



Securing Your Family's Future (SYFF)

Community Entry Guide

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Definition of Community Entry and Benefits

What is “community entry?”



Community entry is the **process** of initiating, nurturing, and sustaining a productive working relationship with community members in order to plan for, implement, and evaluate an intervention like the *Securing Your Family's Future* (SYFF) courses. The ultimate goal during this process is to engage community members to actively participate in an intervention planning process (no matter what type of intervention it might be).

Participants in the SYFF for Women course are asked to think of themselves as “wise and empowered gardeners.” All gardeners know that the soil needs to be prepared and fertilized for seeds to grow and bear fruit. The same is true for SYFF implementation. Without first cultivating relationships and gaining the community’s trust (just like preparing and fertilizing the soil), it is less likely that you will achieve community engagement, interest, and commitment in implementing SYFF (the fruit). Community entry takes some time and effort, but the investment will pay off in the long run.

What benefits does an effective community entry process offer?

Conducting an effective community entry process has many **benefits**. In addition to engaging the community, the process can support the program team in:

1. Assessing for and better understanding community needs and assets.
2. Building a sense of ownership and commitment among community members to SYFF goals.
3. Securing support for planning logistics such as recruiting SYFF participants, promoting the SYFF courses, securing a venue to deliver the sessions, etc.
4. Preventing delays/project stalling.
5. Trouble shooting.
6. Increasing program participation.
7. Building community capacity.
8. Mobilizing and empowering the community.
9. Building support in shifting social norms.
10. Evaluating the program.
11. Following up on SYFF activities (e.g., reminding and/or helping participants access support to write a will, navigate land management organizations, reinforce key SYFF messages, etc.).
12. Sustaining and/or building upon SYFF activities in the future.



The Purpose of this Guide

What can this guide help me do?

This guide is designed for organizations interested in implementing the SYFF courses and related activities in a new community. It **assumes** that its users are familiar with the SYFF courses, have some experience working in communities, and are skilled at cultivating community relationships. The guide is intentionally designed to be **practitioner-friendly** (e.g., course facilitators, SYFF project coordinators).

First, it is a good idea to review the three community entry phases and corresponding steps (see [Table 1](#)). Then feel free to flip through the guide and its appendices to find the information and tools that you need. In other words, you do not have to read the entire guide or read it page-order. **Do not let the length of this guide be overwhelming—use only the sections and tools you need!**

Before entering a community, it is important to know if the community actually needs the SYFF intervention and if it is genuinely interested in participating. **Community assessment** (also sometimes referred to as an “environmental scan” or “situational analysis”) is a distinct activity that can yield rich data about community needs, assets, context, history, etc. Community assessment is a valuable activity; however, it is **not** covered in detail in this guide.

What are the steps involved in conducting a community entry process?

This guide is organized by three community entry phases: 1) Planning, 2) Entering the Community, and 3) Following up and Continued Nurturing of Relationships. The three phases, and the nine steps embedded in them, are presented at-a-glance below in **Table 1**. In the next section of this guide, you will find more detailed descriptions, as well as planning tools for completing each of the nine steps. [Appendix A: Community Entry Planning Worksheet](#) provides you with a space to organize and record your community entry plans.

Table 1: Community Entry Planning Phases and Steps At-a-Glance

Table 1: Community Entry Planning Phases and Steps At-a-Glance	
Phase 1: Planning	
1.	Get ready.
2.	Select a community.
3.	Identify influencers/leaders who will support SYFF (reference groups).
4.	Decide on a community entry strategy.
5.	Prepare SYFF information materials for key audiences.
Phase 2: Entering the Community	
6.	Meet with the community.
7.	Be ready to answer questions.
8.	Leave meeting with a clear list of next steps and commitments.
Phase 3: Following-up and Continued Nurturing of Relationships	
9.	Nurture relationships with reference groups.

Community Entry Steps

Phase 1: Planning

Step 1: Get Ready.

Plan. Be sure to include community entry activities like community visits, developing SYFF information materials, transportation to the new community, etc., into your overall SYFF work plan and budget.



