more of teachings on forgiveness and they should be curious and discover for themselves what and how to lead a righteous life.

4. Analysing peer influences in relation to reproductive health

- Explain to the participant that they are going to do another survey on the effect of peer pressure related to reproductive health on young people. Ask what questions they think that should be included in the survey. Prepare a set of survey questions with the participants (45 min)
- Questions should include:
 - Have you ever got into trouble because of peer pressure in relation to reproductive health (love/sex related issues)?
 - Have you ever been saved from getting into trouble because of peer pressure in relation to reproductive health (love/sex related issues) because of peer pressure?
 - In what area's related to love/sex issues has peer pressure on you been strongest?
- Agree on the number of young people that should be interviewed and give participants till next session to complete the interviews.

Review (again) the following guidelines for interviewing:

- People are not always happy to be asked such personal questions. Explain that what they say will be absolutely confidential. No one will ever say who did what.
- Explain to people what you want to do in advance and give them the questions. If they do not want to answer the questions on the spot, arrange when you could discuss them.
- Explain to the people also that their answers will be useful in helping you and your friends to avoid problems and traps and in helping everyone to lead a healthy life.
- If people do not want to give their ideas individually, you could ask them to come together in a group and give them the questions. Each person will answer in writing, but will not put their names on their answers. In that way, they will make sure they protect their secrets.

Survey results:

- Divide the participants into groups of five and ask them to put their survey results together. Discuss the main things they have learned from the survey. Then the groups present their findings for further discussion (45 min).
- Choose some of the strongest forms of peer pressure (including the phrases used). Give one example to each group and ask them to decide the best ways of resisting it (20 min).
- If time allows they can perform a role play enacting the influence of peer pressure and how one can resist this influence.

5. The content of Islamic Marriage Life

- Lead a discussion based on the content in the box below to the participants
- If possible invite a religious scholar to lead this session.

1. Prenuptial agreement:

According to Islam, Man and woman were created to be close and intimate with each other through marriage. Islam puts a lot of emphasis on family and one can find teachings from both the Quran and Hadiths that encourage marriage and provides guidelines for abstinence such as *“And Allah has made for you mates (and companions) of your own nature... (Quran 16:72)”*, *“And among His Signs is this that He created for you mates from among yourselves that ye may dwell in tranquillity with them and He has put love and mercy between your (hearts); ... (Quran 30:21)”*, *“Marriage is part of my tradition; those who do not follow my tradition are not part of my followers”*, *“Young people! Whoever of you can afford to marry should get married”*.

Islam places tranquillity, affection, love, mercy, selflessness and keenness to make one’s spouse the happiest ever as a foundation of marriage. With all its affection and warmth marriage in Islam is defined as a civic contract between two parties, a woman and a man. This is considered to be a contract of intimacy and affection between husband and wife and requires co-living, kind and mannered treatment on the part of each one of them. It is therefore necessary to have a marriage contract whenever a Muslim man and woman wish to get married. Such contract also referred to as pre-nuptial agreement can include: Dowry, House hold maintenance, conditions for Polygamy, conditions for Divorce, Financial independence, Education and Employment.

2. The betrothal system

Islam has set up mechanisms for initiating marital partnerships. These have been modified and incorporated with many cultural values and norms such that one can hardly differentiate what is Islamic and what are cultural or traditional practices. In our culture for instance marriages tends to be arranged with a girl having no say in who they marry while in reality in Islam, a woman is not obliged to marry anyone she doesn't want to. Her consent is a prerequisite for the validity of the marital contract according to the Prophet's teaching.

“Ibn Abbas reported that a girl came to the Messenger of God, Muhammad (PBUH), and she reported that her father had forced her to marry without her consent. The Messenger of God gave her the choice ... (between accepting the marriage or invalidating it).” (Ahmad).

“O ye who believe! ye are forbidden to inherit women against their will. Nor should ye treat them with harshness that ye may take away part of the dower ye have given them except where they have been guilty of

open lewdness; on the contrary live with them on a footing of kindness and equity. If ye take a dislike to them it may be that ye dislike a thing and Allah brings about through it a great deal of good.” (Quran 4: 19)

3. Marriage in Islam

In Islam there are 5 core goals that a husband and wife should strive for in their marriage: 1. Tranquillity, 2. Affection, 3. Mercy, 4. To protect and give comfort (the direct translation is to be each other's clothing) and 5. To have and raise children.

Everything that a husband and wife do in a marriage should have these goals in mind. Therefore, physical abuse does not comply with mercy, adultery and arguing does not comply with tranquillity, abstaining from sex and ignoring one another does not comply with being affectionate. And of course the most controversial topic of all, polygamy does not comply with 3 of them, in fact, in Islam it is made clear to man that he can have up to four wives under certain conditions and only after he gets permission from his wife. Even if she agrees, he **MUST** treat them equally in all aspects - emotionally, financially, physically, which for a human is impossible. Islam recognizes this impossibility and says that those men who cannot fulfil these criteria will be punished -therefore discouraging polygamy as opposed to encouraging it. This is seen in the two verses below. The first verse shows the conditions by which a man is allowed to marry up to four wives but ends with an emphasis on that it is better to marry one wife as that will be more suitable and ensure that you don't do injustice. Similarly the second verse clearly encourages marrying single among your peers or even slaves.

The holy Quran says “If ye fear that ye shall not be able to deal justly with the orphans marry women of your choice two or three or four; but if ye fear that ye shall not be able to deal justly (with them) then only one or (a captive) that your right hands possess. That will be more suitable to prevent you from doing injustice”. (Quran 4:3) “Marry those among you who are single or the virtuous ones among your slaves male or female: if they are in poverty Allah will give them means out of His grace:...”. (Quran 24:32)

4. The rights of a wife

In order for a marriage to be valid in Islam, a man must first provide the woman with a wedding gift called the "mahr" which should be cash and could additionally include property, jewellery and clothing. This gift is to ensure that the woman is financially secure regardless of divorce. Even if they divorce the day after they consummate the marriage the gift is for her to keep. *“And give women their dowries as a free gift, but it they of themselves be pleased to give to you a portion of it, then eat it with enjoyment and with wholesome result”. (Quran 4: 4)*

Furthermore, a husband is obliged in Islam to financially provide for his wife and cover ALL household and clothing bills for his family even if she is working and earns more than the husband. If he does not do so it is considered a sin. In return the wife is obliged to take care of his children and be intimate with him. She is not obliged to cook, clean and stay at home; it is her choice to do so if she wishes.

5. Divorce and custody

Islam stipulates the husband's right to divorce, while recognizing the wife's right to ask for it. The wife can initiate divorce through a process called "khul"--divestiture. Islam permits the mediation of marital disputes by the relatives. Otherwise, the Shari'a is used to resolve disputes between husbands and wives.

"O Prophet! when ye do divorce women divorce them at their prescribed periods and count (accurately) their prescribed periods: and fear Allah your Lord: and turn them not out of their houses nor shall they (themselves) leave except in case they are guilty of some open lewdness. Those are limits set by Allah: and any who transgresses the limits of Allah does verily wrong his (own) soul: thou knowest not if perchance Allah will bring about thereafter some new situation" (Quran 65: 1).

The priority for custody of young children (up to the age of about seven) is given to the mother. A child later chooses between his mother and father (for custody purposes). Custody questions are settled in a manner prioritizing the interest and well being of the child.

6. The rights of women in divorce

There are clear rules with regards to divorce, conditions in which it is allowed, what the process is and the rights of the woman who is divorced. Most of these rules are there to protect the woman. An example is that a man who wants to divorce his wife has to leave the house and he cannot kick her out, it is her choice if she wishes to remain in the residence. The man is obliged to support his divorced wife though out the "eddat" period (3 Months and 10 days). The Quran states on several occasions with regards to treatment of women in case of a divorce. The Quran for instance states; *"And if ye divorce them before consummation but after the fixation of a dower for them then the half of the dower (is due to them) unless they remit it. Or (the man's half) is remitted by him in whose hands is the marriage tie; and the remission (of the man's half) is the nearest to righteousness. And do not forget liberality between yourselves. For Allah sees well all that ye do. (Quran 2:237)"* and *"For divorced women maintenance (should be provided) on a reasonable (scale). This is a duty on the righteous. Thus doth Allah make clear His Signs to you: in order that ye may understand" (Quran 2:241-242)*

7. Mothers in Islam

Motherhood is seen as one of the most important roles of humans. Mothers are given great importance and respect. In fact as mentioned in the hadith of Al-Tirmidhi (1275) in response to a request by a son to go for military duty the prophet is said to have *asked him if he had a mother, and when he replied that he had, he said, "Stay with her, for Paradise is at her feet."* (Al-Tirmidhi, 1275)

8. Fathers in Islam

Allah in his wisdom has placed man responsible for the overall well being of his family. The Quran says *"Men are the protectors and maintainers of women because Allah has given the one more (strength) than the other and because they support them from their means..."* (Quran 4:34). This responsibility bestowed on man is further pointed out in the hadith as narrated by 'Abdullah bin 'Umar who said, "I heard Allah's Apostle saying, 'All of you are guardians and responsible for your wards and the things under your care. The Imam (i.e. ruler) is the guardian of his subjects and is responsible for them and a man is the guardian of his family and is responsible for them. A woman is the guardian of her husband's house and is responsible for it...' (Bukhari Volume 2 No' 18)

9. Obligations of parents towards their children

Children, in accordance to Islam are entitled to various and several rights. The first and foremost of these rights is the right to be properly brought up, raised and educated. This means that children should be given suitable sufficient, sound and adequate religious, ethical and moral guidance to last them for their entire life. They should be engraved with true values, the meaning of right and wrong, true and false, correct and incorrect, appropriate and inappropriate and so forth and so on. Other rights that have been stipulated in the Quran and Hadiths include:

- A child's right to health and life.
- A child's right to a family, kindred, name, property and inheritance.
- A child's right to healthcare and proper nutrition.
- A child's right to education and the acquisition of talents.
- A child's right to live in security and peace, and enjoy human dignity and protection under the responsibility of the parents.
- The caring role of society and the state to support all these rights and support families incapable of providing appropriate conditions for their children.

Parents are warned not to discriminate between their sons and daughters each one (Boy or Girl) has a purpose in life. For the Quran says: *"To Allah belongs the dominion of the heavens and the earth. He creates what He wills (and plans). He bestows (children) male or female according to His Will (and Plan)."* (Quran 42:49)

10. Obligations of children towards their parents

Children are obliged to show the utmost respect for their parents. In fact in Islam it says that first you must show respect and obedience to God, secondly his Prophet (PBUH), thirdly the mother, fourth the mother, fifth the mother, sixth the father.

“Thy Lord hath decreed that ye worship none but Him and that ye be kind to parents. Whether one or both of them attain old age in thy life say not to them a word of contempt nor repel them but address them in terms of honor. And out of kindness lower to them the wing of humility and say: “My Lord! bestow on them Thy Mercy even as they cherished me in childhood.” (Quran 17: 23 - 24).

“And We have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him and in years twain was his weaning: (hear the command) “Show gratitude to Me and to thy parents: to Me is (thy final) Goal.”. (Quran 31: 14)

“We have enjoined on man Kindness to his parents: in pain did his mother bear him and in pain did she give him birth. The carrying of the (child) to his weaning is (a period of) thirty months. At length when he reaches the age of full strength and attains forty years he says “O my Lord! grant me that I may be grateful for Thy favor which Thou hast bestowed upon me and upon both my parents and that I may work righteousness such as Thou mayest approve; and be gracious to me in my issue. Truly have I turned to Thee and truly do I bow (to Thee) in Islam.” (Quran 46:15)

Children’s rights also include that their parents should provide them with the necessary immunity to protect them against infectious diseases, including giving them the necessary vaccinations. This is included in the general statements urging parents to take good care of their children, providing them with all that they need for good health and growing up, and not to neglect them in any way. When parents do all this, they are deemed to have made the proper response to the Prophet’s orders: *“And your children have a right over you ... So; give to each what they have by right”.*

Reminder! Once this is done move to the next exercise (No need to announce that you are moving to the next exercise just do it.)

6. Portrayal of human sexuality as worshipping life

- Divide the participants into pairs and ask them to discuss what they understand by sexuality as a way of worship. Participants write down their findings on a paper (20 min).
- Write down the findings on the flipchart.
- Discuss the findings with the whole group. If possible get a religious leader to lead this discussion

Note

Answers could be:

1. Show tranquillity to spouse.
2. Give affection to each other.
3. Be merciful to each other.
4. To protect and give comfort (the direct translation is to be each other's clothing).
5. Being each other's 'mate'.

7. Understanding of gender roles and sexual differences.

- Ask: what does it mean in life to be a boy or a girl – in term of behaviour, position in life, sexuality and so on?
- Write the answers on a flipchart, discuss them briefly.
- Ask everyone to write as many endings as possible to the sentence:
I am happy I am a girl/boy(woman/man) because.....
- Divide the boys and girls into separate groups. Ask the girls to brainstorm the advantage and disadvantage of being a boy. Ask the boys to brainstorm the advantage and disadvantage of being a girl (20 min).
- Groups write their answers on a flipchart and put them on the wall.
- Give everyone a few minutes to look at them. Encourage the girls to add to the lists of advantage/disadvantages of being girls and to put question marks (?) against point they do not agree with. Encourage the boys to do the same with the list prepared by the girls.
- Look at the list related to the girls. Discuss those against which the girls have put a question mark and any other you think are worth discussing. Repeat the process with the list of the boys (10 min).
- Ask participants in pairs to look again at their own list on why they are glad to be a girl/boy. After a brief discussion, ask a few participants to share theirs lists with the rest and whether any have been changed as a result of the discussion.
- Ask which gender had the most advantage/disadvantage. Why?
- Remind participants that differences in gender roles are mainly cultural and not Islamic as in the sight of Allah all are equal.

“ Whoever does righteous deeds, whether male or female, and is a believer, we shall most certainly cause him to live a good life (Quran 16:97)

8. Ideal (Islamic) behaviour of young people in relation to reproductive health.

- Ask participant to make a song (poem) on the theme: ideal (Islamic) behaviour in relation to reproductive health (other words to love). Divide participants in groups of 3 to 5. (20 minutes)
- Every group sings their song or reads out their poem in the plenary.
- If you managed to get a religious leader, let them wrap up after this part of the session with a short lecture on ideal Islamic behaviour for youths

Close the sessions with a song/game and prayer.

SESSION 6

HIV/AIDS FROM A COMBINED MEDICAL AND ISLAMIC PERSEPCITVE

Our Lord! Forgive us our sins and efface our bad deeds and take our souls in the company of the righteous. (3:193)

رَبَّنَا فَاعْفُرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٩٣﴾

HIV/AIDS FROM A COMBINED MEDICAL AND ISLAMIC PERSEPCITVE

SESSION OBJECTIVES

KNOWLEDGE	ATTITUDE	SKILLS
Participant will know: <ul style="list-style-type: none"> • Basic Facts of HIV and AIDS • HIV Prevention from an Islamic point of view 	Participant will demonstrate: <ul style="list-style-type: none"> • A sense of care and social support to people living with HIV/AIDS, • Support for community on HIV risk prevention 	Participant will be able to: <ul style="list-style-type: none"> • Effectively educate their Peers on HIV and positive living

Suggested Time: 8 hours

- 3 hours for objective related to Knowledge
- 3 hours for objective related to Attitude
- 2 hours for objective related to Skills

Proposed Materials: Flip chart, VIPP Cards, markers, VCR, Video Tape (Jihad Juu ya UKIMWI). Following bodily fluids written in five sets of VIPP cards (Each card should have only one fluid) Blood, semen, pre-ejaculation fluid, vaginal secretions, breast milk, sweat, tears, saliva, urine, faces, nasal secretions, sputum and cough. 3 to 4 copies of Handout 6.1, clear plastic glasses (2 cups for each participants and two cups for facilitator), distilled water (You can use mineral water instead), sodium hydroxide (NaOH), Phenolphthalein.

Session Objectives:

At the end of the this session participant will Insha'Allah,

1. Know basic facts of HIV and AIDS
2. Know HIV Prevention from an Islamic point of view
3. Show a sense of care and social support to people living with HIV/AIDS,
4. Support community HIV risk prevention activities
5. Able to effectively educate their Peers on HIV and positive living

Remember! Review previous session including discussing the Survey result on **Peer Pressure on Reproductive Health**

1. Basic facts on HIV and AIDS.

Definition

- Ask participants the definition of HIV/AIDS.
- Write down their answers on a flip chart
- Use information box below to provide correct definition.

