

Military Gender Advisor Training

Lesson 3

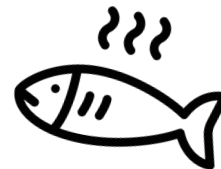


Stinking (sticky) Fish

2

- Objective: To explore and share individual thoughts or fears and begin to confront or overcome them.
- Take 2-3 minutes to write down your stinking fish describing an experience you regret not having done, not having done differently, or not having been more involved.

The stinking fish, that thing you carry around but don't like to talk about, but the longer you hide it, the more it stinks.



08:00-08:10

Review the main concept of Lesson 3.2
Answer to participants' questions

08.10-08.30

20 minutes

The facilitator introduces the purpose of the exercise in their own words.

- Explains that the aim is to explore and share individual thoughts or fears to start a conversation and begin to confront or overcome them.
- Hand out a model of a stinking fish to each participant.
- Explains the stinking fish metaphor: "The stinking fish, that thing you carry around but don't like to talk about; but the longer you hide it, the more it stinks. It's a metaphor for fear or anxiety, which will only worsen if you don't acknowledge and deal with it.
- Give participants 2-3 minutes to write their stinking fish in the programme context.
- For example, if the context is to feel a sense of responsibility and commitment to values and goals, the stinking fish could be about fears and anxieties about how much good one can contribute to the whole. (Example II: In organisational change, the stinking fish would be about fears and anxieties regarding organisational change, etc.)
- They should only write a few words or sentences inside the fish's body.

- Once all participants have written their stinking fish, the facilitator invites the group back, sits in a circle and asks each participant to share their fish with the rest of the group.
- Ask participants to share one at a time, for 30-60 seconds each.
- Continue until all the participants have shared.
- Conclude the exercise by thanking the participants and reminding them that uncertainty and anxiety about the future are standard in a rapidly changing world.
- Explain that "putting your fish on the table" is an important first step in dealing with and managing worries and fears. Where appropriate, explain and link the elements of this energiser with the theme of the Lesson (being and relationship) and encourage participants to explore some of these stinking fish further.
- Materials: A4 sheets printed for all participants with an extensive fish outline.

Learning objectives

3

Objective 1: Reflect on the importance of emotional reactions, curiosity, and self-connection.

Objective 2: Co-create best practices to support the work of MGA with survivors of CRSV.

Objective 3: Analyse opportunities to replicate the impact of civil society, INGOs, and local NGOs as agents for change to prevent CRSV.

Objective 4: Design effective communication and rapport with their target audiences to mobilise them in preventing CRSV and supporting survivors.


Objective 5: Assess the critical information required from the military component to support the early warning system to prevent CRSV and support survivors.

Objective 6: Identify the value and importance of the concept of resilience in challenging situations.

08.30-08.35
5 minutes

Emotional reactions, curiosity and self-connection

4



08.35-08.50
15 minutes

Transcript:

- When I was 14, my parents intended to marry me off to a man of their choosing. I refused. That choice to defy my family shaped everything in my life and set me on the path to becoming who I am today. But it was very painful at times and continues to be so.
- My parents were raised in traditional, uneducated Moroccan families where a girl's main value is measured by her virginity. They emigrated to Belgium, and I was born, raised and educated there. I did not accept their view of the world. When I said no to them, I paid for it dearly in terms of physical and emotional abuse. But eventually, I escaped from their home and became a federal police detective who could help protect the rights of others. My specialty was investigating cases in counter-terrorism, child abduction and homicide. I loved that work, and it was extremely fulfilling.
- With my Muslim background, Arabic language skills and an interest in working internationally, I decided to seek new challenges. After decades of being a police officer, I was recruited to become an investigator of sexual and gender-based violence as a member of the Justice Rapid Response and UN Women roster.
- Justice Rapid Response is an organisation for criminal investigations of mass atrocities. They run on both public and private funding and provide evidence and reports to more than 100 participating countries. Many countries in conflict are often unable to provide a just process to those who have been victims of mass violence. To respond to that, Justice Rapid Response was created in partnership with UN Women. Together, Justice Rapid Response

and UN Women recruited, trained and certified more than 250 professionals with a specific expertise in sexual and gender-based violence, like me. Our investigations are carried out under international law, and our findings eventually become evidence to prosecute war criminals. This mechanism provides hope to victims that justice and accountability may someday be found in the wake of war and conflict.

- Let me tell you about the most challenging work I have ever done. This was in Iraq. Since the rise of the Islamic State of Iraq and Syria, or ISIS, this group has systematically attacked and tortured many religious minorities and ethnicities, such as the Christians, the Shia Turkmen, Shia Muslims, Shia Shabaks and the Yazidis. The persecution of the Yazidis has been especially horrific. On the 3rd and 15th of August 2014, ISIS attacked approximately 20 villages and towns in Sinjar, Iraq. They executed all the males over the age of 14, including the elderly and disabled. They divided up the women and girls, raped them and sold them into sexual and domestic slavery.
- One month later, a UN Human Rights Council resolution led to the fact-finding mission on Iraq to investigate and document alleged violations and abuses committed by ISIS and associated groups. I was sent to investigate the atrocities committed against the Yazidis, with a focus on sexual and gender-based crimes.
- The Yazidis are a Kurdish-speaking ethno-religious community based in Northern Iraq. Their belief system incorporates aspects of Judaism, Christianity, Islam and Zoroastrianism. For hundreds of years, Muslims and Christians who do not understand their beliefs have condemned the Yazidis as devil worshippers. ISIS thought of them in this way and vowed to destroy them.
- OK, let's do an experimental thought here. I want you to think about your worst sexual experience and recall it in detail. Now turn to the person to your right and describe that experience.
- I know it's difficult, eh?
- But, of course, I don't expect you to do that. You would all be uncomfortable and embarrassed. And so imagine an 11-year-old girl in the Middle East who was not educated about sexuality, who was taken from her comfort zone, her family, who witnessed the execution of her father and brothers, having to describe in detail the rape that she faced in a culture where talking about sexuality is taboo. Her only way of recovering her honour is to hide the crime, believe she was married against her will, or deny the events out of shame and fear of being rejected.
- I interviewed a girl who I will call "Ayda." She was purchased by an ISIS leader, or emir, together with 13 other girls aged between 11 and 18 years old. Amongst the group were her three nieces and two cousins. The 14 girls were taken to a house full of ISIS fighters. An imam was present who made it clear that their religion was wrong, and the only good path was to accept Islam and marry a Muslim man. The emir wrote the names of the girls on 14 small pieces of paper. Two ISIS fighters would pick a piece of paper each. They would call out the name written on the paper, and those girls were forcibly taken into another room. While the emir and the imam heard the two girls screaming as they were being raped, they began laughing. Both were telling the other girls that the two girls should enjoy the experience instead of screaming. After a while, the girls were brought back into the room. They were in shock and were bleeding. They confirmed that they had been married and suffered a lot of pain. It is important to consider the fact that they had been raised to believe in sexual intercourse with one man in their lifetime: their husband. The only connection that they could make in their shocked state is to define their rape as marriage.