Select Community Entry Staff. Community entry does not always require a team effort, but the person leading community entry efforts should certainly be part of your organization's SYFF project team. The community entry lead should plan and communicate collaboratively with the SYFF team. That said, it is a good idea to send **both a man and a woman** representative to begin discussions with community leaders about SYFF. In doing so, you are sending the message that men's and women's voices are equally important. Be sure that neither the man nor the woman representing your organization dominates discussions. Both should model gender equality.

Record your ideas, decisions, and plans for completing Step 1 in [Appendix A: Community Entry Planning Worksheet](#).

Step 2: Select a Community.

Gather Information. Before approaching a community, there are several actions you can take to make sure you are selecting a community that will be interested and ready to participate in SYFF courses. Do some fact-finding about the community. Maybe your organization (or partners) have worked in the community before and knows someone from the community. How can these contacts help you gain access to community leaders? Talk informally with community members and assess if there is a need and interest in SYFF. Search to see if there is background information about the community that you can review. For example, there may be government-reported land data or reports written by other organizations about the community.

Questions to Consider in Selecting a Community. Consider these questions while you identify a new community to implement SYFF.

Questions Related to Community Need

1. What do we already know about this community and their needs related to women's land rights (WLR)?
2. What do we want to know more about?
3. What needs does this community have concerning WLR? How are we determining these needs? Are you basing needs on what community members have told you? Are these community members women or men or both? Are you basing need on comparative data from other communities? Are there funders or government requests for working in this community? How can you ensure you collect information about needs from different voices?

Questions Related to Community Readiness

4. What assets, resources, or services does the community have? How can these assets be used to support SYFF implementation?
5. Does the community appear ready for SYFF implementation? In other words, will they prioritize participation in SYFF courses, or are they too many other competing priorities at this time?
6. Do community leaders and community members demonstrate interest and enthusiasm about the program? Or does there seem to be some apathy or resistance?
7. Are community leaders willing to commit to helping you with promoting SYFF, participant recruitment, etc.?

Questions Related to Your Organization's Readiness

8. How will working in this community advance your organization's goals?
9. Does your organization have the resources to work in the community?
10. Will your organization's funders have any objections about working in this community?
11. Is there other work your organization is doing (or partners) in this community or neighboring communities that you could leverage in some way?

Record your ideas, decisions, and plans for completing Step 2 in [Appendix A: Community Entry Planning Worksheet](#).

Step 3: Identify Influencers/Leaders Who Will Support SYFF (Reference Groups).

A Reminder about Social Norms, Reference Groups, and Sanctions. Social norms are at the core of the SYFF course's theory of change 1. Social norms are shared beliefs about the rules and expectations for people's behaviours. Social norms influence how we go about our lives, including how we dress, how we interact with others, how we spend our money, whom we allow to control and manage land, etc. People often conform to a social norm because they believe: 1) most other people in their community conform to it (descriptive norm), and 2) most other people in the community believe they ought to conform to it (injunctive, subjective, or perceived norm).

Leaders, role models, and other people who are revered in some way in the community influence opinions, beliefs, and behaviours, and as such, set and reinforce social norms. These influential people make up a **"reference group"** – that is, community members "refer" to this group for cues about how to behave.



People conform to social norms because they want to fit in with their community. They want to be accepted. They also conform to avoid **sanctions** such as disapproval, punishment from others in their community, and/or feelings of guilt or shame.

Identifying Reference Groups. Effective community entry processes most always engage key reference groups who help to establish and reinforce norms about gender equality and women's land rights. Think of these reference groups as potential SYFF partners, allies, and champions. Reference groups, or community leaders/influencers, are seen by others in the community as credible and trustworthy. As such:

- The presence or involvement of a reference group in SYFF activities will help add importance to the program and the issues it addresses.
- Engaging reference groups during the community entry process, as well as in other aspects of SYFF implementation, will also help to minimize sanctions, and in turn, give community members “permission” to act outside the prevailing inequitable norms—that is, people can behave outside the “gender box” feeling supported and without fearing negative repercussions.
- Reference groups are also often good at helping to organize the community.

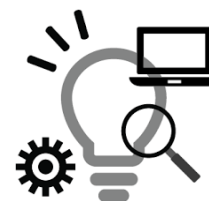
Examples of common reference groups related to women’s land and property rights in many communities are:

- Tribe Chiefs/Sub Chiefs
- Village Elders
- Religious Leaders
- Village Land Council Leadership and Members
- Staff at other land management related organizations
- Leaders from established community groups such as women’s groups, microfinance groups, savings and loans groups, community health worker groups, cooperatives, etc.