HIV stands for:

Human	} a virus (small organism that causes diseases), that infects human beings and causes a deficiency/ malfunction of their immune responses or their ability to fight off disease.
Immune deficiency	
Virus	

Acquired: something you get
Immune: defence towards disease
Deficiency: shortage, lack of
Syndrome: group of diseases with a common underlying factor.

AIDS is therefore a group of diseases (more than one infection) that one gets as a result of having their defence towards disease compromised by HIV. Such diseases are referred to as opportunistic infections (OI). Some common OIs include TB, diarrhoea, skin infections, pneumonia etc...

- Inform participants that based on the definition given it should be clear that HIV is the virus and AIDS a group of diseases associated with having the virus HIV and AIDS are two different things.
- Inform participants that through out the days' session they will learn more on HIV and AIDS, ways of transmission, prevention and caring for a Person who is living with HIV or having AIDS to live positively positive

HIV transmission

- Ask the participants whether they know how one gets HIV infection.
- Discuss with them using the information in the following box:

1. Sexual: Unprotected sexual intercourse with an infected person whether vaginal, anal or oral
2. Blood / Blood product: Transfusion of infected blood or blood products including through sharing syringes, injecting and medical equipment which have not been properly disinfected (cleaned)
3. Mother-to-child transmission:
 - While the baby is in the womb
 - During delivery (because the baby is in contact with the mothers infected blood and body fluids).
 - While breastfeeding (as the virus can be found in breast milk)

- Ask the participants to name some of the body fluids that they know.
- Explain to them that some fluids have more / higher concentrations of virus than others and are therefore more infectious or more risky.
- Divide the participants into 5 (five) groups.
- Take out cards labelled with the following body fluids: Blood, semen, pre-ejaculation fluid, vaginal secretions, breast milk, sweat, tears, saliva, urine, faeces, nasal secretions, sputum and cough. **(Make sure you have prepared this before hand on VIPP cards)**
Each card should have only one fluid.
- Give a set of the bodily fluids VIPP cards to each group. Also give them a flip chart
- Ask them to sort them out into groups of risky and non-risky with virus and non risky with no virus.
- Let them write their answers on a flip chart.
- Each group should put their flip chart on the wall
- Use the following information box below to provide correct information on the bodily fluids classification

Risky fluids (moderate or high levels of virus)	Non-risky fluids (with minimal virus)	Non-risky fluids (with no virus)
<ul style="list-style-type: none"> - Blood - Semen - Pre ejaculation fluids - Vaginal secretions - Breast milk 	<ul style="list-style-type: none"> - Sweat - Tears - Urine - Nasal secretions - Sputum/ cough - Saliva 	<ul style="list-style-type: none"> - Faeces - Vomit

Ways in which HIV cannot be transmitted

- Using the information below lead a discussion on the ways that HIV can not be transmitted

- Sharing food/ drink
- Sharing utensils
- Holding hands
- Hugging
- Shaking hands
- Sharing a toilet/ latrine
- Living together
- Dancing, swimming or other sport
- Coughing, breathing , sneezing
- Donating blood
- Mosquitoes or other biting insects

- Finalise the discussion by informing participants that HIV is not transmitted by any form of casual contact that does not expose someone to highly infectious bodily fluids on intact skin. Requirements needed to expose one to infection = **SAD** = **S**ufficient amount of the virus, **A**ccess point through sexual contact or involving broken skin (Sharing needles amongst heroin drug users or transfusion of infected blood) and **D**uration of exposure (**NOTE:** A single exposure through sexual intercourse with an infected person can be enough to get HIV)

HIV in our Bodies

- Ask participants: **what does HIV do to your body?**
- Write their answers on a flip chart. Hang these answers where they can be seen by every one.
- Write out the following words and explore their meanings with the participants using the information box below:

Virus –smallest organism that causes diseases e.g. HIV, Herpes, common cold

White Blood Cells (WBC) –Cells in the body and blood that fight disease-causing organism. They are the body’s protectors. The other blood cell types are red cells that carry oxygen and carbon dioxide.

Lymphocytes –are types of white cells that co-ordinate all the others that fight against disease.

Helper cells (CD₄ Positive cells) –are the main lymphocytes that coordinate the body’s response to infection.

Opportunistic infections (OI) –are infections that occur because the immunity is down. These organisms would normally not cause diseases as they are effectively fought off by a healthy immune system.

Immune system –the whole complex of cells that are concerned with fighting disease.

- Give opportunity for questions and clarify any unclear issues.

- Now explain to the participants about how the virus causes disease using the information box below and where relevant making reference to their answers to the question ***what does HIV do to your body?***

The body is normally adequately protected by the white blood cells against disease.

When one gets HIV, it attacks / fights the white blood cells. The sequence of events that follows involves entry into the host cell, transformation of the virus DNA and integration into the host DNA, production of smaller viruses and subsequent release into the bloodstream. The cycle repeats itself over and over again.

Some white blood cells die, while some are infected by HIV and cannot carry out their normal duties any more. Instead they are recruited into producing more viruses.

The number of effective white cells reduces.
When opportunistic infections come in, they find a weak defence and are therefore able to enter and cause disease.

- See if you can be creative enough with the participants and act out the following ***skit:***

Storyteller: This is how the body is protected by WBC/Lymphocytes.
(Actor 1 comes and stands in the middle. WBC/Lymphocyte actors surround actor 1 while holding hands.)

Storyteller: When infection comes the WBC/Lymphocytes fight it and the person becomes well again.
(Those acting as infection come forward and try to break through or sneak into the circle but they are not let in and they go away.)

Storyteller: When one contract HIV through whatever means HIV gets into their immune system and fight it or damage it.
(Person acting as HIV forces way into circle and Mimics knocking down part of the wall of WBC/Lymphocytes)

Storyteller: Because HIV has destroyed part of the immune system it cannot fight off other infections.
(The other infections come into the remaining part of the circle and attack the actor 1)

Storyteller: The person gets weaker and sicker and she/he has now developed AIDS.
(Actor 1 moans, staggers and falls down)

**Feel free to modify the skit and make it as interesting as you can!

Progression from HIV into AIDS

- Ask participants: **How do you develop AIDS?**
- Get the participants settled and present the following on the progression of infection to AIDS.
- Use the information box below to explain the 3 major phases in the progress of HIV infection of the human body:

PHASE 1

In this step one has gotten **infected** with HIV but it cannot be found on testing. He has not developed AIDS yet. He/She still looks and feels healthy but can infect others. This step normally lasts between 3-6 months and is called the **window period**.

Test **NEGATIVE**



NEGATIVE AND HEALTHY BUT WITH THE VIRUS

Note! A negative test does not mean that you are resistant. If you have already exposed yourself/indulged in risky behaviour, it can mean that you have not been infected this time round or that you have been infected but your body/blood is not yet showing evidence of infection (HIV Antibodies).

PHASE 2

In this step the person will now test positive for the HIV virus as a result of having higher numbers of measurable virus antibodies. This is called **sero conversion**. One has not developed AIDS yet and will still look and feel healthy. There are no symptoms of infection or disease but can infect others. The person may stay like this for 8-10 years, a period known as the **asymptomatic seropositive stage**.

Test **POSITIVE**



POSITIVE AND HEALTHY

PHASE 3

Here the person will test positive for HIV and in addition will have symptoms, infections or diseases related to AIDS e.g. diarrhoea, loss of weight, fever, white coating of the mouth and tongue, TB e.t.c

These infections, because they take advantage of the persons weakened immunity, are called opportunistic infections. In this phase, one progresses through 2 stages; Symptomatic seropositive, then finally AIDS.

Test **POSITIVE**



POSITIVE AND ILL

Some people progress through this steps fast and die within 1-3 years, others may live 8-10 years after infection before succumbing to disease.

**Behaviour that places individuals at increased risk for contracting HIV
Risk Assessment Game**

- Participants get into groups of 5-10 people
- Give each group hand out 6.1 with statements which they will have to discuss as a group and determine which of the three categories the statements belongs to (20 minutes)
 - High Risk, Low Risk or No Risk
- Read out the answers as shown in the information box below

High risk:	Low risk:	No risk:
1. Being circumcised with the same knife as a PLWHA 2. Having sex without a condom 3. Putting herbs in the vagina before having sex 4. Having many sexual partners	5. Having sex while wearing condom 6. Giving First Aid to someone who is bleeding 7. Getting a haircut 8. Kissing	9. Shake hands with PLWHA 10. Exchanging clothes with a PLWHA 11. Being bitten by a mosquito that has bitten a PLWHA 12. Donating blood 13. Abstaining from sex 14. Eating from the same plate or sharing cups and utensils with a PLWHA 15. Being examined by the same doctor as a PLWHA 16. Having TB

- Put the following questions to the participants and find out their views.
 - How can you tell that you have HIV? And What does it mean to be HIV positive?
- Write down the answers (Maximum three for each question)
- Inform participants the only way to know you have HIV is by getting a test. Use information box below to elaborate this further.

How can you tell that you have HIV?

By going for a HIV test. Visit a VCT Centre. This is the only way.

You cannot tell by looking at a person.

You cannot tell by using magic or visiting a witch doctor.

Not everyone with TB is HIV positive.

Not everyone who has lost weight has HIV.

What does it mean to be HIV positive?

It means that you have been exposed to HIV, and have been infected, and your body has begun to respond to it.

Once you have HIV, you have it for life.

It does not mean instant death; you can live many more productive/ fruitful years.

HIV Prevention

- As there are three ways one can get the HIV infection namely through sexual intercourse, blood and blood products transfusion and thirdly from an HIV positive mother to her unborn child then as a Peer Educator you need to address prevention activities for all these methods.
- Use information below to discuss the various prevention methods

a) Prevention of sexual transmission of HIV

Abstinence: No sex at all

Abstinence is the only 100% way to avoid sexual transmission of HIV infection. This option can be easily promoted for young people who have not experienced sex. Practicing abstinence also means you run no risk of pregnancy, STI/HIV.

Be faithful: To one uninfected partner

This is an option particularly agreeable when promoted for married couples. It is also known that some Somali married men and women have extra marital sexual relationships. We also know that often Somali women and girls, particularly from poor or marginalized communities are forced to have sex against their will. So being faithful and the abstinence option might be difficult in practice and not an option for them.

Condoms:

A third option where one can make a choice is to make sex safer by protecting yourself with a condom. For condoms to protect you against HIV or other sexually transmitted infections you must use it correctly every time you have sexual intercourse.

Remember:

Male condoms are not wash & wear, they are not reusable.
You can not use a male and female condom during the same sexual intercourse.

Attention:

As a Peer Educator when addressing prevention methods of HIV infection you have to contextualize according to the target population. As your primary objective is to ensure prevention of HIV infection amongst youths then your possible target groups would be:

- | | |
|---|---|
| a) Youths in School (Religious and Secular) | d) Youths planning to get married |
| b) Youths out of school | e) Youths using intoxicants and narcotics |
| c) Married youths (25yrs and below) | |

Therefore when advocating for any particular method of prevention bear in mind the target group and put emphasis on the prevention method that is most appropriate for the group.

b) Prevention of HIV infection through blood and blood product transmission

This is the least common method of HIV transmission. In creating awareness for this mode of transmission the following are key points to address: -

- Safe blood transfusion through testing of blood and blood products for the HIV antigen prior to transfusion.
- Encourage where possible keeping one own blood in the blood bank when expecting to go for an elective operation such as in the case of elective caesarean section.

c) Prevention of Mother to Child Transmission of HIV infection

Overall risk is approximately 40% without Prevention of Mother to Child Transmission (PMTCT):

- ~5-10% during pregnancy
- ~15-20% during delivery
- ~10-15% during breastfeeding

Prevention of Mother to Child Transmission (PMTCT) of HIV infection involves 5 strategies:

1. Primary Prevention –preventing the mother and the young girl from getting infected in the first place.
2. Prevention of unplanned pregnancies (Couple decides not to have children after knowing their positive HIV status).
3. Reducing risks during pregnancy – through attending antenatal clinic and getting quality care including counseling and testing, knowledge on self-care, assessment and treatment for infections such as malaria. This also includes provision of vitamin & mineral supplements. She may also be started on anti retroviral drugs.
4. Reducing risks during delivery.
She should plan to deliver in a health facility with qualified staff.
The baby may be given Nevirapine, an antiretroviral drug reputed to be effective in reducing transmission of HIV from mother to child.
5. Promotion of best feeding practices after delivery and consider:
 - Use of replacement feeding
 - Consider costs, safety and acceptability
 - If breastfeeding use WHO Recommendations:
 - EXCLUSIVE breastfeeding for 6 months
 - The abrupt weaning at 6 months
 - Optimize breast/nipple care (avoid infections and cracks)

Remember

“In environments where replacement feeding is **acceptable, feasible, affordable, sustainable** and **safe**, avoidance of all breastfeeding by HIV-positive women is recommended from birth.”
WHO guidelines

2. HIV prevention from an Islamic perspective

- Invite a Religious Leader to give short lecture on Islam and HIV and AIDS if time allows and possible (30 min).
- As sexual transmission is the most common mode of HIV transmission that is difficult to manage, discussion on HIV prevention using Islamic teachings will therefore focus mainly on sexual transmission.

a) Prevention of sexual transmission of HIV

- Read out to the participants the Information in the text box below.

Whereas Islam looks at sexuality as part of serving God's will, with sexual desire, pleasure and satisfaction as legitimate rights of both spouses this attitude towards sexual intercourse is only limited to sex within the marital institution. Islam is very clear in admonishing premarital sex. In this case Islam has set up boundaries and imposed social controls in governing the sexuality of its adherents outside marriage (*"Nor come nigh to adultery: for it is a shameful [deed] and an evil opening the road [to other evils] Quran 17:32"*). Islam also provides teachings to guide its adherents on abstinence. Such teachings found in Islam includes fasting as a means of learning self restraint (*"O ye who believe! Fasting is prescribed to those before you, that ye may (learn) self-restraint Quran 2:183"*) and lowering ones gaze in the presence of the opposite sex (*"Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: and Allah is well acquainted with all that they do. And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands their fathers their husbands' fathers their sons their husbands' sons their brothers or their brothers' sons or their sisters' sons or their women or the slaves whom their right hands possess or male servants free of physical needs or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! turn ye all together towards Allah that ye may attain Bliss. Quran 24:30-31"*) to prohibition of intoxicants (*"They ask thee concerning wine and gambling. Say in them is a great sin, and some profit for men; but the sin is greater than the profit" Quran 2:219; "O ye who believe! intoxicants and gambling (dedication of) stones and (divination by) arrows are an abomination of Satan's handiwork: eschew such (abomination) that ye may prosper" Quran 5:90*) in reducing temptation. The Quran further encourages abstinence by calling one to be steadfast in their prayers *"And be steadfast in prayer and regular in charity: And whatever good ye send forth for your souls before you, ye shall find it with Allah: for Allah sees well all that ye do. (Quran 2:110)"* and *"Guard strictly your (habit of) prayer, especially the middle the prayer; and stand before Allah in a devout (frame of mind). (Quran 2:238)"*. Performance of prayer in accordance to the set guidelines helps to bring one closer to their religious values and therefore. As sexual transmission of HIV is

very much linked to risk behaviour closely linked to sexual intercourse with multiple partners of unknown HIV status and without any form of protection. This risk taking behaviour further compounded by use of intoxicants and narcotics it comes to reason then abiding by the Islamic teachings on sexuality and use of intoxicants / narcotics **will reduce one's risk** to HIV infection.

- Once you have read out the information give a minute for participants to reflect on what you have read out aloud.
- Give an opportunity for question and queries for clarifications.
- Do not attempt to answer questions that you do not have clear answers to, remember you can put these on a packing list. Invite an expert in the next session to answer these questions or find out the answers and give feedback during the next session.
- Inform participants that other religions of the world, particularly Christianity and Judaism (Its adherent being referred to in Islam as people of the book), have similarly restrictions on sex and sexuality.
- After the participants have had an opportunity to ask questions and answers. Show the video Jihaad Juu ya UKIMWI. Use instructions below in showing the video.