- Before the next two girls were taken to be raped, Ayda made a terrifying decision. As the oldest of the group, she convinced the emir to let them use the bathroom in order to wash themselves before marriage. Ayda had been told by one of the girls that she noticed rat poison in the bathroom. The 14 girls decided to end their suffering by drinking the poison. Before the poison took full effect, they were discovered by ISIS and taken to the hospital, where they survived. ISIS decided to separate the girls and sell them individually. Ayda was taken to another house and brutally raped after she attempted again to kill herself with her headscarf. She was beaten and raped every two days. After four months in captivity, Ayda found the courage to escape. She never saw the other 13 girls again.
- I interviewed Ayda multiple times. She was willing to speak to me because she had heard from other victims that there was a woman from the UN who understood her complicated culture. I looked into her eyes and listened deeply to the stories of her darkest hours. We established a personal connection that continues to this day. My upbringing made it easy for me to understand her extreme sense of shame and her fear of being rejected. These types of investigations are not only about gathering information and evidence, but they're also about victim support. The bonds I established with the victims strengthens their confidence and willingness to seek justice.
- As she considered her escape, Ayda, like all Yazidi survivors, faced a dilemma: Should she continue to suffer the abuse of her captors, or would it be better to return home, where she would face shame, rejection and possibly honour killing? I know all too well the pain of being rejected by my Moroccan community in Belgium, and I did not want this to happen to the Yazidi community.
- So a group of concerned entities, including the UN, NGOs, politicians and members of the Yazidi community approached a religious leader, Baba Sheikh. After many meetings, he realised that these girls had not disrespected their religion by being forcibly converted to Islam and married to ISIS fighters. Instead, they have been abducted, raped and sexually enslaved. I am happy to report that, after our meetings, Baba Sheikh announced publicly that the survivors should be treated as victims and embraced by the community. This message was heard throughout the community and eventually reached the survivors being held captive by ISIS. After his declaration of support, the survivors were motivated to escape from ISIS as Ayda has done, and many young Yazidi women took the bold step and returned home to their communities. Baba Sheikh's public pronouncement saved the lives of many young Yazidi women, both in captivity and after their escape.
- Sadly, not all religious leaders agreed to talk with us. Some victims had far worse outcomes than the Yazidis. For example, only 43 of the 500-600 victims from the Shia Turkmen community were able to return home after escaping ISIS. Some of them were advised by their family to stay with ISIS or commit suicide in order to save the honour of the family.
- Germany established a project to support survivors of ISIS by providing psychosocial support and housing for 1,100 women and children, including Ayda. I visited Ayda several times during my work. I am so proud of her and the other victims. The progress they have made is remarkable. It is really moving to see how many of them, despite their struggles, have benefited from this programme. The programme includes individual and group counselling, art therapy, music therapy, sport activities, language courses, school and other integration efforts. What I observed was that removing the victims from an area of conflict to a country at peace had a positive impact on all of them. This project caught the attention of other countries, and they were interested to help more Yazidis.
- The Yazidi women and girls still call and text me to tell me about their grades at school, fun trips they've taken, or to inform me about their future dreams, like writing a book about what they faced with ISIS. Sometimes they are sad and feel the need to talk again about the

events. I'm not a psychologist, and I have faced secondary PTSD from their horrific stories. But I keep encouraging them to talk, and I keep listening, because I do not want them to feel alone in their suffering.