Record your ideas, decisions, and plans for completing Step 3 in [Appendix A: Community Entry Planning Worksheet](#).

Step 4: Decide on a Community Entry Strategy.

Plan for your community entry strategy; that is, think about what activities will more likely bring interest and commitment from the community. Consider these questions:



1. What time of year would be best to approach this community? You may want to avoid peak harvest times, religious holidays, periods where elections are taking place, etc.
2. Which reference group will we approach first? Second? Third?
3. How will we approach the reference groups? Will we request a face-to-face meeting? Should this meeting be formally scheduled, or will we visit the community unannounced?
4. Will we first hold a private meeting with one of the community leaders (e.g., tribal chief) or start with a larger community meeting?
5. What materials do we want to bring to these meetings to help us explain the SYFF intervention? Something in writing? A Video? (See Step 5 below for more ideas about presentation materials.)
6. How much time should we plan for the overall community entry process? The community should not feel rushed or forced, but the process shouldn’t be too long where the community loses interest from waiting for the program to start.

Record your ideas, decisions, and plans for completing Step 4 in [Appendix A: Community Entry Planning Worksheet](#).

Step 5: Prepare SYFF Information Materials for Key Audiences.

Regardless of your community entry strategy, it is likely that you are going to need materials describing the SYFF courses. You may need these materials to assist you while describing the courses during a meeting or presentation and/or leave with community members for review after you leave. There are several types of materials you can use to support you in informing the community about SYFF, as well as in persuading them to participate.

1. **Written Description about the SYFF Courses.** A one- or two-page, easy-to-read description of the SYFF courses is one of the easier materials to prepare. Key pieces of content to include in the SYFF flyer are:



- a. The program's full name: *Securing Your Family's Future* (the program's full name communicates a sentiment that few people could argue with!).
- b. Who the program is for (men, women, and then couples).
- c. The program's overall goal (see logic models and the front matter of the curricula to help you create a simple description of SYFF's goals. Make sure you phrase the goal in an easy to understand and appealing way).
- d. What is in it for the community? What will they learn? What will they be able to do? What are the benefits to them? Convince the reader that SYFF is going to be worth their time. The front matter and Session 1 in both curricula can help you with this).
- e. The time it requires.
- f. Who will facilitate it?
- g. Any incentives they may receive (e.g., snacks, diploma, participant workbook).
- h. Your organization's contact information.

Tips for developing a written description of the SYFF courses include:


- Use easy-to-understand wording/language.
- Use a large (14-point font) and easy to read font (e.g., Arial, Calibri, Helvetica, Georgia, Garamond, Times New Roman)
- Leave white space. Avoid writing a page that looks too crowded or too busy.
- Include photos or diagrams as appropriate. You may want to include diagrams from the curricula or photos you have taken over the past few years of SYFF implementation.
- Include the SYFF logo and your organization's logo.
- Use color.
- Customize the document. In other words, refer to the particular community you would like to work with.

2. **The SYFF Curriculum or the Participant Workbook.** Leaders may want to review the SYFF curriculum to make sure there is nothing controversial in it, to make sure it meets the community's needs, or simply out of curiosity. Share SYFF program materials with them and let them know that you welcome their questions and comments.



3. **Photographs from Previous SYFF Implementation.** At the time of writing this guide (Summer 2021), you have already entered several communities and implemented the SYFF courses. During these experiences, you have taken photos. Feel free to share some of these photos, along with explanations. Perhaps you can include these photos in the flyer described above or include them in a PPT presentation about SYFF.