Instructions for showing a video

1. Make sure you have seen the movie and you know how long it will take and understand fully its content. Take notes of special important points on the video's content for discussion after the show.
2. Make sure you have tested the VCR way before the beginning of the day's session to confirm you know how the system works and that the video will show
3. Make sure the time remaining before the official break (Tea or lunch breaks) will be sufficient to show the whole video without having to stop it.
4. Give instructions to participants on what they are expected to do during the viewing e.g.
 - Title of the video and what it is about in brief
 - How long the video will be and if there will be pauses in between for Question and Answer or if the question and answer session will be after the video show
 - To keep their pens and papers close by to take note of any part of the video that they would like to have further clarification later on.
5. Once the video show is over give opportunity for additional question and answer session as well as clarification of any outstanding issues

3. Understanding and addressing HIV / AIDS related Stigma and Discrimination

- Prior to the session, use five VIPP cards or normal paper to prepare five situations as shown in the table below
- Divide participants into five groups. Give each group a different situation.
- Ask them to consider the following questions when discussing the situations: How would you feel? What would you do? And Why would you do that?
- Lead a discussion on the participant's answers.
- End with the following questions:
 - Which situation was the most difficult to respond to? Why?
 - In real life, what might be difficult for you?

THE SITUATION	MY RESPONSE
There is a HIV positive student in your class. You are to share a desk and games locker with him/her.	
A new student enrolled last week. Her/his medical results have just come back and she is HIV positive. Other parents want to remove their children from that school. You are the headmaster.	
You are a doctor. One of your patients who is HIV positive wants a child and has come to discuss this with you.	
You are HIV positive but have no signs of disease. You are in the process of getting married.	

Notes

Observe how participants deal with stigma: are they free from it or is there still stigmatisation in their attitude. If you observe a participant is still stigmatising at a certain point, inform him/her about your observation. Ask participant to tell what her/his feelings and ideas are (nothing is wrong or right/ it is as it is). It is important that participant know themselves.

Islamic teachings against Stigma and Discrimination

- Where possible invite a religious leader to lead the discussion : Otherwise read the Quran Verses (stated below) Participants.
- Discuss with participants what the teachings from the Quran tell us about stigmatization of people (45 min).

Say: "I have no power over any harm or profit to myself except as Allah willeth. To every People is a term appointed: when their term is reached, not an hour can they cause delay, nor (an hour) can they advance (it in anticipation)." (Quran 10: 49)

It is He Who giveth life and who taketh it, and to Him shall ye all be brought back. (Quran 10: 56)

Allah loveth not the utterance of harsh speech save by one who hath been wronged. Allah is ever Nearer, Knower. (Quran 4:148)

Hold to forgiveness; Command what is right; but turn away from the ignorant. (Quran 7:199)

Advice to people with AIDS

- Write on a VIPP card the words: I HAVE AIDS.
- Stick this paper on the wall in front of the room and sit under this paper looking miserable.
- Ask people to come forward and give you advices on what you should do (20 min).
- Ask one volunteer to write on the flipchart all the different pieces of advice.
- After people have run out of advice, look at the list and discuss which advices were the best to give someone in that situation.

Support

- Now divide the participants into 3 groups and say you are going to have a competition to see who can give the best answer to the following statements. Each group gives one answer to each statement.
 - What is the point of living positively? I am going to die anyway.
 - How do I face my father and mother?
 - How do I face my Religious Leader?
 - What am I going to tell my friends?
 - I might as well kill myself.
- At the end, decide which the best answers were.
- End with the following question:
 - How can you make sure that people live positively with AIDS?

The gates of Paradise will be opened on Mondays and on Thursdays, and every servant [of Allah] who associates nothing with Allah will be forgiven, except for the man who has a grudge against his brother. [About them] it will be said: Delay these two until they are reconciled. (Hadith Qudsi. 20)

Care

- Give out a piece of paper. Ask: if you have HIV, what kind of care would you like from family and friends.
- Divide participants into groups and ask them to produce a group list of the kind of support that would be needed (15 min).
- Groups present their ideas for further discussion. Develop a plan together on how the participants could help people living with HIV/AIDS.
- Give each person one piece of paper and ask them to write their name and one or more activities which they agree to do for the next month (30 min).
- Collect the papers and say you will keep them in a file. After one month, each person will be asked to say whether they have fulfilled their promise.

The networking game

Preparation for this exercise needs to be done in advance!

This activity will bring home and summarize key HIV and AIDS issues provoking debate on transmission, signs and symptom and risky behaviour. Participants will be given glasses of water and asked to exchange water. In exchanging the water chemicals will be mixed helping to illustrate HIV and AIDS issues.

Notes for the facilitator:

The activity will be implemented as follows. One of the participants will have a glass containing Sodium Hydroxide. The others will have glasses containing distilled water. They will move around and exchange water with each other. Those who exchange with the person who has the Sodium hydroxide or after another person has exchanged with the person who has the sodium hydroxide will have a different chemical balance in their water. After the exchange is complete all participants will test their water. When any amount of Sodium Hydroxide is mixed with Phenolphthalein it will change colour. Participants will see how their 'fluid exchange' impacts their status. Some will mix / exchange fluids only once, some will not exchange at all, and the others will exchange fluids severally. This will form the basis of further discussions.

Steps for the Activity:

Facilitator set up of the activity.

Before the facilitator brings the participants in to the room to carry out the activity several things must be set up. The following 'set-up' instructions are for twenty participants.²

- Set out 39 glasses on a table. Separate them by placing 19 glasses on one end of the table and 20 glasses on the other end of the table.
- Select the 19 glasses that are grouped together on one end of the table. Fill them one-third of the way with distilled water.
- On the other end of the table the remaining twenty glasses should remain empty

Facilitator makes the solution

- Take five glasses of the distilled water and five of the empty glasses. Set these aside away from the others.
- Now, taking a new empty glass and using a tip of tea spoon put Sodium Hydroxide powder (NaOH) and add distilled water $\frac{3}{4}$ full in the glass mixing it well.
- The glass with the NaOH fluid should be placed in the group of 14 glasses remaining on the table with distilled water. Make sure the fluid appears to be filled to the same level and look the same as the other glasses of distilled water.

² This activity can be adjusted to work well with any number from 20- 40. At the end of this module there are instructions to help you adapt the activity to any size group

- Remaining on the table should be the glass with the NaOH together with the 14 glasses of water on one side of the table and 15 empty glasses on the other side of the table.
- Arrange five seats in front of the room facing the participants.

Adjusting the activity

This activity can be adjusted for different sizes of participant groups. To adjust the activity

- 30% to 40% of the participants could be 'Guest of honour' 'health personnel', 'religious leaders' etc'
- The remaining 70% to 80% of the participants would be 'general public'
- You will need twice the number of glasses as participants.
- Make sure to advise participants neither to drink the fluid nor to pour it on the floor. They should also avoid as much as possible to have the fluid on their skin as they may react to the chemical.

Describe the activity to the participants

- Explain that you want to do an activity to show how HIV is transmitted. Try to keep the purpose of the activity brief and slightly unclear. Participants should not know what to expect at the end of the activity.
- Invite 5 participants to sit in the chairs seated around the table. Explain that they are 'guest of honours' or other special group.
- Ask for 15 other volunteers amongst participants to come forward and stand in front of the room or in the middle as appropriate. Try and get as much of a mix of genders as possible.

Preparing participants for the Activity

- Inform the participants who volunteered that they will each receive a glass with clear fluid and one empty. They should not drink the fluid nor should they spill it around. Advise them to make sure none of the fluid gets into their hands during the exercise.
- Take the separated 5 glasses of distilled water and 5 empty glasses and give the five initial volunteers sitting, one glass with distilled water and one empty glass.
- The remaining 15 other volunteers should be asked to go to the table and take one empty glass and one glass with fluid. (Mixed in with the glasses of water will be the glass with the NaOH. It will be selected along with the others. It is not important for the facilitator to identify who picks it up.)
- Once all the glasses have been distributed the facilitator should warn participants to follow instructions very carefully. They should not do or say anything until the instructions have been given and the facilitator gives them the green light.

Instructions for participants to carry out the activity

- The facilitator should assure participants that this is a role play game. It is important that the game is played in a serious way so that participants can get the most out of it. It is also important that participants remember after the game is over they are no longer in the role they were in during the game. If sensitive issues come up they are there to talk about during this session and should not make anyone feel uncomfortable after the game.
- Ask the 15 volunteers, 'general public', and the 5 'guest of honour' to take the glass with the fluid and put half of it into the glass that is empty. Each person should then put one of the glasses with fluid aside. They should label the glass by attaching a paper with their name written or put the glass in a place where it cannot be confused with another persons' e.g. where their notebooks are located.
- The 5 volunteers sitting as 'guest of honour' should be asked to observe the others. They should be told not to engage with them until given the go ahead.
- Inform the 'general public' that they are now getting the green light. This means they should select a partner amongst themselves and pour a couple of drops from their water into each others glass. Participants should be warned not to spill any fluid. They should then identify other partners and repeat the exercise as many times as they can.
- Participants can be instructed to do the exchange of fluid several times. (This part of the activity normally generates a lot of excitement. The facilitator should watch participants and encourage them. The facilitator should call this part of the activity to an end once the participants are satisfied that they are finished with the exchange. A maximum of five minutes should be given for the exchange.)
- Now the facilitator should give the 'guest of honour' the go ahead. Based on their observations they should choose one volunteer amongst the 'general public' using rationale which they can later explain. They should transmit fluid from their glass into this selected 'general public' member and receive fluid from him or her. **They should only do this once.**
- The facilitator should bring out the phenolphthalein and give the following instructions.
 - One of the glasses was filled with a chemical instead of water. Now we are going to test all of the glasses. The facilitator should make it clear that only the fluid is being tested not the person. Participants should estimate how many glasses became mixed from the glass of chemical fluid. Their estimate should be noted.

- The facilitator should test the fluid by placing a drop of phenolphthalein in the glass of fluid the volunteer participants have been using.
 - The 'general public' volunteers should have their fluid tested first.
 - The 'guest of honour' volunteers should be tested last.
 - All the tested glasses should remain on the table. The facilitator should note how many glasses from the 'general public' and the 'guest of honour' changed colour or not.
 - The facilitator should ask participants to compare the results of the tested glasses with their estimate.
- The testing results will be indicated as the colour of the fluid changes (or doesn't) with the addition of the chemical
 - Deep purple will appear if he/she is positive
 - The fluid will remain clear if he/she is negative
 - Shades of purple or milky white will appear if the results show partially mixed on the way to being positive (also if the water was already alkaline)
- All participants should then be asked to collect the glass that they put aside. They should then have it tested. Participants should return to their seat after their second glass of fluid is tested.

Discussion

- Participants should be asked to observe how many glasses have purple colouring. (They will be surprised to note that most do.)
 - Ask what they think happened
 - How does this relate to HIV transmission?
 - Initiate a discussion and brainstorming session on Basic Facts of HIV AND AIDS.
 - Ask what is meant by networking. (Participants should compare networking to the relationship that transmits HIV when a prevention method is not used.)
 - Ask if they can suggest ways in which this network could have been broken?
- They should be asked why all but one of the glasses put to the side were clear. Participants should identify that both of the glasses they had were not contaminated before they started exchanging fluids.
 - As the game unfolds initiate a discussion amongst participants on risky behaviour leading to HIV and AIDS
 - Identify other issues surrounding HIV and AIDS in own context noting them on the flip chart
 - Ask how this relates to HIV transmission: (It doesn't matter the number of times so long as you have had unprotected sex!)
 - A long discussion can take place about this activity and how it made people feel.
- Once the game is over, ask participants to settle down before moving on to the next activity. If needed do an energizer.

4. Educating others on HIV/AIDS and positive living

- Where possible invite a religious leader to lead the discussion : otherwise
- Discuss with participants what the teachings from the Quran tell us about communicating messages in relation to HIV.

Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: they are the ones to attain felicity.
(Quran 3:104)

The Believers, men and women, are protectors, one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practice regular charity, and obey Allah and His Messenger. On them will Allah pour His Mercy: for Allah is Exalted in power, Wise. (Quran 9:71)

O mankind! there hath come to you a direction from your Lord and a healing for the (diseases) in your hearts, and for those who believe, a Guidance and a Mercy.
(Quran 10:57)

The Messenger's duty is but to proclaim (the Message). But Allah knoweth all that ye reveal and ye conceal. Say: "Not equal are things that are bad and things that are good, even though the abundance of the bad may dazzle thee; so fear Allah, O ye that understand; that (so) ye may prosper."
(Quran 5:99-100)

Further discussion

- Divide the participants in groups of three (3).
- Each group will make a 'advertisement' for their community on HIV and positive living on a flipchart (60 min).
- When groups are finished each group presents their advertisement. Before the group explains their advertisement, the other participants guess what the drawing tells. This will help to determine if the advertisement 'communicates' (tells) the message that was intended.
- The 'advertisement' that communicates the right message are selected. These will be copied and the following month the participant will use these advertisements to communicate the message about HIV and positive living.

Close the sessions with a song/game and prayer.

Handout 6.1: Risk Assessment Game

Discuss with your groups members each statement and tick the appropriate box when you reach a consensus

Risk Statement	Grade
1. Being circumcised with the same knife as a PLWHA	High risk: <input type="checkbox"/> Low Risk: <input type="checkbox"/> No risk: <input type="checkbox"/>
2. Having sex without a condom	High risk: <input type="checkbox"/> Low Risk: <input type="checkbox"/> No risk: <input type="checkbox"/>
3. Putting herbs in the vagina before having sex	High risk: <input type="checkbox"/> Low Risk: <input type="checkbox"/> No risk: <input type="checkbox"/>
4. Having many sexual partners	High risk: <input type="checkbox"/> Low Risk: <input type="checkbox"/> No risk: <input type="checkbox"/>
5. Having sex while wearing condom	High risk: <input type="checkbox"/> Low Risk: <input type="checkbox"/> No risk: <input type="checkbox"/>
6. Giving First Aid to someone who is bleeding	High risk: <input type="checkbox"/> Low Risk: <input type="checkbox"/> No risk: <input type="checkbox"/>
7. Getting a haircut	High risk: <input type="checkbox"/> Low Risk: <input type="checkbox"/> No risk: <input type="checkbox"/>
8. Kissing	High risk: <input type="checkbox"/> Low Risk: <input type="checkbox"/> No risk: <input type="checkbox"/>
9. Shake hands with PLWHA	High risk: <input type="checkbox"/> Low Risk: <input type="checkbox"/> No risk: <input type="checkbox"/>
10. Exchanging clothes with a PLWHA	High risk: <input type="checkbox"/> Low Risk: <input type="checkbox"/> No risk: <input type="checkbox"/>
11. Being bitten by a mosquito that has bitten a PLWHA	High risk: <input type="checkbox"/> Low Risk: <input type="checkbox"/> No risk: <input type="checkbox"/>
12. Donating blood	High risk: <input type="checkbox"/> Low Risk: <input type="checkbox"/> No risk: <input type="checkbox"/>
13. Abstaining from sex	High risk: <input type="checkbox"/> Low Risk: <input type="checkbox"/> No risk: <input type="checkbox"/>
14. Eating from the same plate or sharing cups and utensils with a PLWHA	High risk: <input type="checkbox"/> Low Risk: <input type="checkbox"/> No risk: <input type="checkbox"/>
15. Being examined by the same doctor as a PLWHA	High risk: <input type="checkbox"/> Low Risk: <input type="checkbox"/> No risk: <input type="checkbox"/>
16. Having TB	High risk: <input type="checkbox"/> Low Risk: <input type="checkbox"/> No risk: <input type="checkbox"/>

SESSION 7

ECONOMIC DEVELOPMENT IN AN ISLAMIC COMMUNITY

Our Lord! Behold we have heard a voice calling us unto
faith: "Believe in your Lord" and we have believed. (3:193)

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا

ECONOMIC DEVELOPMENT IN AN ISLAMIC COMMUNITY

SESSION OBJECTIVES

KNOWLEDGE	ATTITUDE	SKILLS
Participant will know: <ul style="list-style-type: none">• Basic Facts on Socio Economic impact of HIV/AIDS in Kenya	Participant will demonstrate: <ul style="list-style-type: none">• Greater responsibility in own social economic development	Participant will be able to: <ul style="list-style-type: none">• Use critical thinking to analyse sources for income generating activities

Suggested Time: 8 ½ hours

- 1 ½ hours for objective related to Knowledge
- 3 hours for objective related to Attitude
- 4 hours for objective related to Skills

Proposed Materials: Flip chart, VIPP Card, markers

Session Objectives:

At the end of the this session participant will Insha'Allah,

1. Know basic facts on Socio Economic impact of HIV/AIDS in Kenya
2. Demonstrate greater responsibility in own social economic development
3. Be able to use critical thinking to analyse sources for income generating activities

Before you start the session, review what was learnt in the previous sessions.