- Through these anecdotes, I see a bigger picture emerging. These women and girls are healing. They are no longer afraid to seek justice. Without hope there can be no justice, and without justice there can be no hope.
- Every 3rd and 15th of August, it's my remembrance day, and I reach out to the Yazidis to let them know that I'm thinking about them. They're always happy when I do that. It's an emotional day for them. This past August, I spoke with Ayda. She was so happy to announce that one of her nieces who was abducted with her was finally released out of ISIS hands in Syria and returned to Iraq. Can you believe that? After four years? Today, her biggest wish is for her whole family, now located across three continents, to be reunited. And I hope they will.
- When I think about the survivors I work with, I remember the words of an Egyptian doctor, writer and human rights activist, Nawal El Saadawi. In her book, "Woman at Point Zero," she wrote, "Life is very hard, and the only people who really live are those who are harder than life itself. These victims have been through unimaginable pain. But with a little help, they show how resilient they are. Each has her own perspective on what kind of justice she seeks, and I believe deeply that a credible justice process is key to how she reclaims her dignity and finds closure with her trauma. Justice is not only about punishing the perpetrator. It's about victims feeling that crimes committed against them have been recorded and recognised by the rule of law.
- For me, it has been the experience of a lifetime to work with these survivors. Because I share their sorrow, their language and their culture, we connect on the deepest human level. This itself is an act of healing: to be heard, to be seen, to be given compassion instead of condemnation. When we get so close to people in pain, it creates pain for the investigators, too. My work is challenging, heartbreaking and trauma-inducing. But let me tell you why I do it. When I meet the survivors of these mass atrocities, when I hold their hands and look in their eyes, it does not erase my own pain, but it does make it almost worthwhile. And there's nothing I would rather be doing.
- When I see these brave survivors struggling to connect again to their own self-worth, to their families, to their place in a society that values them, it is an honour to bear witness; it is a privilege to seek justice. And that is healing, too -- for all of us.
- "Justice Rapid Response is an organisation for criminal investigations of mass atrocities. They run on both public and private funding and provide evidence and reports to more than 100 participating countries."
- The figure of 'more than 100 participating countries' reflects all participating states, institutions and organisations.
- "To respond to that, Justice Rapid Response was created in partnership with UN Women."
- Since 2012, Justice Rapid Response and UN Women have partnered to develop a joint roster of about 240 experts on justice for sexual and gender-based violence (SGBV) and have deployed individuals to support over 45 investigations and justice processes around the world.

- "When I think about the survivors I work with, I remember the words of an Egyptian doctor, writer and human rights activist, Nawal El Saadawi. In her book, *Woman at Point Zero*, she wrote, 'Life is very hard, and the only people who really live are those who are harder than life itself.'"

Nawal El Saadawi, [*Women at Point Zero*](#) (London & New York: Zed Books Limited, 1975), pg 67.

Atlas of Emotions Brené Brown
5

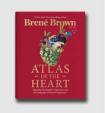
78 Émotions & Expériences Humaines

Basé sur la recherche de [Atlas de le Cœur par Brené Brown](#)











In teams, take 5 minutes to illustrate with emoticons what you have learned from the video.

To identify your emotions, you can use Brené Brown's Emotion Atlas.











You will then have 5 minutes to express them to the class.

ÉMOTIONS QU'ON NOUS ALLONS QUAND Les choses sont inacceptables • Stress • Accabler • Anxiété • Soudi • Événement • Excitation • Terreur • Peur • Vulnérabilité	ÉMOTIONS QU'ON NOUS ALLONS QUAND Les choses ne se passent pas comme prévu • Ennui • Déception • Attentes • Regretter • Découragement • Démission • Frustration	ÉMOTIONS QU'ON NOUS ALLONS QUAND C'est au-delà de nous • Crainte • Se demander • Confusion • Catastrophe • Insécurité • Surprendre	ÉMOTIONS QU'ON NOUS ALLONS QUAND Les choses ne sont pas ce qu'elles semblent être • Amusement • Désamour amère • Nostalgie • Dissonance cognitif • Paradoxe • Ironie • Sarcasme
ÉMOTIONS QU'ON NOUS ALLONS QUAND Nous souffrons • Angoisse • Désespoir • Tristesse • Dépit	ÉMOTIONS QU'ON NOUS ALLONS QUAND Avec d'autres • Compassion • Pitié • Empathie • Sympathie • Illusion • Souffrance comparatif	ÉMOTIONS QU'ON NOUS ALLONS QUAND Nous ne sommes pas à la hauteur • Honte • Auto-compassion • Perfectionnisme • Culpabilité • Humiliation • Embarras	ÉMOTIONS QU'ON NOUS ALLONS QUAND Nous recherchons une connexion • Appartenance • Appréhension • Connexion • Déconscience • Insécurité • Vulnérabilité • Solitude
ÉMOTIONS QU'ON NOUS ALLONS QUAND La vie est belle • Joie • Bonheur • Calme • Contentement • Gratitude • Joie inquiétante • Soulagement • Tranquillité	ÉMOTIONS QU'ON NOUS ALLONS QUAND Nous nous sentons légers • Colère • Mépris • Dégoût • Déshumanisation • Haine	ÉMOTIONS QU'ON NOUS ALLONS QUAND Auto-évaluer • Orgueil • Vanité • Humilité	











JE ME SENS BIEN

JE ME SENS MOYEN

JE ME SENS MAL

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08.50-09.15

Ask each table what they will remember from the video using feeling emoticons - at least 5. (5 minutes)

Ask each table to share and ask them which emotion was more difficult to share and express and why. (20 minutes)



Introduce the concept of behaviour, emotion and mobilisation. (10 minutes)

How emotions shape behaviour

6

Emotions influence:

- Perception
- Attention
- Inference
- Learning
- Memory
- Choice of objectives
- Motivational priorities
- Physiological reactions
- Motor behaviour
- Behavioural decision-making



09.15-09.25

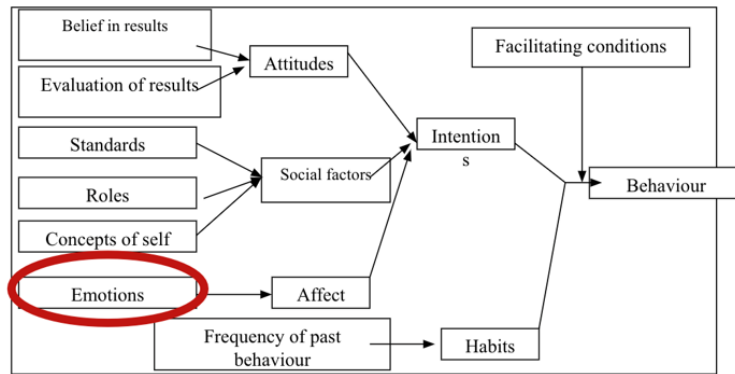
Introduce the concept of behaviour, emotion and mobilisation. (10 minutes)

Emotions prepare us for behaviour. When triggered, emotions orchestrate systems such as perception, attention, inference, learning, memory, goal choice, motivational priorities, physiological responses, motor behaviours and behavioural decision-making (Cosmides & Tooby, 2000; Tooby & Cosmides, 2008).