4. **SYFF Video.** In addition to photos, you may have taken a video of actual SYFF course implementation or interviews with actual SYFF participants. Consider sharing these videos during a community entry meeting. See [Appendix B: KELIN Interview Guide for SYFF Documentary Video](#) for an example interview protocol used to create a documentary video about SYFF. See examples of brief SYFF videos that KELIN has created at <https://securingyourfamilysfuture.or.ke/the-what/>. Keep in mind that making a video does not have to be “professional.” Taking short videos using your smartphone may be fine for community entry purposes. 
5. **SYFF Activity.** Consider conducting one of the shorter SYFF course activities during a group meeting (e.g., Village Land Council Meeting) to give the community a “taste” of the curriculum. For example, you may want to share one of the opening proverbs and process it as instructed in the session plan. The “How much do you know about women’s land rights?” quiz in Session 1 of the SYFF for Women course is another relatively short activity to consider.
6. **SYFF Participant Testimony.** Consider bringing a SYFF course graduate (man, woman, or both) to share what they learned from the SYFF course with the new community. If it is not possible to bring a SYFF graduate, you might be able to conduct a short interview with the person and record it on your smartphone. The short video could be projected on the wall using your laptop while meeting with the new community.
7. **Most Significant Change Stories.** Each Wellspring Philanthropic Fund (WPF) SYFF grantee is working with the International Center for Research on Women (ICRW) to write most significant change stories as an evaluation activity. Depending on the length of these stories, consider sharing them with community leaders and members.
8. **Evaluation Findings.** As you continue to collect evaluation data about SYFF, consider presenting just a few key findings on a flyer or PPT presentation or sharing key findings orally during a community entry meeting. In other words, communicate that SYFF works!
9. **WLR data.** Consider sharing information about the women’s land rights problem in the community and/or region. Explain how failure to realize WLR hurts everyone in the community and how communities that recognize WLR fair better.
10. **Statement about Your Country’s Laws Related to WLR.** Summaries about your country’s laws and policies related to women’s land rights, gender equality, and intimate partner violence may help support the need for the SYFF courses and show how SYFF is aligned with these laws. Summaries about your countries land laws are found at the end of Session 1 in the SYFF for Men and SYFF for Women curricula.
11. **Website.** See an example of KELIN’s SYFF webpage at <https://securingyourfamilysfuture.or.ke>

Record your ideas, decisions, and plans for completing Step 5 in [Appendix A: Community Entry Planning Worksheet](#).

Phase 2: Entering the Community

Step 6: Meet with the Community.

Four Phases. In general, there are usually four phases in meeting with community leaders and /or the community at large (whether it be individually, as a small group, or as a large group). The four stages are presented in **Table 2**. While these stages (and their steps) are presented in chronological order, they don't always evolve in this order in practice. Use your judgment about when to move ahead with steps or go backward for a bit.

Table 2: Four Phases in Planning Your Community Entry Meeting Presentation

Phase 1: Introduce Yourself and Set a Collaborative Tone.

1. Thank the leader(s) for their time and willingness to talk with you.
2. Introduce yourself and your organization. Share a little bit about what your organization does and your role at the organization.
3. Explain why you want to meet with them and why their community has been selected for SYFF (or is being considered for selection).

Phase 2: Demonstrate Understanding and Empathy.

4. Engage them in conversation about the land rights issues people in their community are facing. Get them to tell you what they think is important.
5. Show them that you understand the issues and have done your homework about the community.

Phase 3: Describe the SYFF Courses.

6. Share the goals of the program.
7. Describe the content of the SYFF courses.
8. Briefly explain the methodology and maybe give one or two examples SYFF course activities (e.g., the gender box activity, the goal map activity).
9. Describe how the SYFF courses are implemented (i.e., how frequently they are implemented, the facilitators who will lead the courses, etc.)
10. Describe how the SYFF courses will benefit women, men, families, and the community as a whole. In other words, show them why participating in these courses is going to help them.
11. Describe any incentives (e.g., snacks, t-shirt, diploma, etc.) that you may want to offer.

Phase 4: Secure Commitment.

1. Explain why you need their support or partnership.
2. Explain what you would you like them to do. Be specific.
3. Exchange contact information.
4. Consider asking the community leader to sign an agreement to participate in the SYFF intervention that outlines the roles and responsibilities of your organization and the community. This does not have to happen at the first meeting as it may feel a little intimidating.
5. Thank them. Acknowledge their willingness to support your organization's implementation of SYFF.

Schedule Meetings. Schedule meeting(s) with the influencers and leaders (reference groups) that you identified in Step 2. If you are already working in a community, you may want to schedule the meeting right before or right after your regularly scheduled meetings for the sake of convenience. You will likely want to meet with several people in the community to inform them about SYFF, as well as engage them in discussion and spark interest. Determine whom to meet with first. Is it more politic to meet with the Tribe Chief or would, it be more effective to first go through the “back door” and meet with community women’s groups?