1. Socio Economic impact of HIV/AIDS in Kenya

Defining and understanding socio economic status:

- Write down on a flip chart the words: Socio Economic Status of a Community.
- Ask participants what they understand by the term Socio Economic Status of a community. Write down their answers on the flip chart.
- Making reference to their answers inform participants that “**Socio-economic status is a measure of an individual’s or group’s standing in the community. It usually relates to the income, occupation, educational attainment and wealth of either an individual or a group**”
- Use the information in the box below to further elaborate the meaning of socio economic status (SES) in the context of a family

SES

Families with high socioeconomic status often have more success in preparing their young children for school because they typically have access to a wide range of resources to promote and support young children's development. They are able to provide their young children with high-quality child care, books, and toys to encourage children in various learning activities at home. Also, they have easy access to information regarding their children's health, as well as social, emotional, and cognitive development. In addition, families with high socioeconomic status often seek out information to help them better prepare their young children for school. Families with low socioeconomic status on the other hand often lack the financial, social, and educational supports that characterize families with high socioeconomic status. Poor families also may have inadequate or limited access to community resources that promote and support children's development and school readiness. Parents may have inadequate skills for such activities as reading to and with their children, and they may lack information about childhood immunizations and nutrition amongst other things that will help improve the quality of their lives

Socio economic impact of HIV/AIDS in Kenya:

- Use the information in the box below to lead a discussion on the socio economic impact of HIV/AIDS in Kenya. Use the **BOLD underlined text** as cues for your discussion.
- Now and then in the discussion give an opportunity for questions and calls for clarification.
- Write down all the main headings on the flip chart as you move from one sector to the next sector. i.e. As you start the discussion write down on the flip chart **Economic Impact of AIDS on Households**. When you finish discussion on it then write the 2nd heading and the last 3rd heading. Under each of these headings put in important statements that you can use to summarise your discussion.

Socio economic impact of HIV/AIDS in Kenya

a) Economic Impact of AIDS on Households

The **economic effects of AIDS will be felt first by individuals and their families, then ripple outwards to firms and businesses and the macro-economy.**

The household impacts begin as soon as a member of the household starts to suffer from HIV-related illnesses:

- **Loss of income of the patient** (who is frequently the main breadwinner)
- **Household expenditures** for medical expenses may increase substantially
- Other members of the household, usually **daughters and wives, may miss school or work less in order to care for the sick person**
- **Death results in: a permanent loss of income,** from less labor on the farm or from lower remittances; funeral and mourning costs; and the removal of children from school in order to save on educational expenses and increase household labor, resulting in a severe loss of future earning potential.

One study found that the impact of AIDS on households in Kenya is profound. Smallholder **rural households lost between 58-78 percent of household income following the AIDS death of an economically active adult in a three-adult household.** The corresponding loss for an urban household ranges between 54-66 percent. These figures assume that only one member of the household dies as a result of AIDS. The household **income loss is even greater, however, if the second adult and one infant of the same household dies of AIDS.** In this case, the rural household lost between 116-167 percent of its income while urban households lost between 108-142 percent of its household income. Given these large income losses, households will be forced to adopt coping

mechanisms, including withdrawing children from school or sending them to stay with relatives. **Consequently, education of these children may be affected.**

By 1996, it was estimated that **300,000 children had been orphaned by AIDS.** The Ministry of Health projects that the number of AIDS orphans will rise to 580,000 and 1 million by the year 2000 and 2005, respectively. The **fast growing number of orphans** is dependent on extended families and the community, as they are expected to provide basic services to orphanages, including health care and school fees. This **leads to reduced savings at family/household level.** In some instances, **due to poverty, many communities have found it extremely difficult to cope with the rising number of orphans, forcing some orphans to drop out of school and start engaging in child labour.** With high drop out rates of orphans, the quality of future labour force will be compromised. A recent UNDP survey found that most parents do not arrange for other homes for their children before they die; instead, more and more households are being headed by children, particularly in the rural areas. Schooling becomes a luxury, and agricultural production is negatively affected, as the children are less capable than were the adults. An early study in the Busia District found that 50% of the parents who died left behind from 1 to 4 children, while 19% of the parents left behind from 5 to 7 children. Sometimes **traditional practices that occur in Kenya,** particularly in the rural areas, **can contribute to the spread of HIV.** For example, a director of the Kenyan government's AIDS efforts attributed the high prevalence rate in some parts of western Kenya to the practice of wife inheritance that exists there.

b) Economic Impact of AIDS on Agriculture

A simulation study of the potential impact of HIV/AIDS by sector projects that **agriculture will suffer the greatest impact because the largest share of the labor force works in agriculture.** The effect of AIDS will be **to lower the value of agricultural production between 1.7% and 2.4% by 2010.**

Commercial and/or estate farming in Kenya interacts with smallholder farming in several ways:

- Smallholder farmers are a major source of labour for agro-estates;
- Migrants working in agro-estates send remittances to rural areas and thereby contribute to the subsistence economy of smallholder farmers;
- Smallholder agriculture produces goods and services (e.g. food crops which are essential needs for agro-estate workers);
- Smallholder agriculture forms a bulk of the market of most of the products produced by some of the agro-estates; and
- In some cases, survival of agro-estates is hinged on external producers (the so-called out-growers) who provide the bulk of raw materials for processing.

In view of the complex interaction described above, what happens in the commercial agro-estate sector will have an effect on the smallholder and vice versa. A recent study examined these effects for two farming systems:

- a) A semi-subsistence sugarcane out growers who supply sugar cane to Sugar companies in Nyanza Province, and
- b) A semi subsistence vegetable grower (an irrigation scheme) in Eastern province.

Morbidity and mortality in the households had led to a decrease of acreage, loss of income, increased dependency ratio and general increase in food insecurity. Illness and death of out-growers meant a decrease in supply of sugarcane to the sugar factory. The impact is significant, given that for the two sugar agro-estates surveyed in Nyanza Province, the nuclear estates (company farm under cane) produces only 10 percent of the cane processed in the factories, while out-growers, the majority of whom are smallholder farmers, produce 90 percent of the cane.⁸⁹ Given a similar set up of smallholder and agro-estate agriculture in most parts of the country, these results can be generalised for the whole country. The study examines further the impact of HIV/AIDS in detail for five commercial agro estates in three Kenyan provinces; Nyanza, Rift Valley and Eastern. Cumulative cases of AIDS in the agro-estates account for as high as 30 percent of the workforce in Nyanza, 12 percent in the Rift Valley and 3 percent in Eastern province.

c) Impacts of HIV/AIDS on other Economic Sectors

Health. AIDS will affect the health sector for two reasons: (1) it will increase the number of people seeking services and (2) health care for AIDS patients is more expensive than for most other conditions.

One study estimated that the cost of hospital care for all AIDS patients, using a low-cost scenario, would rise to Kshs 3.7 billion in 2010 from Kshs 480 million in 1990. The cost using a high-cost scenario was projected to rise to Kshs 11.2 billion by the year 2010.¹³ *The Sessional Paper No. 4 of 1997 on AIDS in Kenya* estimates the direct cost of treating a new AIDS patient at Kshs 34,680 while indirect costs amount to Kshs 538,560. This brings the estimated total cost of AIDS (direct and indirect) to be Kshs 573,240. The direct cost of AIDS includes cost of drugs, laboratory tests, radiology and hospital overhead costs, while indirect cost encompasses the average productive life years lost.

Transport. The transport sector is especially vulnerable to AIDS and important to AIDS prevention. Building and maintaining transport infrastructure often involves sending teams of men away from their families for extended periods of time, increasing the likelihood of multiple sexual partners. The people who operate transport services (truck drivers, train crews, sailors) spend many days and nights away from their families.

Education. AIDS affects the education sector in at least three ways: the supply of **experienced teachers will be reduced by AIDS-related illness and death**; **children may be kept out of school** if they are needed at home to care for sick family members or to work in the fields; and **children may drop out of school** if their families can not afford school fees due to reduced household income as a result of an AIDS death. Another problem is that teenage children are especially susceptible to HIV infection. Therefore, the education system also faces a special challenge to educate students about AIDS and equip them to protect themselves.

Water. **Developing water resources** in arid areas and controlling excess water during rainy periods **requires highly skilled water engineers** and constant maintenance of wells, dams, embankments, etc. **The loss of even a small number of highly trained engineers can place entire water systems and significant investment at risk.**

d) What Can Be Done?

AIDS has the potential to cause severe deterioration in the economic conditions of many countries. However, this is not inevitable. There is much that can be done now to keep the epidemic from getting worse and to mitigate the negative effects. Among the responses that are necessary are:

- a) **Prevent new infections.** The most effective response will be to support programs to reduce the number of new infections in the future.
- b) **Programs to address specific problems.** Special programs can mitigate the impact of AIDS by addressing some of the most severe problems (e.g. access to education and health care services)
- c) **Mitigate the effects of AIDS on poverty.** The impacts of AIDS on households can be reduced to some extent by publicly funded programs to address the most severe problems. Such programs have included home care for people with HIV/AIDS, support for the basic needs of the households coping with AIDS, foster care for AIDS orphans, food programs for children and support for educational expenses

- When you are done with the discussion above, don't forget to summarise making use of the key notes you have written on the flip chart as you went along.
- Give an opportunity for question and further clarification. Remember if you don't know the answer put it on a packing list for clarification by an expert.
- Further inform participants that you will move on to explore how as individuals they can take control of their own social economic development.
- Give time for an energizer before you go on with the session

2. Responsibility in own social economic development

Poverty and HIV/AIDS

- Inform participants that so far you have seen that there is a strong relationship between high economic status and living a high quality of life due to easy access to basic human needs (Shelter, Education, Food, Health and affection/love)
- Also inform participants that based on the discussions held so far it is clear that the socio economic impact of AIDS goes well beyond the individual. It affects communities in many ways due to loss of income being generated or used in caring for a sick person.
- Further inform participants that in the same way HIV/AIDS affect the socio economic situation of individuals and communities by reduction in their income, low income is also known to increase vulnerability to HIV infection. Use information in box below to to further discuss the link between

Poverty and HIV Infection³

The characteristics of the poor are well known as also are some of the causal factors at work which contribute to a "culture of poverty" - the fact that the children of the poor often become the poor of succeeding generations. Poverty is associated with weak endowments of human and financial resources, such as low levels of education with associated low levels of literacy and few marketable skills, generally poor health status and low labour productivity as a result. An aspect of the poor health status of the poor is the existence amongst many Africans of undiagnosed and untreated STDs which is now recognised as a very significant co-factor in the transmission of HIV. Poor households typically have few if any financial or other assets and are often politically and socially marginalised. It is not at all surprising therefore, in these circumstances that the poor adopt behaviours which expose them to HIV infection.

Two examples of this state of affairs will perhaps suffice to indicate how poverty leads to outcomes which expose the poor to HIV.

Firstly, poverty -- especially rural poverty, and the absence of access to sustainable livelihoods, are factors in labour mobility which itself contributes to the conditions in which HIV transmission occurs. Mobile populations, which often consist of large numbers of young men and women, are isolated from traditional cultural and social networks and in the new conditions they will often engage in risky sexual behaviours, with obvious consequences in terms of HIV infection. **Secondly**, many of the poorest are women who often head the poorest of households in Africa. Inevitably such women will often engage in commercial sexual transactions, sometimes as CSW but more often on an occasional basis,

³ <http://www.undp.org/hiv/publications/issues/english/issue27e.html>

as survival strategies for themselves and their dependents. The effects of these behaviours on HIV infection in women are only too evident, and in part account for the much higher infection rates in young women who are increasingly unable to sustain themselves by other work in either the formal or informal sectors.

- With poverty as one of the major drivers of the HIV /AIDS epidemic it is evident then addressing poverty will help reduce the vulnerabilities that expose people especially women and young people to HIV infection.
- Inform participants that there are many strategies that one can look into addressing HIV/AIDS related poverty as mentioned before. In the next session we would look at the use of Islamic teachings and how each one of them can take action as well as learn more on project cycle management tool to enhance their skills in designing and implementing sustainable livelihood projects that will benefit them as individuals as well as members of their community
- Give an opportunity for question and further clarification. Remember if you don't know the answer put it on a packing list for clarification by an expert.
- Subject to participants level of concentration you may want to take an energizer at this point before moving on with the session.

Islamic teachings on poverty eradication

- Ask participants if Islam has any strategies for addressing poverty in the community? List down their answers on a flip chart.
- Ask participants "who should give charity in Islam and who should receive charity in Islam". Write down their responses on a flip chart
- Making reference to participant's response use information in the box below to help you further lead a discussion on Islamic charity.

Islamic teachings on poverty reduction through charity

There are plenty of Islamic teachings that one can draw from both the Quran and Hadith on poverty eradication. Most of these teachings are linked to charity and wealth redistribution in both obligatory and optional charities. These teachings include:

- a) Allah (SWT) said: "And be steadfast in prayer and regular in charity" (Qur'an 2:110).
- b) "...It is not righteousness that ye turn your faces towards East or West; but it is righteousness to believe in Allah and the last day, and the angels, and the boo, and the messengers; To spend of you substance, out of love for him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; To be steadfast in prayer, And give Zakat, to fulfill the contracts which ye have made: And to be firm and patient, In pain (or suffering) And adversity, And through out all periods of panic, such are the people of truth, the god fearing' (Quran 2.177)

- c) Allah (SWT) said: "O ye who believe! Cancel not your charity by reminders of your generosity or by injury, like those who spend their substance to be seen of men, but believe neither in Allah nor in the Last Day. They are in Parable like a hard barren rock, on which is a little soil; on it falls heavy rain, which leaves it (just) a bare stone. They will be able to do nothing with aught they have earned. And Allah guideth not those who reject Faith." (Qur'an 2:264).
- d) "(Charity is) for those in need, who, in Allah's cause are restricted (from travel), and cannot move about in the land, seeking (for trade or work): the ignorant man thinks, because of their modesty, that they are free from". (Quran 2:273)
- e) Allah (SWT) said: "By no means shall you attain righteousness unless ye give (freely) of that which you love; and whatever you give, Allah knows it well." (Qur'an 3:92).
- f) "Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to the truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah, and Allah is full of knowledge and wisdom". (Quran 9:60)
- g) "The Believers, men and women, are protectors, one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practice regular charity, and obey Allah and His Messenger. On them will Allah pour His Mercy: for Allah is Exalted in power, Wise". (Quran 9:71)
- h) Allah (SWT) said addressing the messenger of Allah, Mohammad (PBUH): "Of their goods take alms (charity), so that you might purify and sanctify them, and pray on their behalf" (Qur'an 9:103).
- i) Allah (SWT) said: "So he who gives (in charity) and fears (Allah), and (in all sincerity) testifies to the Best, We will indeed make smooth for him the path to Bliss. But he who is a greedy miser and thinks himself self-sufficient, And gives the lie to the Best, We will indeed make smooth for him the Path to Misery; Nor will his wealth profit him when he falls headlong (into the hell fire)." (Qur'an 92:5-11).

The Obligatory Zakat:

Islam makes it obligatory on every Muslim to pay a certain "tax", called Zakat, on their accumulated wealth. The money collected from this Zakat is to be distributed among the poor and needy. The Arabic word "Zakat" means both 'purification' and 'growth'. One of the most important principles of Islam is that all things belong to Allah (swt), and that wealth is therefore held by human beings in trust. Our wealth is purified by setting aside a proportion for those in need, and, like the pruning of plants, this cutting back balances and encourages new growth in wealth.

Zakat is due on accumulated wealth that has been in the possession of a person for at least one year. There are rules on how to pay Zakat on each type of possessions, such as gold, animals, crops, shares and so on. A certain percentage of each type of these possessions is to be paid as Zakat. Note that the Zakat is taken from excess wealth that a person is accumulating and has had in their possession for over a year. It is not paid on income. Therefore, people who save nothing after covering their expenses with their income do not pay Zakat, and in fact may be eligible to receive Zakat money from others if their income does not cover all their needs. The Zakat is to be distributed among people of the following categories, depending on need:

1. The Destitute: Those who don't have material possessions nor the means of livelihood.
2. The Poor: Those with insufficient means of livelihood to meet basic needs.
3. The Indebted: Those who are in debt and have difficulty repaying it.
4. Stranded Traveller: The traveller who does not have enough money to complete their journey.
5. To Free Slaves: Zakat money is to be used to purchase slaves and free them.
6. New Muslims: Those who are new to Islam and require help to integrate themselves into the Muslims community.
7. In the Path of Allah: Zakat money can also be spent in the path of Allah. This can include many things, basically any project that helps Muslims or Islamic causes.
8. Zakat Workers: Those whose job it is to collect and re-distribute Zakat money get their salary from the Zakat money.