Triandis' Theory of Interpersonal Behaviour (TIB) (1977)

7

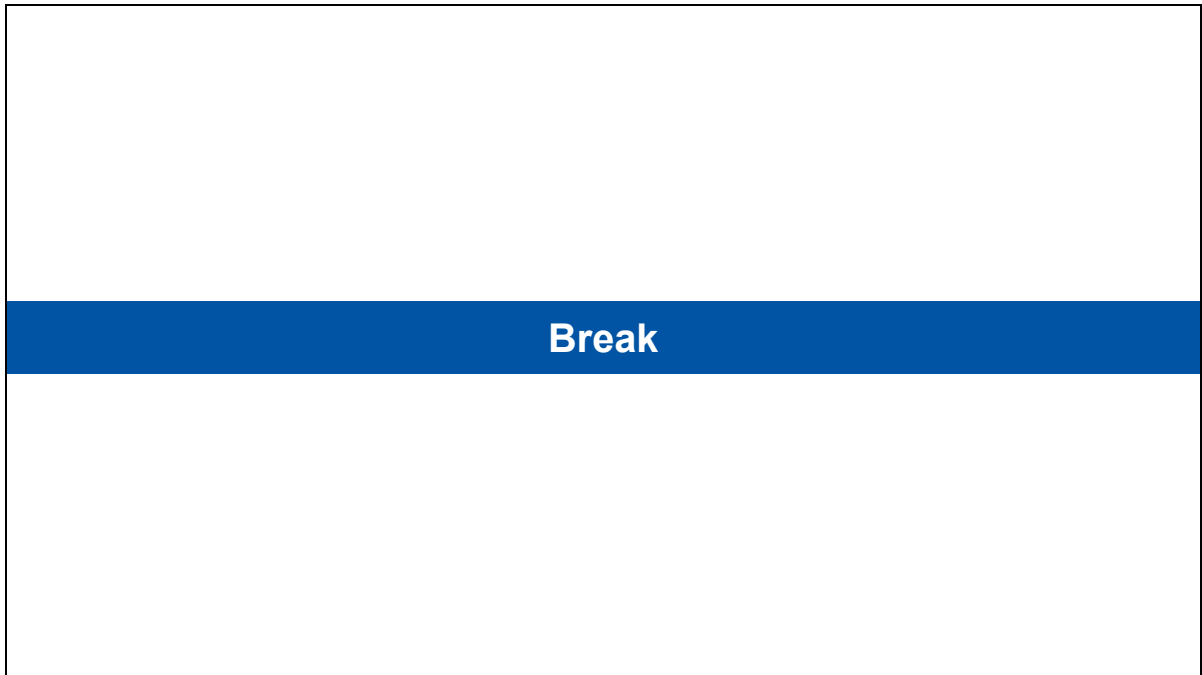
- Behaviours are not always rational.
- Behaviour in any situation is a function
 - **partly of the intention,**
 - **partly of the habitual responses,** and
 - **partly of the situational constraints and conditions.**
- The intention is influenced by social and affective factors and by rational deliberations.



For more information:
<http://psykologimania.blogspot.com/2010/02/triandis-theory-of-interpersonal.html>

08.05-08.10
 5 minutes

Slide 8



09.25-09.35

Being: The relationship with oneself

9

Cultivating our inner life: developing and deepening our relationship with our thoughts, feelings, and body helps us to be present, intentional and non-reactive when faced with complexity.

Inner compass: Having a strong sense of responsibility and commitment to values and goals related to the good of the whole.

Integrity and authenticity: A commitment and ability to act with sincerity, honesty and integrity.

Openness and learning mindset: Having a basic mindset of curiosity and willingness to be vulnerable, embrace change, and grow.

Self-awareness: The ability to be in reflective contact with one's own thoughts, feelings and desires; having a realistic self-image and the ability to regulate oneself.

Presence: The ability to be in the here and now, without judgment and in a state of open presence.

09.35-09.45 (10 minutes)

Explain the 5 components of being

Being: The relationship with oneself

10

As a MGA, how will emotions impact your behaviour, the way you analyse a situation, and how you contribute to operational planning?

- Define each " being " component by describing extreme and moderate behaviours.
- Identify what to consider if a MGA is at one of the extremes.

Inner compass – Having a strong sense of responsibility and commitment to values and goals related to the good of the whole