Plan Your Presentation. You will likely make several kinds of presentations to the community. For example, you might have a one-on-one meeting with the tribe’s chief or be given the floor to make a PPT presentation to the Village Land Council, etc. It’s important to present naturally and comfortably rather than rehearsed and rigid. Presenting naturally and comfortably does not mean not having notes or key points written down to guide you. You may want to rehearse your meeting with a colleague to make sure you feel confident in covering all the key points you want to make, as well as [addressing possible questions and comments](#). The list of key points to include in a written flyer ([above](#)) also apply to developing a meeting presentation.

See [Appendix C: UCOCAC Concept Note for Enrolment and Briefing of Project Beneficiaries](#) for an example meeting agenda.

Skills and Characteristics of an Effective Community Entry Representative. Community entry staff are the first spokespeople and contacts for the SYFF intervention. They are responsible for communicating effectively about SYFF while also developing community relationships, trust, and enthusiasm. They will also be the people who secure commitments. **Table 3** lists key skills and characteristics that community entry staff should have. Consider training community entry staff and/or conducting practice community entry interactions/role plays if needed.

Table 3: Community Entry Staff: Key Skills and Characteristics	
Has Skills to:	<ul style="list-style-type: none"> • Help people feel comfortable and safe to share ideas and opinions. • Cultivate relationships. • Clearly and enthusiastically describe the SYFF intervention. • Clearly communicate the importance of women’s land rights and gender equality, and the laws associated with each. • Facilitate a meeting (one-on-one and in groups). • Present, persuade, and gently challenge resistance to women’s land rights. • Listen and empathize. • Invite comments and questions. • Encourage dialogue. • Ask probing questions and ask for clarity, if needed. • Ask for, and secure, commitments. • Follow-up on your organization’s commitments in a timely way.
Characteristics	<ul style="list-style-type: none"> • Believes in gender equality and behaves in gender equitable ways. • Believes in SYFF and shows enthusiasm about the program. • Is humble – doesn’t pretend to know the community better than community members do. • Is transparent.

Table 3: Community Entry Staff: Key Skills and Characteristics

- Doesn't over promise. Is realistic in what you can offer through the SYFF program and/or other services your organization offers.
- Is respectful and shows high regard for leaders and community members.

A Note about Intimate Partner Violence. Unfortunately, when women start advocating for their land rights, they may meet resistance from others in the community, including their husbands and even other women in the community (e.g., mother-in-laws). Men may feel threatened by the idea of women gaining access and control to land.

Men's lifelong gender conditioning about always having to be leaders/decision-makers, controlling their wives, expecting that woman be passive and obedient to their husbands, and believing that women do not have the ability to manage land feed into this threat. (As we know, the social norms mentioned above are artificial, not natural, and often a violation of human rights and laws.) For some men, the way of dealing with this threat is to abuse their power and use violence to control their wives.



When meeting with community leaders share this information with them after explaining the SYFF intervention and what it aims to achieve. **Ask them to serve as allies** in the transformation of inequitable gender norms, and communicate a no tolerance message about intimate partner violence. Community leaders (reference groups) have a powerful role. They can be instrumental in helping to shift social norms by promoting peaceful relationships, confronting men who use violence, and supporting (not blaming or judging) women who experience violence.

It's best to **implement the SYFF for Men course before, or simultaneously, with the SYFF for Women course**. In this way, men are receiving information, engaging in critical discussion, and practicing new skills along with their wives. The new ideas are less threatening because they are coming first from the SYFF course, giving the men the knowledge and skills needed to have discussion with their wives about WLR. Transforming inequitable gender norms happens best when **both** men and women are engaged in the process.

For more information about addressing IPV, see the section titled **"Intimate Partner Violence (IPV) and WLR"** on page 36 of the SYFF for Women curriculum. [Appendix D: Responding to IPV Disclosure](#) also provides some tips on how to respond to IPV.

Record your ideas, decisions, and plans for completing Step 6 in [Appendix A: Community Entry Planning Worksheet](#).

Step 7: Be Ready to Answer Questions.