How Can Zakat Eliminate Poverty and Starvation?

The Zakat due on agricultural products ranges from 5% to 10% of the produce. There is also Zakat due on various types of animals such as sheep, cows and camels. Imagine if 5%-10% of all agricultural production in the world, plus the required amounts on animals are distributed among the hungry and starving people of this world. Consider the Zakat due on money. Zakat is due at 2.5% on money that has been in one's possession for over a year. Now consider this simple fact: Forbes Magazine reported that in 2004 there were 587 billionaires worldwide, with a combined net worth of \$1.9 trillion dollars. If in 2004 these 587 richest people in the world paid Zakat, we would have had \$47.5 billion dollars distributed among the poor. This calculation has just considered less than 600 individuals on this earth. What about if everyone contributed to a global Zakat fund in the same way? The total world GDP (summation of gross domestic product of all countries in the world) was estimated in 1999 to be \$27,357.9 billion dollars. The 2.5% Zakat on this would amount to \$683.95 billion dollars annually. These are just rough figures to give an idea of how much money Zakat can generate.

This Zakat money should not only be distributed for immediate relief to the poor. It can also be given in the form of small business loans. For example, poor farmers can be given loans or even grants from this Zakat money to enable them to purchase the equipment and materials they need to lift them out of poverty. The same can be done for small business owners, or for the poor to set up small workshops or factories to lift them out of poverty once and for all. Within a few years, poverty would be eliminated or at least greatly reduced.

Optional Charity:

The obligatory Zakat imposed by Islam can easily solve the problems of poverty and starvation in the world. However, in addition to that, Islam greatly encourages Muslims to give extra charity. For example, the Prophet Mohammad (PBUH) once said that the person who sleeps full while his neighbour sleeps hungry is not a true believer. Islam also always encourages charity in all situations. For example, for the persons who are not able to fast in Ramadan, they are required to feed some poor people for each day they do not fast. And there are many such examples.

- When you are done with the discussion above, don't forget to summarise making use of the key notes you have written on the flip chart as you went along.
- Give an opportunity for question and further clarification.
- Remember if you don't know the answer put it on a packing list for clarification by an expert.
- Further inform participants that you will move on to learning to use the Project Cycle Management to explore how as individuals they can take control of their own social economic development.
- Give time for an energizer before you go on with the session

3. Use of critical thinking to analyse sources for income generating activities

Identifying the activities

- Let participants reflect on things that they can do without extensive training or high capital to start up the project. Similarly inform participants not to be limited by traditional ideas. Tell them to use their imagination and be as creative as they can be in identifying innovative and simple projects that can end up to be one that brings high returns!
- Tell participant to turn to the person on their right and discuss for five minutes on some of their ideas. After five minutes let each participant turn to their left and discuss with them on the ideas they have for another five minutes.

- When the allocated time is over brainstorm with participant on the various projects that they have been discussing with one another that one can do as youths to improve their socio economic status as individuals and for the community.
- Write their answers on the flip chart. Identify about four to five different activities.
- If participants list more than five activities try to get a consensus on a maximum of five that appear to be easily achievable and has been pointed out by majority of the participants.
- Put these in a separate flip chart and put this flip chart in a place that all participants can see.
- Hand out to all participants two VIPP cards of two different colours
- Ask participants to answer the following questions in VIPP cards of similar colour
 1. What values or beliefs should they follow to implement their projects?
 2. What is important to the relationships with each other as a group?
- Give participants 5 to 10 minutes to answer the questions
- Meanwhile fix two flip charts with the questions on one of each
- Once the time is over let participants fix their VIPP cards in the respective flip chart. (Give enough time for participants to accomplish this)
- Go through the answers with them
- Pick common values and put these on a flip chart for reference later when discussing relationship between values and successful project implementation.

Spend (on charity) O son of Adam and I shall spend on you. (Hadith Qudsi. 11)

Who is he that will loan to Allah a beautiful loan which Allah will double unto his credit and multiply many times? It is Allah that giveth (you) want or plenty and to Him shall be your return. (Quran 2:245)

Overview of Project Cycle Management (PCM)

- Ask participant what they understand when they hear the statement Project Cycle Management (PCM)
- Use the discussion point below to explain and define PCM:

Discussion Point

Project cycle management (PCM) is the term given to the process of planning and managing projects, programmes and organizations. It is used widely in the business sector and is increasingly being used by development organizations. Development projects sometimes fail because they are badly planned and do not take account of some important factors, particularly the needs and views of stakeholders.

The Project cycle management was introduced by the European Commission in early 1990s to improve the quality of project design & management and therefore to improve aid effectiveness. PCM was developed out of an analyses of the effectiveness of development aid undertaken by OECD Development assistance Committee during the late 1980s. Evaluation findings from DAD members indicated that a significant proportion of development projects had performed poorly & identified a number of causes :

- Poor project planning & preparation
- Many projects not relevant to the beneficiaries
- Risks were not sufficiently taken into account
- Factors affecting the long term sustainability of project benefits were ignored
- Lessons from experience were rarely incorporated into a new policy and practice⁴

PCM is based around a project cycle, which ensures that all aspects of projects are considered. A central value of the PCM method is that aspects of the project are reconsidered throughout the project cycle to ensure that any changes which have occurred are included in the project design. As a result, projects are more likely to be successful and sustainable as they become dynamic and relevant to the current context.

PCM involves a set of planning tools which feed into a logical framework (commonly known as a log frame). The log frame is a table which gives a summary of the project plans.

Some donors now expect log frames to be submitted alongside project proposals. Log frames can seem quite complex to many people. In this training we will look into straightforward and easy log-frames.

- Explain further to participants the Project Cycle Management has five (5) phases by giving them an overview of each phase. Draw the model below on a flip chart and use the discussion points in information box below to lead a discussion on the PCM phases

⁴ Oxfam Novib Global Fund Year 2. PISA Training Source Book. Hargeisa, 2006

Overview of PCM

Programming

During the programming phase, the situation at national and sectoral level is analyzed to identify problems, constraints and opportunities which can be addressed.

Identification

To identify what a project will focus on, we need to find out who should benefit and what their needs are. A 'needs assessment' will give an overview of community problems. A 'problem tree' will help identify which problem the project should address.

Formulation

Once it is decided to go ahead with the project, we can start to think about the detail. This involves carrying out further research into the people affected by a problem and how they are affected by it. We also need to consider the risks to the project and how we will measure the project's performance.

Implementation

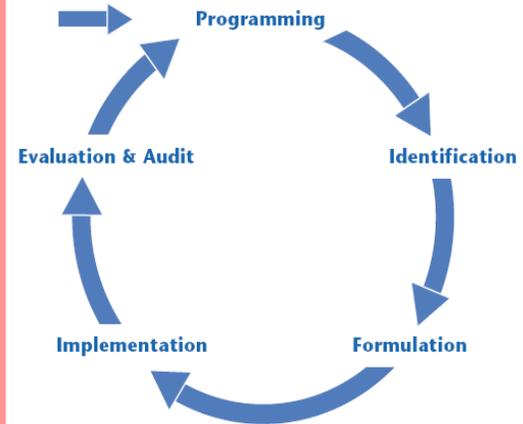
During the implementation of the project it is important to monitor and review the progress of the project and any outside changes that affect it. The project plans should be adjusted where necessary.

Evaluation

Evaluation should be carried out at or after project completion. could be carried out a few months or years after the project has finished in order to assess its long-term impact and sustainability.

Lessons learned

While the project cycle is a useful way of outlining the stages of a project, it has one drawback: it makes it look as though one tool follows another. In fact, many of the planning tools can be used at any stage of the project. They should be repeated throughout the project's life to ensure that any changes that might affect project success are accounted for. Findings should also be used for organizational learning and to improve other projects.



Programming and Identification

- There is a phrase 'If you fail to plan, you plan to fail.' Ask participants to think of examples of when things have gone wrong because planning was not carried out adequately. Why did things go wrong? What was not taken account of?

Answers could include

Not addressing real needs
Relevance of idea is not understood by others
Not enough information gathered before hand
People concerned not informed

- Inform participant that in this session they will go through in a practical way the first two phases of the project cycle management namely the programming phase and Identification phase.
- Ask participants to come around the list of proposed projects to improve their socio economic status and the associated values that will guide them in their implementation.
- Let participants know that the next exercise will help them sharpen further their programming focus through identifying key areas on their core values and beliefs that need attention to get them achieve their objectives
- Next divide the participants into four to five group groups (according to the numbers of projects identified. Give each group at least 10 VIPP Cards. All groups should have the same colour of VIPP Cards
 - Each group o should look at the values and beliefs they have listed identify what problems exists and needs to be addressed if they were to implement the projects
- Tell the groups that once they have reached a consensus on the problems they should fix these on flip charts that are assigned to the groups. They should try as much as possible to arrange the problems in a way they are clear which problems leads to the other with the biggest problem being on the bottom of the flip chart. These classification can be done in clusters of related problems
- Give about 40 minutes for the groups to accomplish the assignment.
- Make sure that each group identifies a chairperson to lead their discussions, a secretary to write down agreed points for each question on a VIPP Card and a reporter to present the group's discussions in the plenary session
- Go round between the groups to ensure they are on track with the assignment
- After the assigned time or if all groups have finished their assignment (whichever comes first) let each group present their findings to the rest of the participants. Give each group 5 to 10 minutes to present their findings and five minutes for question and answer
- Agree with the rest of the group if the chronology of the problems is correct. Make necessary adjustment as you move from group to group.
- Conclude the session by pointing out to participants that by going through the two exercises they have now set the foundation for determining the overall and specific objectives and as such move on two the next two phases of the PCM namely Formulation and Implementation
- Give an opportunity for question and further clarification.
- Remember if you don't know the answer put it on a packing list for clarification by an expert.
- Take a break before moving on two the next session.
- Give time for an energizer before you go on with the session

Formulation and Implementation

- By making reference to the Flip Chart with the drawn PCM model review the two phases that will be the focus of this part of the session.
- Inform participants that key to successful project designing is development of smart objectives.
- Lead a discussion on what is meant by 'SMART' objectives using the information box below and making reference to the problem tree for showing examples

SMART Objectives

Sort out the difference between objectives and aims, goals and/or targets before you start. Aims and goals etc relate to your aspirations (Vision and Mission statements) while objectives are your battle-plan. You can set as many objectives as you need for success.

SMART stands for Specific, Measurable, Achievable, Realistic and Timely. Don't try to use that order M-A/R-S-T is often the best way to write objectives.

Measurable is the most important consideration. You will know that you've achieved your objective, because here is the evidence. Others (Supervisors, Donors) will know too! Make sure you state how you will record your success.

Achievable is linked to measurable. Usually, there's no point in starting a job you know you can't finish, or one where you can't tell if/when you've finished it.

How can I decide if it's achievable?

- you know it's measurable
- others have done it successfully (before you, or somewhere else)
- it's theoretically possible (ie clearly not 'not achievable')
- you have the necessary resources, or at least a realistic chance of getting them
- You've assessed the limitations.
- If it's achievable, it may not be realistic. If it isn't realistic, it's not achievable.

You need to know:

- Who's going to do it?
- Do they have (or can they get) the skills to do a good job?
- Where's the money coming from?
- Who carries the can? Who is responsible if it doesn't work

Realistic is about human resources/time/money/opportunity. The main reason it's achievable but not realistic is that it's not a high priority. Often

something else needs to be done first, before you'll succeed. If so, set up two (or more) objectives in priority order. The devil is in the specific detail. You will know your objective is specific enough if:

- Everyone who's involved knows that it includes them specifically
- Everyone involved can understand it
- Your objective is free from jargon
- You've defined all your terms
- You've used only appropriate language.

Timely means setting deadlines. You must include one; otherwise your objective isn't measurable. But your deadlines must be realistic, or the task isn't achievable. **T** must be **M**, and **R**, and **S** without these your objective can't be top-priority. It is worth this effort! You'll know you've done your job well, and so will others.

- After the above discussion tell participants to go back into their groups
- Tell them to pick one cluster of problems in their problem tree and formulate objectives for that cluster
- Give about 40 minutes for the groups to accomplish the assignment.
- Make sure that each group identifies a chairperson to lead their discussions, a secretary to write down agreed points for each question on a VIPP Card and a reporter to present the group's discussions in the plenary session
- Go round between the groups to ensure they are on track with the assignment
- After the assigned time or if all groups have finished their assignment (whichever comes first) let each group present their findings to the rest of the participants. Give each group 5 to 10 minutes to present their findings and five minutes for question and answer
- Agree with the rest of the group if the Objectives are Smart. Make necessary adjustment as you move from group to group.
- Conclude the session by pointing out to participants that by going through the exercise they have now formulated the overall and specific objectives and set the foundation for Implementation of their chosen projects.
- Inform participants that successful implementation requires monitoring and reporting. These are the next phases of the PCM that will be discussed on next.
- Give an opportunity for question and further clarification.
- Remember if you don't know the answer put it on a packing list for clarification by an expert.
- Take a break before moving on two the next session. Give time for an energizer before you go on with the session

Monitoring, Evaluation and Audit

- After a recap of the discussions so far lead a discussion on Monitoring, Evaluation and Audit using the information in the box below

Discussion Point

One hardly talks about monitoring without immediately talking about evaluation when discussing projects progress and achievements. Monitoring and evaluation (M&E) of development activities provides government officials, development managers, and civil society with better means for learning from past experience, improving service delivery, planning and allocating resources, and demonstrating results as part of accountability to key stakeholders.

Within the development community there is a strong focus on *results*— this helps explain the growing interest in M&E. Yet there is often confusion about what M&E entails.

M&E can be defined as the measurement and assessment of performance in order to effectively manage the outcomes and outputs of projects / interventions.

Monitoring and evaluation (M&E) helps programme implementers to:

- Determine the extent to which the programme/project is on track and to make any needed corrections accordingly;
- Make informed decisions regarding operations management and service delivery;
- Ensure the most effective and efficient use of resources; And
- Evaluate the extent to which the programme/project is having or has had the desired impact.

The Difference between M& E can be summed up as:-

- **Monitoring:** What are we doing?
- **Evaluation:** What have we achieved? What impact have we had?

So What is Monitoring?

- It is the day-to-day management task of collecting and reviewing information that reveals how an operation is proceeding and what aspects of it, if any, need correcting.
- It is a continuing function that uses the systematic collection of data of specified indicators to inform management and the main stakeholders of an ongoing operation of the extent of progress and achievement of results in the use of allocated funds

Questions addressed by Monitoring

- Are the intended outcomes being achieved?
- Are outputs leading to achievement of the purpose?
- Are activities leading to the expected outputs?
- Are activities being implemented on schedule and within budget?
- Are finance, personnel and materials available on time and in right quantities & quality?
- What is causing delays or unexpected results?
- Is there anything that should lead management to modify the operation's implementation plan?

And What is Evaluation?

- It is the systematic and objective assessment of an on-going or completed operation, programme or policy,
 - Its design,
 - Implementation and
 - Results.
- The aim is to determine the relevance and fulfillment of objectives, as well as efficiency, effectiveness, impact (overall goal) and sustainability.

Questions addressed by Evaluation

- Impact-
 - What changes did the operation bring about? Were there any unplanned or unintended changes?
- Effectiveness –
 - Were the operation's objectives achieved?, Did the outputs lead to the intended outcomes?
- Efficiency –
 - Were stocks of items available on time and in the right quantities and quality? Were activities implemented on schedule and within budget? Were outputs delivered economically?
- Relevance –
 - Were the operation's objectives consistent with beneficiaries needs?
- Sustainability-
 - Are the benefits likely to be maintained for an extended period after assistance ends?

An effective monitoring and evaluation is an AUDIT of the project both quantitatively and Qualitatively and requires clear indicators that measure project process at five levels namely Inputs, Process, Outputs, Outcomes and Impacts.

Inputs:

People, training, equipment and resources that we put into a project, in order to achieve outputs.