Little empathy when assessing a situation

Takes the weight of the world on their shoulders and wants to fix everything

Is committed and wants to contribute but has a sense of balance

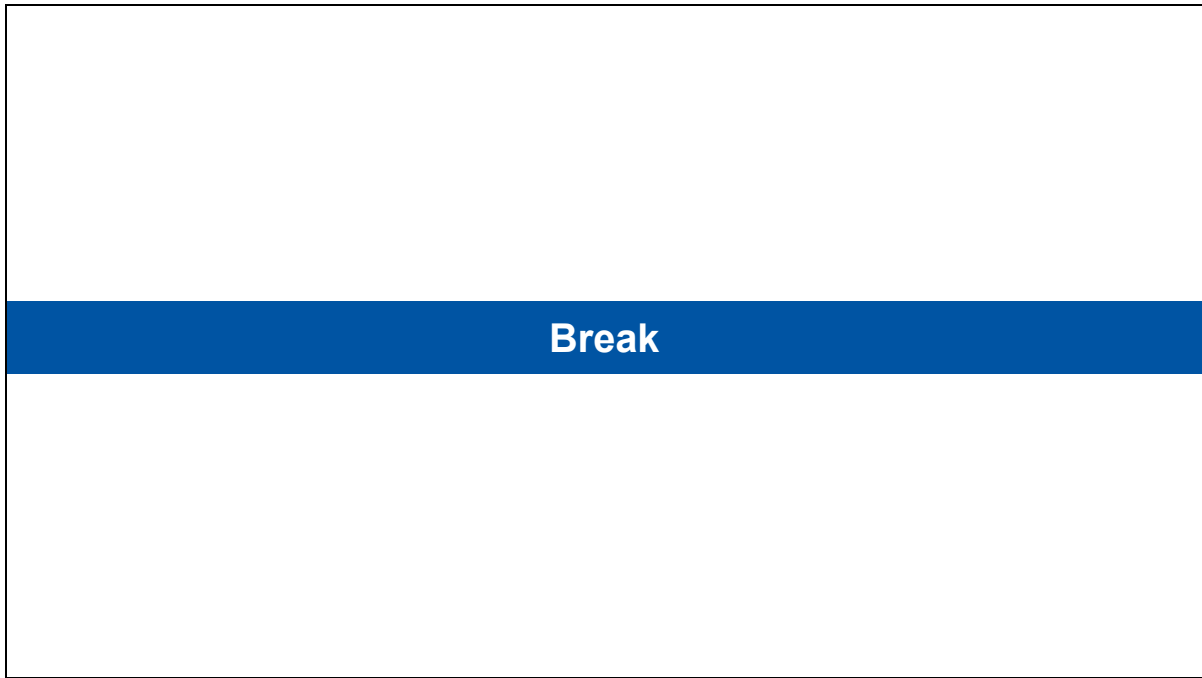
09.45-10.30

Divide the class into 5.

Give each team a component of “being” and ask them to identify how this component translates into behaviour for a MGA when considering the extremes. Use the inner compass as an example. When considering the extremes, if an individual has little sense of responsibility and commitment, they may have difficulty grasping the perspectives of individuals when assessing gender impacts. Conversely, they may find it difficult to detach from the situation and take on the full weight of the problem. (5 minutes explanation, 10 minutes reflection, 5 minutes presentation), total 40 minutes

Ask them to go back to the questionnaire of Lesson 3.1 about IDGs and look more closely at the results (5 minutes)

Slide 11

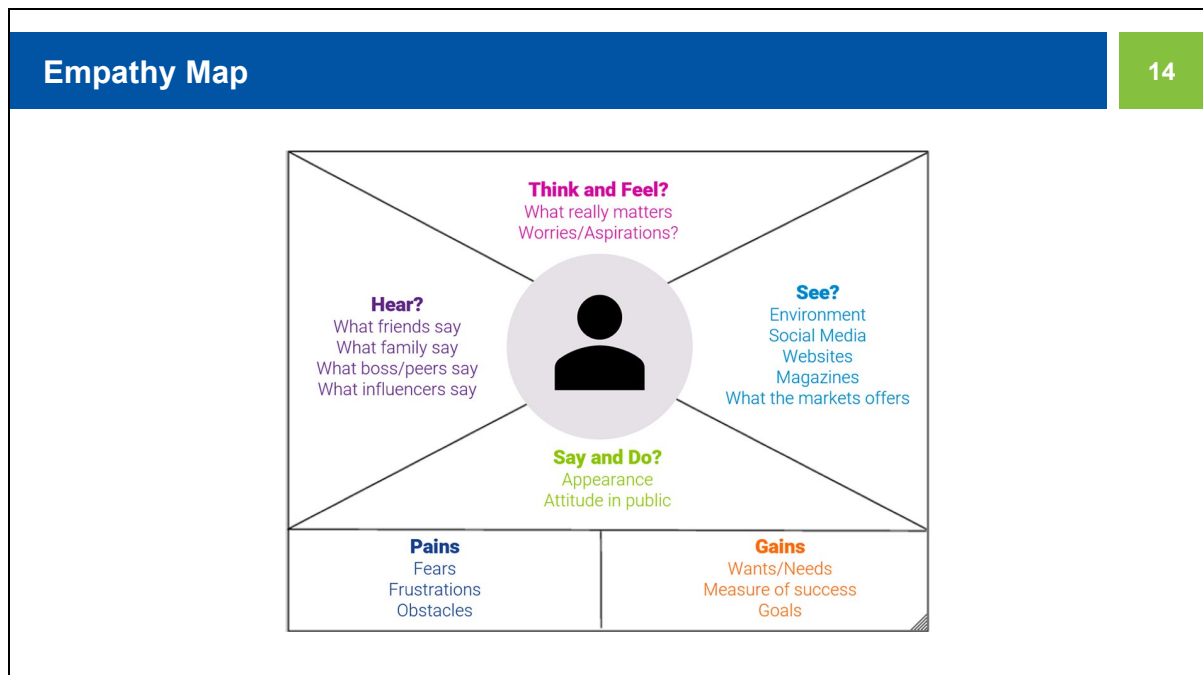


10.30-10.40

IDG: Connect	13
<p>Appreciating, caring for and feeling connected to others, such as neighbours, future generations or the biosphere, helps us to create more just and sustainable systems and societies for all.</p> <p>Appreciation: Relating to others and the world with a basic sense of appreciation, gratitude and joy.</p> <p>Connectivity: Having a strong sense of being connected with and/or being part of a larger whole, such as a community, humanity or global ecosystem.</p> <p>Humility: Being able to act according to the needs of the situation without worrying about your own importance.</p> <p>Empathy and compassion: The ability to relate to others, oneself and nature with kindness, empathy and compassion and to deal with related suffering.</p>	

11.00-11.10

Explain the 4 components of the IDG connect.