After presenting the SYFF courses, you will likely receive questions. Anticipate what these questions could be and have answers ready. For example, you might receive questions like the ones listed below.



Logistics Questions. Some of the easier questions to answer will be around some of the logistics of the SYFF program even though you will likely cover some of these questions in your presentation. People don't always track with all the details when they learn about something new – this is understandable. For example:

- Does the community have to pay for the program?
- When does the course start? How long is it? What days are you going to come to the community?
- Are you going to do any work with our young people as well?
- Will you actually help community members get land titles? What support are you going to offer?
- Will you actually help community members write their wills? What support are you going to offer?

Outside the Scope of SYFF Courses Questions. Some questions may not directly relate to the SYFF courses or the work of your organization. Anticipate these kinds of questions and have resources or referrals ready to share. For example:

- We are having a dispute with the government about land use (or some other land rights issue). Can you help us with this?
- We are trying to get an appointment with the magistrate. Can you help us with this?
- We want to start a savings and loan program for women farmers. Can you help us with this?
- We need a lawyer to help us with a land problem. Can you help us with this?
- We are experiencing some problems in our Village Land Council. Can you help us with this?

Resistance Questions/Comments. Other questions or comments may come from a defensive or threatened place. Women's land rights may be controversial for some community members. They may feel defensive or threatened by the idea of women's gaining more power in relationships and in the community. They may feel like SYFF is in contradiction to valued cultural and clan traditions. Anticipate these kinds of questions and have responses ready. For example, you might receive questions like the ones below.

- Are you saying that these courses are going to take land away from men?
- Our land system here works fine. I don't think we need this program.
- We already have a course like this a few years ago. I don't think we need it again.
- These are Western ideas that are trying to erase our culture.
- A man's role is to take care of land. A woman's role is to take care of the home and children. We don't need this program.
- If we give women land, they will leave their husbands and steal the land.
- Women do not know how to manage land.
- Thank you for your visit. We are not interested in this program.

[Appendix E: Creating Doubt](#) provides a framework for dialoguing with people who are resistant to women's land rights. In "Session 6: Being a Force for Change" in the SYFF for Men curriculum there is an activity titled "Responding to Inequitable Land Rights Attitudes." This activity also provides a framework for addressing men who are resistant to women's land rights. For your convenience, that activity is also found in the Appendices section—[Appendix F: Handout 6.1 – Tips for Responding to Gender Inequality](#) (from SYFF for Men curriculum). It may be helpful to review both of these documents to prepare yourself for dealing with resistance questions.

Note: If after meeting with community leaders and/or other community members, you sense a strong resistance to SYFF, the SYFF team should reevaluate its decision to work in this particular community. The community may not be ready for such a program. More work on educating the community on women's land rights, gender equality and related issues may be needed first to further "prepare the soil" before SYFF implementation.

Record your ideas, decisions, and plans for completing Step 7 in [Appendix A: Community Entry Planning Worksheet](#).

Step 8: Leave Meeting with a Clear List of Next Steps and Commitments.

Communicate Next Steps. After meeting with community leaders and/or community members, clearly communicate about the next steps for bringing SYFF to their community. Let them know what they can expect you to do and by when. Let them also know what tasks you would like them to complete and by when. In the beginning stages, communicating about next steps can simply mean stating them orally and asking for oral agreement. You may want to follow up with an email, text, or phone call.



Communities are more likely to feel engaged when they are left with an action item. It signals to them that the intervention is really going to be implemented, that you are expecting them to partner with you, and that you recognize and respect their position in the community. As part of your planning process, determine what you would like community leaders/members to do in order to get ready for SYFF implementation. Of course, never be too pushy or force someone to complete a task. Being patient and supportive is part of the community entry process.

Create a Written Agreement. As you get closer to the start of SYFF implementation, you may want to create a written agreement for community leaders or others to sign. The agreement should be short and easy-to-read. Do not present anything that looks too formal that could feel intimidating. The agreement should outline agreements about who is going to do what and by when. Your organization and the community leader(s) should sign it. Of course, there is nothing “legal” about this type of agreement. Rather, its purpose is more about formalizing the work. When people sign an agreement, they are more likely to feel committed and responsible.