Process:

What we do to achieve output: Recruitment, Procurement,.

Outputs: Activities or services we deliver, including HIV/AIDS prevention, care and support services, in order to achieve outcomes. The processes associated with service delivery are very important. The key processes include quality, unit costs, access and coverage.

Example of indicators:

%HIV-infected pregnant women receiving a complete course of antiretroviral prophylaxis to reduce the risk of MTCT

Outcomes

Through good-quality, economical, accessible and widespread services, key outcomes should occur. Outcomes are changes in behaviour or skills, especially safer HIV prevention practices and increased ability to cope with AIDS.

Example indicators:

% of new born babies without HIV infection

Impacts

These outcomes are intended to lead to major health impacts. Impacts refer to measurable health impacts, such as reduced STI/HIV transmission and reduced AIDS impact.

Example core indicators:

% reduced infant mortality related to HIV infection

Simply put

- Input – Are the seeds
- Process – The land preparation & planting
- Outputs – What you harvest
- Outcomes – Reduction in hunger at household or community level
- Impact – Food Security is assured

- After the discussion on M&E and Audit point out to participants that all the questions asked as part of monitoring, evaluation and project Audit are closely

linked to SMART objectives. At the core of which is a framework that provides a simple bird overview of the project cycle.

- Inform participants that in the next exercise they will be introduced to a logical framework which is one of the tools currently being used in complimenting the Project Cycle Management tool.
- Take a break and do an energizer before moving on to the next exercise.

Logical Framework

- Inform participants that the Logical Framework Approach (LFA) ⁵, also referred to as Logframe, was developed in the late 1960's to assist the US Agency of International Development to improve its project planning and evaluation system. It was designed to address three basic concerns, namely that:
 1. Planning was too vague, without clearly defined objectives that could be used to monitor and evaluate the success (or failure) of a project;
 2. Management responsibilities were unclear; and
 3. Evaluation was often an adversarial process, because there was no common agreement as to what the project was really trying to achieve.
- Analyze with participant the typical structure of Log frame Matrix. Give handout 7.1 to participants and use the information box below to lead your discussion.

Discussion Points	
Overall Objective:	<i>Main overall objective that project will achieve usually framed as a sustainable improvement in human conditions or well-being. May go beyond what this individual program can achieve, reflecting a larger or longer term aim.</i> Example: To contribute to strong participation of Youth in society and to support a well protected environment free from harmful practices such as Drugs and Substance Abuse
Purpose:	<i>Major changes or results that need to be achieved to make an impact on the problem. These are often changes in conditions / utilization / behaviour / practices or household resources.</i> Example: A conducive environment for youth participation in socio economic development exists in the society
Results:	<i>These are often defined as expected results of project interventions or sets of activities.</i> Example: Recognition of youths as key stakeholder in socio economic development of the community at large.
Activities:	<i>Tasks or actions that need to be taken to achieve results</i> Example: Train youths in organizational and leadership skills
Indicators:	<i>Used to indicate a benchmark of the expected outputs. Could be number of people reached, % of people demonstrating desired behavioral change etc</i> Example: Number of youths engaged in socio economic development projects.

⁵ EU (2004). Aid Delivery Method. Project Cycle Management Guidelines. Brussels

Means of verification:	Used to confirm and document progress to which results and activities are meeting target indicators. Includes Monthly reports, Evaluation reports, etc Example: Monthly reports, Most Significant Change Stories
Assumptions:	Supposition or risks that the organization is making in forecasting the achievement of outputs and therefore success of project goal and objectives. This could be the willingness of target community to support project activities or the availability of financial resources to fund activities or the availability of technical and material resources in the markets required to implement activities. Example: The social worker's salaries will be paid by the municipality

- Ask participants to go back to their groups.
- Tell them that they will use the objectives (Overall and Specific) they had developed in the previous exercise to identify corresponding Indicators, Source of Verification and Assumptions
- Give about 20 minutes for the groups to accomplish the assignment.
- Make sure that each group identifies a chairperson to lead their discussions, a secretary to write down agreed points for each question on a VIPP Card and a reporter to present the group's discussions in the plenary session
- Go round between the groups to ensure they are on track with the assignment
- After the assigned time or if all groups have finished their assignment (whichever comes first) let each group present their findings to the rest of the participants. Give each group 5 to 10 minutes to present their findings and five minutes for question and answer
- Agree with the rest of the group if Indicators, Source of Verification and Assumptions are correctly identified for the Objectives. Make necessary adjustment as you move from group to group.
- Conclude the session by pointing out to participants that by going through the exercise they have now completed the Project Cycle Management and are ready to practice in real time in designing projects that will improve their own well being and their communities.
- Inform participants in the next session they will look at Coordination and Networking as part of implementing sustainable projects.
- Take a break before moving on to the next exercise.

Coordination and Networking

- Ask participants what they understand when they here the term Coordination and Networking
- Explain to participants that strong relationships are built on trust and influence wherever you are in the world. So focus on developing trust, and show interest in and respect for others and other cultures.
- Ask participants what would be the added value to their project if they were to coordinate and network with other stakeholders.
- Write their answers on a flip chart.
- Referring to their answers ask participants the following questions:
 1. Who are the stakeholders that they as an organization would need to coordinate and network with
 2. What would the stakeholders expect from the relationship?
 3. What would we as an organisation expect from the relationship?
 4. How would they maintain the relationship
- Inform participants that in most cases coordination and networking relation ships are maintained by sharing experiences through reports
- In the next exercise participants will learn more about report writing.

Report writing

- Explain to participant that creating a good report depends on:
 - What makes it work for the reader?
 - What assist you to compile the report quickly and easy.
- Use information box below to further explain to participants on creating a good report.

Creating a good report

- Think about why the report is being written
- What is it for? In other words, what is the aim/objective of the report
- The objective should be defined from the standpoint of the readers:
 - Which particular people the report is for
 - The reasons these people want the report
 - What they want in it
 - What they do not want in it
 - The result they look for⁶

Key questions to ask yourself when writing a report would include

- 1) What kind of people are they? (e.g. male/female, young/old)
- 2) How well do I know them?
- 3) What is their experience of the report's topic?
- 4) What is their level of knowledge regarding the topic?

⁶ Forsyth P. (1998). How to be better at writing Reports and Proposals. London.

- 5) What is their likely attitude to it? (welcoming/hostile)
- 6) What is their personal involvement “(i.e how do the issues affect them?)
- 7) How do they rank the importance of the topic?
- 8) Are they likely to find the topic interesting?
- 9) Are they likely to act as a result of reading it?

- Explain that a sound structure is important for writing a good report, and the simplest structure one can imagine is a beginning, middle and an end. Indeed this is what a report must consist of, but sometimes a report needs a somewhat more complex structure that consists of situation, implications, possibilities and recommendations.
- The structure can coexist comfortably, as shown in the figure below

Beginning	Situation
Middle	Implications
	Possibilities
End	Recommendations

- Explain to participants that reports should contain facts. Generalization should be avoided.
- Finally the last exercise of the session is going through two formats that they will use to report their activities
- Give each participant a copy of handout 7.2 (Monthly Reporting Format for Peer Educators) and handout 7.3 (Most Significant Change Story Format)
- Starting with handout 7.2 take participants through all the fields explaining what they would be expected to fill in.
- Using the information text box below explain to participants what is expected from them in documenting most significant change stories

Most Significant Change Stories

What is MSC? Answer: A participatory monitoring tool

How does it work? 5 key steps as follows:

1. Defining the domains of change
2. Defining the reporting period
3. Collecting SC stories
4. Selecting the most significant of the stories
5. Verification of stories

What are domains of change?

- ⇒ changes in the quality of people's lives
- ⇒ changes in the nature of people's participation in development activities
- ⇒ changes in the sustainability of people's organizations and activities
- ⇒ Any other changes.

How to capture SC stories

- ⇒ Fieldworkers write down unsolicited stories that they have heard
- ⇒ By interview and note-taking
- ⇒ During group discussion
- ⇒ The beneficiary writes the story directly

Information to be documented should include:

1. **Information** about who collected the story and when the events occurred
2. **Description** of the story itself – what happened
3. **Significance** (to the storyteller) of events described in the story.

Documenting **who collected the story and when** helps the reader put the story in context and enables any follow-up inquiries to be made about the story, if needed. The SC story itself should be documented as it is told. The **description** of the change identified as the most significant should include factual information that makes it clear who was involved, what happened, where and when. Where possible, a story should be written as a simple narrative describing the sequence of events that took place.

Whose stories to collect?

Deciding which people to ask to tell SC stories depends on the organisational context and the subject matter of the domains. For example, for a domain concerning changes in people's lives, appropriate people to ask for stories would be the beneficiaries themselves, or the people who interact with them, such as grassroots workers.

'Looking back over the last month, what do you think was the most significant change in [particular domain of change]?'

'From among all these significant changes, what do you think was the most significant change of all?'

- Give an opportunity for question and further clarification.
- Remember if you don't know the answer put it on a packing list for clarification by an expert.
- Conclude the session by that successful projects not only follow through the project cycle management most important they have commitment and are founded on the basis of community needs and participation. Without the involvement of those who are expected to implement or participate as target group then projects lifespan tend to be short lived.

Close the sessions with a song/game and prayer.

Handout 7.1: Logical Framework Format

Project Description	Indicators	Source of Verification	Assumptions
Overall Objective – The project's contribution to policy or programme objectives (impact)	How the OO is to be measured including Quantity, Quality, Time?	How will the information be collected, when and by whom?	
Purpose – Direct benefits to the target group(s)	How the Purpose is to be measured including Quantity, Quality, Time	As above	If the Purpose is achieved, what assumptions must hold true to achieve the OO?
Results – Tangible products or services delivered by the project	How the results are to be measured including Quantity, Quality, Time	As above	If Results are achieved, what assumptions must hold true to achieve the Purpose?
Activities – Tasks that have to be undertaken to deliver the desired results			If Activities are completed, what assumptions must hold true to deliver the results?

Handout 7.2: Monthly Reporting Format

Monthly Report Form for Peer Educators Activities

Name of Peer Educator (s): _____

Reporting period: _____

Date: ___/___/___

A. Quantitative Monthly Achievements

Reporting Area		Annual Targets	This Month's Achievement	Achievements to date
No of Friday Sermons monitored				
No of People reached through Friday Sermons				
No of Madrasah sessions monitored				
No of People reached through Madrasah Sessions				
No of Darsah sessions monitored				
No of People reached through Darsah Sessions	Male			
	Female			
No of youths reached through FGD Sessions	Male			
	Female			
No of youths reached through One to One Sessions	Male			
	Female			
No of youths reached through lecture Sessions	Male			
	Female			
No of youths reached through Video Sessions	Male			
	Female			

B. Qualitative monthly achievements:

1. Focus Group Discussions

Weekly Update (Date events took place)	Main subject covered during the sessions

2. One to One Sessions

Weekly Update (Date events took place)	Main subject covered during the sessions

3. Video Session

Weekly Update (Date events took place)	Main subject covered during the sessions

4. Lecture Session

Weekly Update (Date events took place)	Main subject covered during the sessions

5. Other activities done in the month

Activity type:	Religious Event	<input type="checkbox"/>	Community Event	<input type="checkbox"/>	Outreach Event	<input type="checkbox"/>
	Sports	<input type="checkbox"/>	IEC Material Distribution	<input type="checkbox"/>	Other:	
Key Message (s) discussed during the event (s):						
Estimated Number of People Reached (s):						

6. Referral

Referral type:	Support Group		VCT		Drug Rehabilitation		Health Facility		Others	
	M	F	M	F	M	F	M	F	M	F
No of People referred										
No of People reporting back that they went for the services										

7. Peer Educators Experiences during the month

Key Experiences encountered during the month (Lessons, Challenges and Recommendations): (Use additional paper if necessary)

Minimum Standards for reporting Most Significant Change Stories

- a) The story should conform to one or more of the following Change Domain or others that improve youth's lifestyle associated with the project.
- ⇒ Reduction on the level of misconception regarding HIV/AIDS among youths
 - ⇒ Reduction on the level of misconception regarding HIV/AIDS in general population
 - ⇒ Increased correct knowledge on basic facts of HIV/AIDS among youths
 - ⇒ Increased correct knowledge of HIV/AIDS in general population
 - ⇒ Increased understanding of youth's vulnerabilities to HIV/AIDS
 - ⇒ Abandonment in drugs and substance abuse amongst youths
 - ⇒ Increased involvement of youths in extra curricular activities
 - ⇒ Increased support, care and understanding for PLWHA in the community
 - ⇒ Increased demand for HIV testing prior to marriage
 - ⇒ Increased openness among youths in talking about their reproductive health
 - ⇒ Increased demand for reproductive health services
 - ⇒ Increased understanding of human rights in Islam among youths
 - ⇒ Appreciation by youths on religious leaders involvement in the KRCS HIV/AIDS activities
 - ⇒ Appreciation by general population on religious leaders involvement in the KRCS HIV/AIDS activities
 - ⇒ Increased involvement of other stakeholders in supporting the project activities
 - ⇒ Other domain of changes
- b) Description of the story to cover
- ⇒ who was involved,
 - ⇒ what happened,
 - ⇒ where it happened
 - ⇒ and when it happened
- c) The significance of the story
- ⇒ Why this story is more significant to you? (Explain the situation before the project and why it is a very important change in the life of the people involved? What difference has it made to them?)

SESSION 8

FACILITATION SKILLS

FACILITATION SKILLS

SESSION OBJECTIVES

KNOWLEDGE	ATTITUDE	SKILLS
Participant will know: <ul style="list-style-type: none">• Difference between teaching and facilitation	Participant will: <ul style="list-style-type: none">• Adopt suitable facilitation styles when implementing an activity	Participant will be able to: <ul style="list-style-type: none">• Make use of various facilitations skills

Suggested Time: 3 hours

- 1 hours for objective related to Knowledge
- 1 hours for objective related to Attitude
- 1 hours for objective related to Skills

Propose Materials: Flip chart, markers, VIPP cards, masking tape,

Session Objectives:

At the end of the this session participant will Insha'Allah,

1. Know the difference between teaching and facilitation
2. Adopt suitable facilitation styles when implementing an activity
3. Able to make use of various facilitations techniques and skills

1. Difference Between Teaching and Facilitation

- Ask participants what they understand when they here the term Facilitation
- Write their answers on a flip chart.
- Making reference to their answers and using the information box below lexplain to participants what is facilitation

Defining Facilitation

Facilitation – A process of sharing, giving, receiving based on participation in gaining knowledge.

Facilitator – *Person who guides to an intended goal without imposing her / his views.*

- The virtues of a good facilitator are patience and assertiveness.
- Show that you are listening by keeping eye contact even if you must take notes during the discussion.
- Do not be afraid of silence: people often reveal the essence of what they are thinking after a pause.
- The more serious or personal a topic, the greater the difficulty in asking questions, sharing experiences, and expressing viewpoints.

- Further inform participants on key facilitation skills making use of the information below

Facilitation Skills

1 Be attentive to participants

Body language, sitting style, Quality of Participation

- Sit forward, alert, maintain appropriate eye contact (don't stare).
- Avoid yawning, leaning back, whispering
- NEVER criticize negatively
- Make your session more interesting, ask unexpected questions, and ask for views/comments

2 Not with your back to the group!! Because ...

- You will have lost contact
- You will divert attention
- You will not be heard clearly

Ask someone to help if you need to note something on the board

Remember! Be aware of the direction you face

3 Facilitate, DO NOT Teach!

Teacher/Trainer	Facilitator
Focus of attention	Not the focus of attention
Found in front	Participates on an equal basis with the participants, sits within circle and at same level
Speaks most of the time	Question and answer ideally come from the group
Expected to know all the answers	Guides towards a common understanding
Sets teaching objectives: what S/He is going to achieve	Participatory learning objective setting: what participants are going to achieve
Believe they know best, do a lot of telling	Help participants bring out their experiences, knowledge and skills in that area. DO a lot of listening
Centred on self and achieving objectives	Centred on learners: support them to achieve their objectives
Detached, see themselves as separate	Work at empathizing: see themselves as part of the group
Concentrate on content (knowledge, skills, behaviour)	Concentrate on process (technical and interpersonal) required to achieve the learning process
Discourage participants except in specific areas and issues	Encourage participation: interested in participant's views
Ask fewer questions, often closed or leading questions	Ask lots of questions, open ended and probing
See themselves in charge and in control of learning	See themselves operating in equal partnership with the learners in control of their learning
Detailed training session plans and stick to them to ensure consistency	Outline training session plans and likes to be flexible to meet the needs of learners
Discourage feedback on the training process, as it is owned by the trainer (organization who are the experts).	Encourage feedback on all aspects of the learning process

Best thing to do:

- Sit informally, in a circle. Be part of the circle.
- Encourage people to come up and speak, they should do most of the talking.
- Throw back questions and find out if someone else has the answer.
- Admit when you do not know an answer, and request that everyone participates in finding the answer.
- Guide discussions without pushing.
- Encourage participants to answer each others' questions, in that way they can learn to listen and to show respect for each other.