11.10-11.20

Introduce the empathy map to help better understand what the other person is saying

General information about the persona

This is where you provide all the information collected when creating the **persona**. In this section, you have the age, gender and profession of your ideal client. In this part of the empathy card, you should also add the marital status of the avatar.

Translate the target's thoughts and feelings

This section is mainly about your persona's dreams and vision of the world. You should also mark here the ideal situation your character wants to reach. This makes it easier to imagine how the avatar feels once they are in front of the product you propose.

Detail the environment of the target audience

At this level, you are asked to describe the environment of the persona you have just created. This means knowing where the persona lives and what media they use daily. In addition, you should indicate which type of environment your persona works in. Finally, you need to find out what social relationships they may have.

What do they do and say?

This part of the empathy map contains general information about the persona, such as hobbies and travel habits. Also, you will need to fill in their favourite topics of discussion. What does your avatar's typical day consist of?

What do they hear?

To fill in this section, knowing which people can influence your avatar is important. There is a multitude of topics on which the persona wants to be informed. You will find out what their interests are and how they get information. In addition, you need to know what makes the persona feel valued and what people around them are saying.

Their needs or desires

To fill in your empathic map appropriately, it is important to fill in the deep needs of the avatar in this section. The question to be answered here is: what does the persona want to achieve? In other words, you need to find out what they consider a success and how they measure it.

Their frustrations

An empathy map should also indicate what the persona fears. It also includes the different elements that constitute obstacles for the persona. Indeed, many factors hinder the persona from achieving their various goals.

IDG: Connect – Using the empathy card

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Discussion in teams of 2.

Ask each person to take back their stinking fish.

Use the empathy card and try to understand better why this is a stinking fish for the other person by asking questions. (10 min)

Give feedback to the owner of the stinking fish to explain what you have grasped from using the empathy card. (5 min)

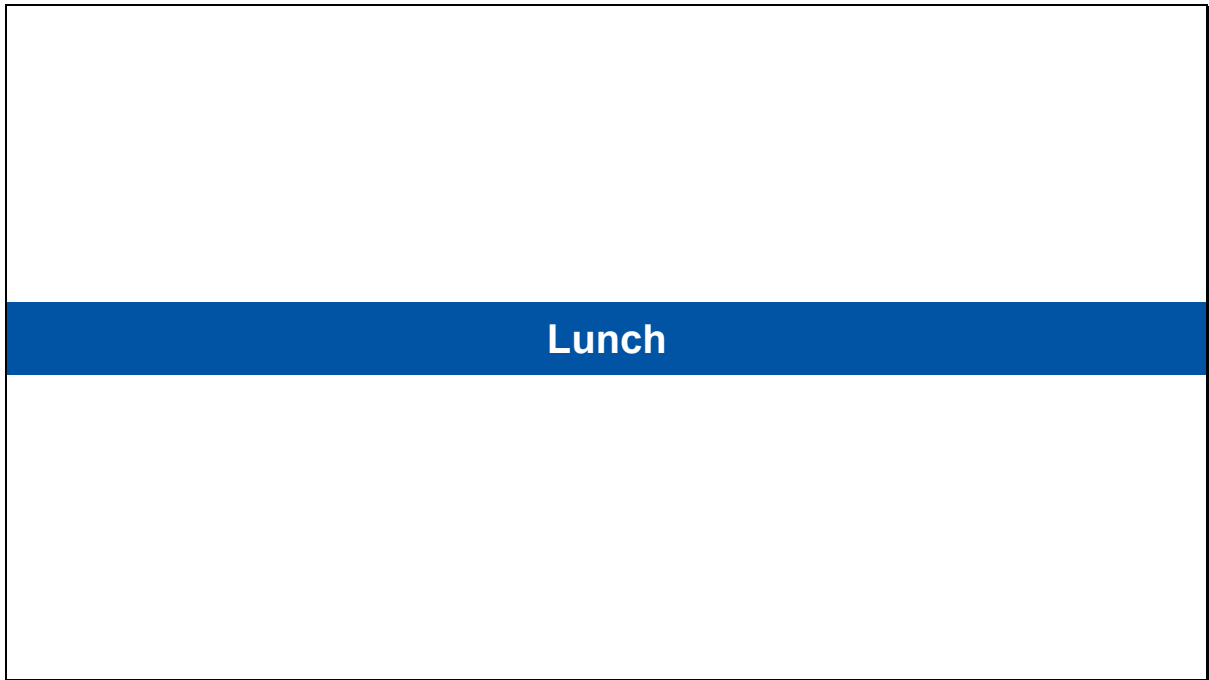
The owner of the stinking fish gives feedback on: (5 min)

- How confident they felt when talking to the person?
- How the approach or questions could have been different?

11.20-12.00

Explain the 4 components of the IDG connect.

Slide 16



12.00-13.00

Preventing Conflict-Related Sexual Violence (CRSV) and Supporting Survivors

17

- Each group is asked to consider how a non-governmental organisation addresses conflict-related sexual violence.
- You need to identify how the NGO applies empathy and creates a connection and sense of trust with survivors.
- What good practices could you replicate in your work as an MGA?
- What good practices could infantry battalions replicate?

→ **Develop a page to illustrate your findings to present to Military Gender Focal Points (MGPFs).**



Prévenir
les violences sexuelles
liées aux conflits



Lutter
contre l'impunité

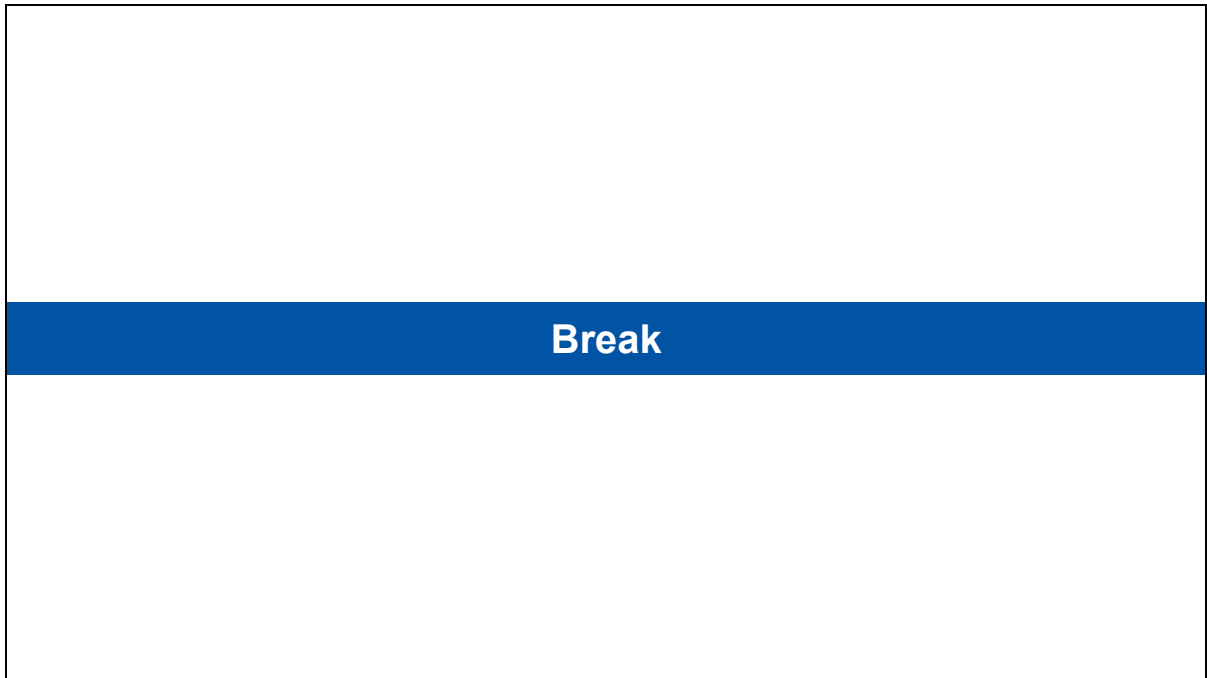


Répondre aux besoins
des rescapé(e)s
de violences sexuelles

13.00-14.15

- Divide the class into 6 groups. Provide each group with a description of an NGO working with CRSV survivors (women/girls, men/boys, gender minorities, ethnic minorities) (report should include clips and pdf documents). (10 minutes to watch and read the document)
- Ask each group :
 - How does the NGO carry out the identification of the IDGs “Being” and “Connect”?
 - What are the best practices of the NGO that the MGA and military contingents could replicate?
- Ask the group to develop a one-page document for the MGA to illustrate their findings (30 minutes)
- Group presentation (30 minutes)
- Facilitator's comments (5 minutes)

Slide 18



14.15-14.30

Preventing CRSV and Supporting Survivors	19
<p>Here is what the battalion commander says about CRSV:</p> <p>Group 1: It's not part of my mandate.</p> <p>Group 2: It's normal in this country; it's part of the culture.</p> <p>Group 3: It's the national police and military who are committing these acts, and I have to work with them; it's written in the mandate.</p> <p>Group 4: I do not have the capacity to intervene.</p> <p>Group 5: It's because of how they dress or their activities - they just need to stop going to dangerous places like the forest to collect wood; they know it's dangerous.</p> <p>Group 6: It's normal during a conflict.</p>	

14.30-15.40: Learning Objectives 4 and 5

Keep the same 6 working groups – provide each with a reflection from an infantry battalion explaining why they are not responding to CRSVs.

- Identify the attitude required for the military component to prevent CRSV (such as supporting/acting on an early warning) and support survivors of CRSV. (10 minutes)
- Identify the best ways to develop the ATTITUDE of the military contingent to invest in preventing CRSV. (45 minutes)
- Present in 90 seconds the best ways to develop the good ATTITUDE of battalions to prevent CRSV and vote with your feet to elect the best proposition. (15 minutes)

Link the value “being” with UN code of conduct policies (5 minutes), review the UN resolutions on CRSV and the roles in terms of protection, early warning system, code of conduct and reporting mechanisms. (10 minutes)

Access to information to support early warning system in preventing CRSV

20

What is an early warning indicator?

- Indicates increasing insecurity or risk of violence and conflict

Types of indicators:

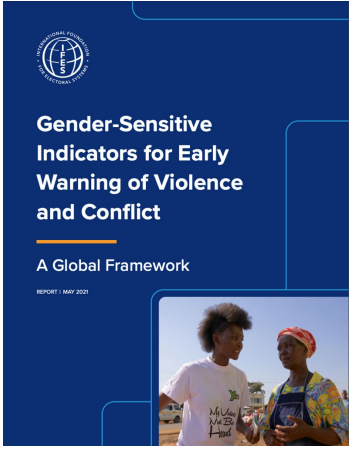
- Structural indicators (e.g. number of women in parliament)
- Context-specific sub-national indicators (e.g. fluctuating livestock bride prices)
- Dynamic indicators (e.g. increase in trafficking in women)



Learning Objective 6: assess the essential information required for the military component to support the early warning system to prevent CRSV and support survivors.