4. Understand what is being said

- Most of us listen to two people at the same time
 - The person speaking.
 - Inner voice that passes comments and remarks on what is being said. This voice is full of opinions, beliefs, judgments and critiques what is being said. Learn to suppress this voice. DO NOT plan your reply when the other is speaking.

Some speak very fast; others are slower/have difficulties expressing themselves.

- Avoid the temptation to try and guess what they are trying to say.
- Wait till the person finishes.
- Allow pause after the person has finished before leaping with your response.
- Start by rephrasing what the person is saying in different words
- OR ask another participant to rephrase what was being said,
- Confirm with the speaker if he/she was correctly understood.
- DO NOT hurry a slow speaker (verbally or by looking at your watch!)
- If someone is struggling, you can prompt with questions like, "what do you exactly mean?"

5. Personality

- Develop a warm personality – show approval and acceptance.
- Show enthusiasm.
- Get better informed/improve your knowledge on the subject.

6. Summarize Regularly

- End discussions by highlighting important messages and explain misconceptions.
- Ask the participants to paraphrase or repeat something in their own words to check if they understood clearly.
- Paraphrase frequently important points made by the participants to reinforce them.
- Regularly summarize the discussion.

7. Be an Active Listener

- Show the participants that you are actively and fully listening to them by keeping eye contact with all, nodding, smiling and generally showing that you are following them.
- Always use appropriate/friendly facial expressions, gestures, and encouraging statements or sounds.

8. Instructions

- Be audible and be clear.
- Use short sentences and words that are clearly understood.
- Explain further with the help of pictures or samples.
- Repeat instructions, demonstrate.
- Allow participants to ask questions.

9. Encouraging discussion among training participants

Facilitators encourage discussion by:

- Asking thoughtful, open-ended questions that allow for many possible responses. For example, a questions such as "What other alternatives were available to the characters in the scenario?" stimulate thought and discussion, guide the focus of the discussion, and can be answered in many ways. Such questions can't be answered with a simple "yes" or "no" answer--a response that is a certain discussion stopper!
- Using listening techniques that are active and reflect information back to the speaker. They may say thing like "uh huh," "I know what you mean," or "I see" to indicate that he or she is engaged and listening. In addition, when facilitators restate (paraphrase) what has been said, they let the speaker know that the original message was communicated and understood, and they provide an opportunity to the speaker to rephrase and clarify what was meant. When facilitators are skillful at paraphrasing, they listen for and convey back to the speaker the total meaning of the message--the content as well as the feelings and underlying attitudes.
- Acknowledging every participant's contribution. This doesn't mean the facilitator agrees with the position--it means that he or she has heard, understood, and respected the intent of the message.
- Avoiding judgments about or interpretations of opinions expressed by participants. Judgments and interpretation by facilitators may shut down further discussion.
- Using body language that engages participants--they make eye contact, they lean in the direction of the speaker, and they circulate around the room to increase contact with all participants.

10. Helping participants revise goals and make decisions throughout the training

When necessary, facilitators help participants make decisions during training events by:

- Alerting them when they are "stuck" or at a decision-point and assisting them in revising goals, schedules, activities, and expectations as necessary.
- Keeping the discussion and group in positive, problem-solving mode.
- Guiding participants through a decision-making process that encourages and respects participation from all group members that assists them in making decisions consistent with essential outcomes and expectations of the event, and moves the group to the next step.

11. Handling conflict when it arises

Facilitators effectively handle conflict when it arises by:

- Assisting participants in recognizing barriers to group process and in generating strategies for overcoming them.
- Helping the group discuss underlying issues and conflict that participants are avoiding when the issues threaten the ability of the group to continue to engage and move forward.
- Reshuffling tasks and activities so that time is available for conflicts to be resolved effectively.
- Helping the group develop win-win solutions.
- Distinguishing between his or her personal needs and the needs of the group so that solutions emerge from the group and are not the values and opinions of the facilitator.
- Continuing to maintain a safe environment by respecting the confidentiality of participants.
- Helping to ease tension by being patient, trusting, empathetic, non-judgmental, enthusiastic and, when appropriate, humorous.

12. About questions

- Formulate your questions to encourage candid responses and open discussion
- Ask open-ended questions, such as "What do you think about...? Why...? How....?"
- Only use closed questions if you want a direct answer
- Give an opportunity for question and further clarification.
- Remember if you don't know the answer put it on a packing list for clarification by an expert.
- Assess participants level of concentration and take an energizer break if necessary.
- Inform participants that in the next session you will discuss facilitation styles.

2. Facilitation styles

- Inform participants that in facilitation the facilitator is aiming at achieving three main objectives:
 - a) To impart new knowledge
 - b) To change attitudes
 - c) To encourage adoption of new skills
- Making use of the information below lead a discussion on the three main facilitation styles

FACILITATING KNOWLEDGE

- Only give relevant facts (only the facts that are needed)
- Start with the learners' own experiences
- Use all resources
- Use participatory techniques – active learning
- Use visual aids to maximize participants' attention and retention
- Involve learners in reviewing and summarizing
- Verify that learning has taken place

FACILITATING ATTITUDE ACQUISITION

- Explore the learners' attitudes
- Provide information
- Give examples, models, and case studies
- Provide/facilitate sharing of direct experience
- Allow for discussion and exploration of such experiences
- Provide opportunity for role-playing such experiences

FACILITATING ACQUISITION OF NEW SKILLS

- Describe the skill
- Demonstrate the skill
- Have participants practice the skill
- Watch the participants use the skill on someone else from a different group

FINAL PREPARATIONS FOR THE SESSIONS

- Review the activities to be carried out in advance and familiarise yourself with them.
- Prepare the required materials in advance
- Arrive slightly earlier so as to arrange materials and seating
- Remember to start with and end with an energizer in all sessions

3. Facilitations techniques and skills

- Facilitation techniques take mainly two forms. These could be either in the form of a) Group discussions and b) Plenary discussions. In most cases group discussions always lead to a plenary discussion as each group presents its findings to the rest of participants.
- Use information below to further discuss the two main facilitation techniques

a) Group discussions

As a facilitator your role in setting up group discussions will include ensuring groups:

- are equally distributed
- select a chairperson
- select a secretary
- know what they are expected to do
- select a presenter to present their discussions to the rest of the groups
- all members take part in the group discussions by going round to each group to confirm this through listening and observing their discussions

Note: You would need to spend time with each group to provide clarity individually if needed.

b) Plenary discussions

As a facilitator your role in plenary discussions will include ensuring all participants are contributing to the discussions. You can do this by:

- Asking questions directly to individual participants who are not talking so much.
- Use information below to further explore the two main facilitation techniques

Skill	Advantage	Best used through
Brainstorming	Allows free thinking and contribution in a spontaneous manner	<ul style="list-style-type: none"> • Plenary discussion
Quiz	Tests knowledge and allows for gaps in knowledge to be filled	<ul style="list-style-type: none"> • Plenary discussion • Individual questionnaires
Values voting	Allows response to a controversial statement, one can explore the range of attitudes and values that exist	<ul style="list-style-type: none"> • Group discussions • Plenary discussions
Role Plays	Allows one to play a character representative of a real life situation	<ul style="list-style-type: none"> • The situation is given to the group and volunteers enact roles

Case studies	Describes difficult problems or situations that the group has to solve	<ul style="list-style-type: none"> • Group discussions • Plenary discussions
Picture Code	Illustrates a particular problem that the participants will have to analyse and solve	<ul style="list-style-type: none"> • Group discussions • Plenary discussions
Story with a Gap	Presents two pictures; one with a problem, and the other with the aftermath. Participants are then asked to describe what could have happened	<ul style="list-style-type: none"> • Plenary discussions
Lecturette	A short lecture or presentation	<ul style="list-style-type: none"> • Plenary discussions
Guest speakers	By describing personal experiences guest speakers may easily bring the topic home	<ul style="list-style-type: none"> • Plenary discussions
Group Exercises	Gives opportunities for participants to share experiences as well as use their knowledge in a team to work on an assignment	<ul style="list-style-type: none"> • Group discussions
Video	If available, videos can bring the topic alive and promote discussion	<ul style="list-style-type: none"> • Plenary discussions

Remember to close all sessions with a song/game and prayer

SESSION 9

CLOSING SESSION

O my Lord! Open for me my chest and ease my task for me.
And loose the knot from my tongue that they understand my
speech (Quran 20:25-28)

CLOSING SESSION

SESSION OBJECTIVES

KNOWLEDGE	ATTITUDE	SKILLS
Participant will <ul style="list-style-type: none">Evaluate the knowledge gained through out the sessions	Participant will: <ul style="list-style-type: none">Point out the new attitudes they have identified for adoption as a result of the trainings.	Participant will be able to: <ul style="list-style-type: none">Point out the new skills they have identified for adoption as a result of the trainings.Finalise their personal action plan to self empowerment

Suggested Time: 2 hours

- ½ hour for objective related to Knowledge
- ½ hour for objective related to Attitude
- 1 hour for objective related to Skills

Proposed Materials: Flip chart, VIPP Card, Markers and enough copies for each participant of handout 9.1, 9.2 and 9.3

Session Objectives:

At the end of the this session participant will Insha'Allah,

1. Evaluate the knowledge gained through out the sessions
2. Point out the new attitudes they have identified for adoption as a result of the trainings.
3. Point out the new skills they have identified for adoption as a result of the trainings.
4. Finalise their personal action plan to self empowerment

1. Workshop Evaluation

- Inform participants that you are now coming to the end of the workshop however this is now also a beginning of a new phase to their own self empowerment and also a start of a journey to empowering their peers to adopt higher standards in leading their lives.
- Tell participants that to wrap up the workshop there will be three parts to the closing session.
 - Part one will involve participants filling out a form to evaluate the workshop. In this part participants are asked not to look back at their notes or workbooks for answers. All answers they put will be the right answers if they just put in the space provided what knowledge they have learnt, new attitudes they have adopted or new skills they have used because of the training.
 - Part two will consist of a series of exercises that participants will be taken through that will guide them to self and peer empowerment
 - Part three will be to give them an opportunity to give a final review for their work plan in the coming one year
- Give handout 9.1 to participants and inform them that they have 15 minutes to fill out the form.
- Go round to make sure that the form is clear to each participant. Clarify questions and what is expected from participants when needed.
- Ask participants to stop once the 15 minutes are over. Ask them to put the forms aside that you will give them extra time to finish later.
- Inform participants that the next steps will be very much engaging them into taking an in depth look at themselves. They should be true to themselves for whatever answers they come up with will only be known to them unless they wish to share with each other on their own free will.
- Reassure them that any information gathered at any time during the project will not bear their names without their consent.

2. Key steps to self and peer empowerment

- Inform participants that the pathway to self empowerment has three steps
 - Step one involves setting up your own standards.
 - Step two is identifying what needs to change to reach your standards
 - Step three is actually taking action to implement the change
- Inform participants that in the next part of this session you will guide them through these steps, however they are the ones that need to decide from the word go on what their standards are going to look like and what change they want to make and how committed they would be to making those changes. The success to self empowerment pathway is taking responsibility for ones own actions and deeds. After all the Quran says: *“When the Earth is shaken to her (utmost) convulsion, And the Earth throws up her burden (from within), And man cries (distressed): ‘What is the matter with her?’ On that Day will she declare her tidings: For that thy Lord will have given her inspiration. On that Day will men proceed in companies sorted out to be shown the Deeds that they (had done). **Then shall anyone who has done an atom's weight of good see it! And anyone who has done an atom's weight of evil shall see it.** (Quran 99:1-8)”*. That means each one of us will be accountable to our deeds in this world and here after. So lets strive not to be among *“Those whose all efforts in this worldly life had gone astray from the Right Way, but all along they were under the delusion that they were doing good deeds; they are the ones who are disregarding the revelations of their Rabb and the fact that they will meet Him for accountability of their deeds in the Hereafter, so their deeds will become null and will not carry any weight on the Day of Judgment. (Quran 18:104-105)”*
- Remind participants that they have to look deep into their hearts and make the intention to really put down on paper for each question what they really mean for them to start the journey to self empowerment. As Narrated by Umar bin Al Khattab " Allah's Apostle said, "The reward of deeds depends upon the intention and every person will get the reward according to what he has intended. So whoever emigrated for Allah and His Apostle, then his emigration was for Allah and His Apostle. And whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for (Bukhari 1:51)" This means that if they want to really be among those who would be on the right path desired by Allah as described in Quran1:7; *“The way of those on whom Thou hast bestowed Thy Grace Those whose (portion) is not wrath and who go not astray”* they need to make the right intentions. Finally inform participants that Allah says *“If anyone desires a reward in this life in Allah's (gift) is the reward (both) of this life and of the Hereafter: for Allah is He that heareth and seeth (all things) Quran 4:134”*. So they should strive to set up high standards and may Allah "...give us good in this world and good in the Hereafter and defend us from the torment on the fire!" (Quran 2:10)

The Pathway to Self Empowerment

- Give an opportunity for any questions and clarification needed so far before proceeding.
- Inform participants that you will be giving some explanations for each step and at the end you will ask them questions whose answer they should fill in the handout **[HO] 9.2** (The Pathway to Self Empowerment)
- Tell participants they should take notes if they want to from what you will be telling them at each step and they should not jump into answering the questions. It's important that they listen to what you have to say as that would help them to determine what to write.
- Inform participants that before they commence writing any part of the exercises they will get an opportunity to clarify any issues.
- Use the information in the box below to lead a discussion on raising ones standards to a higher level. **(You may want just to read through the information inside the box)**

Raising your standards:

Raising your standards means demanding more from yourself than you have ever done before. It also means that you have to believe you are worthy of those high standards and that you can be what you aspire to be. This means you need to change any limiting belief that you are not worthy of a good life. It will also require you to make drastic decisions that will control you're your destiny on a daily basis such as:

- 1) Picking on the right decision for you
- 2) True commitment to your decision
- 3) Making frequent decisions for yourself
- 4) Learning from all decisions
- 5) Staying committed but also flexible in your approach when it seems things are not working out
- 6) Enjoying making decisions for yourself
- 7) Prove to yourself that you can make decisions for yourself

This though appears to be a daunting task, should not be difficult, and after all Allah created you in due proportion and gave you extraordinary capacities and the means to achieve your destiny with a free will to choose right from wrong⁷. As you try to think what standards you want to focus on you have to think of a long term focus. Start by defining what things mean to you and what needs to happen to create the result you desire. To help you do this, you will need to:

- a) Clearly define what you are committed to achieve
- b) Be willing to take massive action
- c) Notice what is working and what is not
- d) Continuously change approach till you achieve desired results

- Give time for clarification before starting the 1st exercise. Pass out **HO 9.2**

⁷ Him Who created thee. Fashioned thee in due proportion and gave thee a just bias; (Quran 82:7).

Attention:

Make sure you too as a facilitator have taken the exercise before the session so you can be familiar with all words and therefore more confident in responding to any possible queries that might come your way.

- Go round after you have given the handout [HO] 9.2 to further clarify that participants know what they are supposed to do.
- Inform participants that they should strive to spend not more than 10 minutes per exercise but if needed then should take time to finish the exercise
- If they have trouble in answering any question then they should raise their hands to get your attention so you can attend to them and give clarification or translate the words. **(Try to have an appropriate dictionary to help you translate any word to appropriate language for participants.)**
- When the 10 minutes are over call out and inform participants that by now they should have finished the first exercise.
- Go round to see how far participants have reached in finishing the 1st exercise and if any one needs help or clarification.
- Repeat this after every 10 minutes (calling out the time and where participants are expected to be in filling out answers to the exercises), regularly also reminding them that if they have trouble understanding what is expected from them they can raise their hands for your attention and you will attend to them
- Once the time allocated for all the exercises is up, call out to participants and found out how far they have reached in filling out the forms. If there is any one who hasn't finished and is about to finish then give another last 10 minutes. After extra time has finished ask participants to stop writing and to put aside their handout 9.2. Tell them they have 5 more minutes to finish their workshop evaluation form (HO 9.1) and to hand these back to you. As you collect the evaluation form (HO 9.1) make sure you are not taking their handout 9.2.
- Once you have collected all the evaluation forms back give an opportunity for any general comments that participants might want to say before inviting the KRCS and possibly religious leader to close the workshop.
- If participants make any comments related to the workshop that needs attention take note of this to include in the training report.
- Thank all participants for their time. Tell them now they have the biggest task of getting on to achieve the goals they have set for themselves individually and also the responsibility of sharing the knowledge gained to benefit their peers. Remind them all that as much as they strive as individuals to meet their goals in reaching higher standards of life they have to work also as a team. Its only as a team that they will prevail against any challenge they might encounter in the Peer Education work.
- Finally invite the KRCS official to give closing remarks and then call upon one of the religious leader to give their closing remarks and close the session with a prayer.

Handout 9.1: Workshop Evaluation Form

Overall Evaluation of the training

Instructions for filling this section: Please insert the appropriate point indicating your opinion on the various workshop sessions.

1= Excellent 2= Good 3= Average 4=Not very good 5= Poor

Session	Content	Facilitation Style	Time allocated
Session 1: Group dynamics			
Session 2: Communication skills			
Session 3: Basic human rights in Islam			
Session 4: Drug and substance abuse			
Session 5: Reproductive health			
Session 6: HIV/AIDS from a combined medical and Islamic perspective			
Session 7: Economic development in an Islamic community			
Session 8: Facilitation skills			

Evaluation of knowledge gained:

Instructions for filling this section: Please insert the things that you learned in each session. (You can use back side of the form for extra space to write).
Please don't refer to your notes just write what you actually remember

Session	Knowledge Gained
Session 1: Group dynamics	
Session 2: Communication skills	
Session 3: Basic human rights in Islam	
Session 4: Drug and substance abuse	
Session 5: Reproductive health	
Session 6: HIV/AIDS from a combined medical and Islamic perspective	
Session 7: Economic development in an Islamic community	
Session 8: Facilitation skills	

Evaluation of new attitudes adopted:

Instructions for filling this section: Please insert the new attitudes adopted as a result of each session. (You can use back side of the form for extra space to write). Please don't refer to your notes just write what you actually remember)

Session	New attitudes adopted
Session 1: Group dynamics	
Session 2: Communication skills	
Session 3: Basic human rights in Islam	
Session 4: Drug and substance abuse	
Session 5: Reproductive health	
Session 6: HIV/AIDS from a combined medical and Islamic perspective	
Session 7: Economic development in an Islamic community	
Session 8: Facilitation skills	

Evaluation of new skills gained:

Instructions for filling this section: Please insert the new skills you gained as a result of each session. (You can use back side of the form for extra space to write). Please don't refer to your notes just write what you actually remember)

Session	New skills gained
Session 1: Group dynamics	
Session 2: Communication skills	
Session 3: Basic human rights in Islam	
Session 4: Drug and substance abuse	
Session 5: Reproductive health	
Session 6: HIV/AIDS from a combined medical and Islamic perspective	
Session 7: Economic development in an Islamic community	
Session 8: Facilitation skills	

General Comments:

1) What was really well done during the workshop?

2) What could have been improved on during the workshop?

3) If you had to change one thing in the workshop what would it be?

4) If you had to add one thing in this workshop what would it be?

5) Anything else you want to say?

Handout 9.2: The Pathway to Self Empowerment

You have 2 hours for all exercises under this handout. **Take note that these questionnaires will not be collected. You will keep them and then after a year you will review for your self how much you have achieved.**

Exercise 1: Sorting out your beliefs and fears

Instructions: You can write more than 10 things for each question if you have time to do so.

1. Write down at least 10 things that you believe in relation to your abilities to achieve desired outcomes in life or about life in general
2. Write down at least 10 things that you are afraid of in relation to your abilities to achieve desired outcomes in life or about life in general

Attention: Make sure to finish one exercise before moving on to the next one

Exercise 2: Making changes right now

Instructions: Did you finish exercise one? If not finish that one first before you start this exercise. Read through all the questions before answering them.

1. Write down four actions that you need to take that you have been putting off e.g. losing weight, quitting smoking, apologising to your friend or colleague for a mistake you did.
2. Under each of the above actions, write down the answers to the following questions:
 - a) Why haven't I taken action?
 - b) What pain do I associate with taking these actions?
 - c) What pleasure do I get by not taking action? (If you wanted to lose weight why do you continue to indulge in over eating junk foods)
 - d) What will it cost you if you don't take action now? Immediately, in one year, three years, five years, ten years or in the long term.
 - e) What benefits will you gain by immediately taking action now?

Example:

ACTION 1: Loose weight

- a) I haven't taken any action because I love sweet things, junk food and can't stop eating these because I have constant craving for them
- b) Every time I indulge in unhealthy eating habits I feel **guilty**
- c) I get **instant pleasure in gratifying my craving** for sweet and junk foods
- d) If I take no action, my overall **health** will be compromised and I might end up with heart problems.
- e) Self esteem will increase.

Attention: Make sure to finish one exercise before moving on to the next one

Exercise 3: Yesterday, Today and Tomorrow

Instructions: Did you finish the previous exercise? If not finish that one first before you start this exercise. Make an honest assessment of yourself by scoring each of the ten critical areas of life shown below between 0 to 10, 0 meaning you had nothing and 10 meaning you were living your life as you desired in that category. After giving yourself a score write a sentence next to each category to describe what you were like back then

a) Yesterday

Five years ago	Score	Sentence
Example: Physically	<u>7</u>	<u>I was in fairly good shape but definitely needed improvement. Five kilo overweight was jogging but still did not eat healthy.</u>
1) Physically	_____	_____ _____ _____ _____ _____ _____
2) Mentally	_____	_____ _____ _____ _____ _____ _____
3) Emotionally	_____	_____ _____ _____ _____ _____ _____

4) Socially

5) Spiritually

6) Education

7) Career

8) Financially

9) Living Environment

10) Relationship

b) Today

Instructions: Did you finish the previous exercise? If not finish that one first before you start this exercise. To see how far you have come or failed to come making an accurate assessment of yourself by scoring each of the ten critical areas of life between 0 to 10, 0 meaning you have achieved nothing and 10 meaning you are living your life as you desire in that category. After giving yourself a score write a sentence next to each category to describe what you are like today.

Today	Score	Sentence
1) Physically	_____	_____ _____ _____
2) Mentally	_____	_____ _____ _____
3) Emotionally	_____	_____ _____ _____
4) Socially	_____	_____ _____ _____
5) Spiritually	_____	_____ _____ _____
6) Education	_____	_____ _____ _____

7) Career _____

8) Financially _____

9) Living Environment _____

10) Relationship _____

Now compare your Yesterday's list and Today's list and see how far you have come. Ask yourself these questions: Have you come a long way? That feels great doesn't it? If you haven't come so far as you would have liked or if you think you were doing better five years ago than today in some areas that's a great message too. It's a message that will propel you to make desired changes before too many years pass you by. Remember, dissatisfaction can be a major key to success. Take a few moments and write down what you have learnt by making these comparisons.

Lessons learnt by comparing Yesterday and Today's list:

c) Tomorrow

Instructions: Did you finish the previous exercise? If not finish that one first before you start this exercise. To see how far you want to come in the coming five years project an assessment of yourself by scoring each of the ten critical areas of life (Give a score that you want to get to) between 0 to 10, 0 meaning you would have nothing to do in that category and 10 meaning you would be living your life as you desire in that category. After giving yourself a score write a sentence next to each category to describe what you would feel like if you would achieve your heart's desire.

Tomorrow	Score	Sentence
1) Physically	_____	_____ _____ _____
2) Mentally	_____	_____ _____ _____
3) Emotionally	_____	_____ _____ _____
4) Socially	_____	_____ _____ _____
5) Spiritually	_____	_____ _____ _____
6) Education	_____	_____ _____

7) Career _____

8) Financially _____

9) Living Environment _____

10) Relationship _____

Note: Make sure to take a look at this list (“tomorrow list”) at least twice a day in the first one week and then at least once a day for the next two months and after that at least once a week until you have memorised the list completely. Update the list if necessary after one year. Every time you look at your goals imagine you have succeeded and that your end result is as satisfying as you had hoped for. Imagine what you would do with the achievement, the new goals you would set and how you would benefit others as each goal gets fulfilled. See it with your inner eyes what it means to achieve that particular goal. What would you become when you achieve this goal and the most important question you should ask your self after reading your tomorrow list is “what kind of person do I have to be to achieve my goals to the fullest?” Write down the answer to this question updating it every time you read the list by describing in paragraphs all the character traits, skills, abilities, attitudes and beliefs that you would need to develop in order to achieve all your goals under the tomorrow list. Certainly it goes without saying you need to determine what actions you have to take to be this person that you have to be for the sake of achieving your goals. You can do this by taking an immediate action after you have decided. For example if one of your goals is to loose weight and the person you have to be is someone who takes tea without sugar then immediately you make that decision or soonest possible start taking tea without sugar. Now review your tomorrow list and answer the following question;

Exercise 4: Taking the first step to change

Taking stock: You have so far asked your self and determined in writing what your beliefs are and what you are afraid off and what actions you want to change immediately, you have also looked at 10 critical areas of your life and seen what you have been able to achieve and what you have not achieved, most importantly you have also determined what score level you want to get in the next five years under the critical areas of your life exercise. In this exercise, you will be moving from looking back to looking forward to actually determine exactly how you are going to get there. Each exercise if completed honestly will help you set your standards to a higher level and also help you find a possible pathway to reach that higher level.

Instructions: Did you finish the previous exercise? If not finish that one first before you start this exercise. You can continue with the exercise on your own time after the workshop session. What is important is for you to be honest with your answers and not just to finish the exercise as quickly as possible.

Taking control of your destiny:

- 1) What is the most important thing to me? (List down 10 things [Values] that are important to you in order of priority. With the most important as number one. Example of important values for you could be Love, honesty, success, etc...)
- 2) Look at the above list and define what each **value** means to you (each could have more than one meaning to you?
(Example Love means,, and..... to me)

- i. _____
- ii. _____
- iii. _____
- iv. _____
- v. _____
- vi. _____
- vii. _____
- viii. _____
- ix. _____
- x. _____

3) What are the things in life you would like to avoid experiencing as much as possible? (List down 10 things that you want to avoid in order of priority. With the most important thing you want to avoid as number one. Example of important things for you to avoid could be rejection, anger, failure etc...)

4) Look at the above list and define what each means to you (each could have more than one meaning to you?)

(Example: Rejection means,, and..... to me

- i. _____
 - ii. _____
 - iii. _____
 - iv. _____
 - v. _____
 - vi. _____
 - vii. _____
 - viii. _____
 - ix. _____
 - x. _____
- _____
- _____
- _____
- _____
- _____
- _____
- _____
- _____

(Use back side of this page to write in case you need more space for question 3 and 4)

- 5) Now compare the list of things that are important to you and the list of things you have put to the answer (“**What kind of person do I have to be to achieve my goals to the fullest?**”). As you make the comparison ask yourself the following question?
- i. Is there a contradiction between what I have to be to achieve my goal and what is important to me?
 - ii. Will the contradictions if any, result in me experiencing any of the things I want to avoid most? (Example: Your Goal under the Educational criteria could be “to be the number one student in Mathematics in your class within the next 3 months, for you to achieve this you will have to be a hard working person and spend more time studying your textbooks which might mean you do not spend time with your friends. Spending time with your friends on the other hand means experiencing love and so by not feeling love you are starting to experience feelings of rejection”)
 - iii. How can I make my values compatible with my goals without experiencing any of the things I want to avoid? The answer to this question is asking your self another question, namely:
 - iv. What do my values need to be in order for me to reach my goals, be the best person I could be and in order to have the most impact in my life? What values do I need to remove from my important list? Do I need to re order my values, i.e. change the order of priority? Are there any values that have to be added to my list? Do the meanings of my important values have to change for me to achieve my goals? For example; if under the goal list for relationship criteria you choose making new friends every month and in your value list friendship to you means having to spend time every day of your life with your friend. This meaning to friendship would be almost impossible to fulfil. So you may want to change the meaning of your friendship value to say that *“Friendship to me means knowing someone’s name and visiting with them once in a while in their home or my home or other friends home.”* Once you have pondered on these questions write down your new values and their meaning to you in order of their priority:

GLOSSARY

ABUSE: To make bad or excessive use of something.

ANAL SEX: Sexual intercourse where one's penis is inserted into another's anus

ANTIBIOTIC: Substance that can destroy or prevent the growth of bacteria and hence cure infections.

ANTIBODY: Substance formed in the blood in response to the presence of a foreign substance, to fight against that foreign substance or disease.

ANTIGEN: A substance that when introduced into the body, can cause disease.

BESTIALITY: Sexual activity between a human and an animal.

CAJOLING: To make somebody do something by clever persuasion.

CAUSATION: The causing or producing of an effect.

CD4+ CELLS: Cells that have CD4 markers on their walls

COYLY: Pretence at shyness or modesty.

COMMERCIAL SEX WORKER (CSW): Someone who exchanges sexual favours for monetary gain.

CIRCUMCISION: The action or ceremony of cutting off the foreskin of a boy or man or all or part of the external sex organs of a girl or woman.

COUNSELLING: Professional advice or recommendations.

DRUG: Substance taken as medicine or in a medicine. Substance that stimulates the nervous system.

EVALUATION: To assess or form an idea of the amount, quality or value of somebody or something.

FERTILE: Someone/ something that can produce fruit or young.

GENDER: The condition of being male or female.

GAY: Men who have sex with other men.

GENITAL(S): The sex organs

HERPES SIMPLEX VIRUS (HSV): A virus that causes Herpes infection.

HOMOSEXUAL: Having sex with others of the same sex as oneself.

HETEROSEXUAL: Having sexual relation with someone of a different sex.

HIV POSITIVE (HIV+): Having HIV in the body and blood.

INCEST: Sex between people who are closely related.

INFERTILE: Being unable to reproduce.

IMMUNE SYSTEM: System in the body that has/ produces substances that fight disease.

INCUBATION PERIOD: The period between being infected with a disease and the appearance of the first symptoms.

INFLAMMATION: Condition where part of the body is red, swollen and sore.

INTERCOURSE: Sex

LECTURETTE: Small lecture.

LYMPHOCYTE: A cell that helps fight disease/ infection in the body.

LEISURE: Time free from work or other duties.

LESBIAN: A homosexual woman.

LYMPHNODE: A swelling/ node within the lymphatic system.

MANIPULATE: To control/ or influence somebody or something by clever means.

MEDIC: A medical student or a doctor.

MASTURBATION: To give oneself or somebody else pleasure by stimulating the sexual organs.

MONOGAMY: The practice or custom of being married to only one person at a time.

MYTH: A thing that is imaginary or not true.

MUCOSA: The thin wet membrane that lines the nose, mouth, eyes, and some other internal organs.

NARCOTIC: A drug that affects the mind.

NASAL SECRETIONS: Secretions coming from the nose.

NAUSEA: Feeling of wanting to be sick / to vomit.

ORAL INTERCOURSE: where the mouth of another stimulates ones sex organs.

PRO'S & CONS: Advantages and disadvantages

PESTILENCE: Fatal infectious disease that spreads quickly through large numbers of people.

PORNOGRAPHY: Describing or showing naked people or sexual acts.

RAPE: To force somebody to have sex when they do not want to.

SEX: The state of being male or female, intercourse.

SIBLING: Each of two or more people with the same parents.

SOMBRE: Dull and gloomy

SUBSTANCE ABUSE: Excessive and addictive use of substances.

SIGN: A thing that shows that somebody or something is present or exists.

SYMPTOM: A change in the body that indicates an illness.

SCREENING: Testing or examining somebody or something for disease or faults.

SEROPOSITIVE: Someone whose blood has tested positive for HIV.

SERONEGATIVE: Someone whose blood has tested negative for HIV

TABOO: A cultural or religious custom that forbids people to do/ touch/ use/ talk about a certain thing.

ULCER: Sore area

VACCINE: A substance that is put into the blood and protects the body from disease by causing a very mild form of it.

VIRUS: A simple living thing that causes disease.

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