Link the value “being” with UN code of conduct policies (5 minutes)

Review the UN resolutions on CRSV and peacekeepers’ roles regarding protection, early warning system, code of conduct and reporting. (10 minutes)

CRSV: Early Warning System (prevention)	21
<p>Percentage of women present in designated public places.</p> <p>Number of male gatherings and presence of non-local men.</p> <p>Number of violent arrests by police or security forces.</p> <p>Number of reported incidents of gender-based violence, including sexual violence.</p> <p>Number of threats, incidents of intimidation or attacks against women in the public sector.</p> <p>Number of misogynistic, homophobic or sexist references or propaganda in the media, social media and at political rallies or public events.</p> <p>Restrictions on NGOs, especially women's organisations.</p>	

How the mission can access this information.

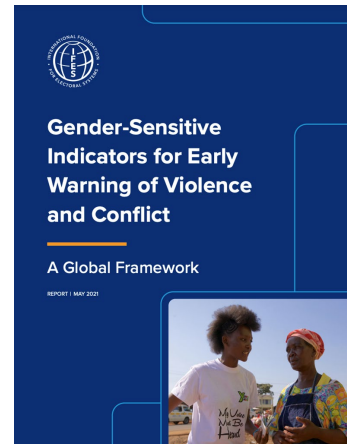
CRSV: Early Warning System (prevention)

22

Select a cause and effect.

Identify 2 additional indicators to be considered for an early warning system to prevent CRSV:

- **Red** indicators for information that the military cannot monitor, but partners can.
- **Yellow** indicators for information that the military can monitor if U2s perform specific tasks.
- **Green** indicators for information that can be monitored daily.



Source: waggs.org afro.who.int

14.30-15.45

The slide features a blue header with the word "Resilience" in white. To the right of the header is a green box containing the number "23". The main content is enclosed in a blue-bordered box and consists of a definition of resilience followed by a bolded discussion question.

Resilience

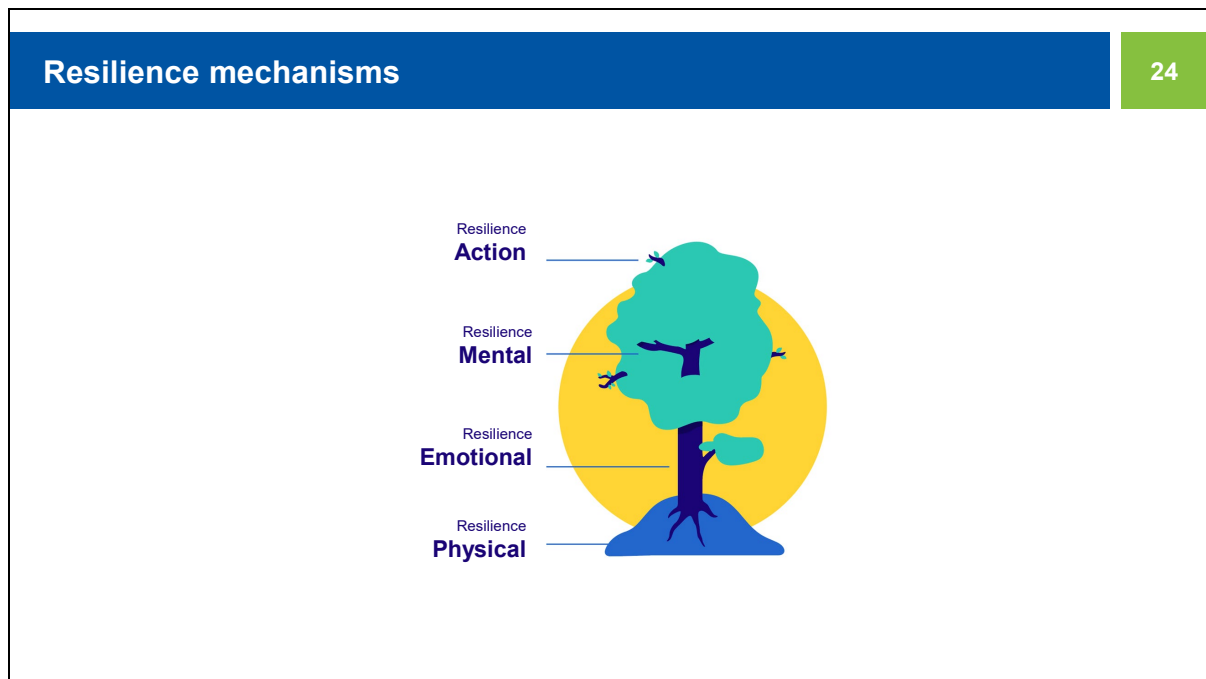
23

Resilience is maintaining or regaining psychological and physical well-being in the face of stress or trauma.

What resilience mechanisms do you expect to implement when you become an MGA?

16.00-16.15 → Objective 7: To identify the value of resilience in difficult situations.

As a group discussion, ask what resilience mechanisms an MGA should consider in dealing with stress. (15 minutes)



16.15-16.20

Review the categories of resilience mechanisms:

- Physical resilience (health, vitality)
- Mental resilience (state of mind, optimism)
- Emotional resilience (relationships, emotions)
- Resilience through action (insight, initiative)

A presentation slide with a blue header bar containing the text "What do you remember?". The slide number "25" is in a green box on the right. The main content is a white box with a blue border containing the text "By using the Google form link provided by the facilitators:" followed by a bulleted list of two items: "Identify the most important thing you learned today." and "Identify an element you would like to know more about."

What do you remember?

25

By using the Google form link provided by the facilitators:

- Identify the most important thing you learned today.
- Identify an element you would like to know more about.

16.20-16.25

Ask them to write down one point they have learned and something that is still unclear to be discussed in the next Lesson (5 minutes)

16.25-16.30

Prepare participants for the next lesson (3.4)