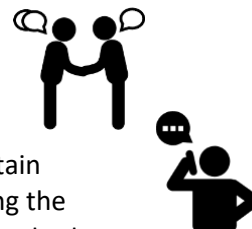
You may also want to collect a consent form/agreement from each of the community members who participate in one of the SYFF courses before they begin. See [Appendix G: UCOBAC Consent Form for Participating in SYFF Course](#) for an example of such a form.

Record your ideas, decisions, and plans for completing Step 8 in [Appendix A: Community Entry Planning Worksheet](#).

Phase 3: Following-up and Continued Nurturing of Relationships

Step 9: Nurture Relationships with Reference Groups.

Community “entry” implies that it is a process that occurs at the beginning of a SYFF implementation project and ends once the SYFF course begins. This is NOT true! Remember community entry is a process. In order to maintain access to the community, relationships need to be nurtured, especially among the leaders who opened the door for you. Remember that these leaders are important reference groups. See the various ways that community leaders can support the SYFF implementation in [Step 3](#) above.



There are several things you can do to nurture important relationships.

- Communicate regularly by visiting face-to-face, email, phone, or text. Let them know about progress, remind them about tasks they committed to do, share positive experiences and reactions from the community, and ask for their feedback. Show them that you value their input and support.
- Invite them to welcome participants at the first SYFF session and make opening remarks, and make closing remarks at the last session.
- Ask them to visit sessions (if they are not participating directly).
- Discuss how they can help advance the goals of the SYFF courses (e.g., help to organize a community meeting with a lawyer who can help interested community members in writing wills).
- Share evaluation findings and ask for feedback.
- Consider a small incentive for their support.

Record your ideas, decisions, and plans for completing Step 9 in [Appendix A: Community Entry Planning Worksheet](#).

Appendices



Appendix A: Community Entry Planning Worksheet

Community Entry Planning Worksheet	
Step and Questions to Consider	Our Plan
Step 1: Get Ready.	
<ol style="list-style-type: none"> 1. Do you have a community entry plan in place? 2. Have you indicated when the team will make community visits, develop SYFF information materials, transportation arrangements, etc.? 3. Is the community entry plan linked to your overall SYFF work plan and budget? 4. Have you selected the right staff to conduct community entry activities? 5. Do you have both a man and a woman representative who are capable of modeling gender equality? 6. Do they have the skills and characteristics of an effective community entry representative? 	
Step 2: Select a Community.	
<ol style="list-style-type: none"> 1. Have you gathered information about the new community? 2. Who do you plan to talk to? 3. Are their partners or other organizations who can give you information about the community? 	



Community Entry Planning Worksheet	
<p>4. Are there any written materials or data about the community that can provide relevant information?</p> <p>5. Have you answered questions about the community related to need for a program like SYFF?</p> <p>6. Have you answered questions about the community related to readiness to implement SYFF?</p> <p>7. Have you answered questions related to your organization's readiness to work with this community?</p>	
Step 3: Identify Influencers/Leaders Who Will Support SYFF	
<p>1. Have you identified the reference groups that you will approach during the community entry process? Who are they?</p> <p>2. How did you determine that these people are reference groups?</p>	
Step 4: Decide on a Community Entry Strategy.	
<p>1. What time of year would be best to approach this community?</p> <p>2. Which reference group will we approach first? Second? Third?</p> <p>3. How will we approach the reference groups? Will we request a face-to-face meeting? Should this meeting be formally scheduled or will we visit the community unannounced?</p> <p>4. Will we first hold a private meeting with one of the leaders of the community (e.g., tribal chief) or a larger community meeting?</p>	



Community Entry Planning Worksheet	
<p>5. What materials do we want to bring to these meetings? Something in writing? A Video?</p> <p>6. How much time should we plan for the community entry process?</p>	
Step 5: Prepare SYFF Information Materials for Key Audiences.	
<p>1. What type of SYFF information materials will you want to share with community leaders and community members?</p>	
Step 6: Meet with the Community.	
<p>1. Have you scheduled meeting(s) with the influencer and leaders (reference groups) that you identified in Step 2?</p> <p>2. Have you determined which reference groups to meet with first? Second? Third?</p> <p>3. Have you developed talking points or presentation that covers the four phases of a community entry meeting?</p> <p style="margin-left: 20px;">1. Introduce Yourself and Set a Collaborative Tone. 2. Demonstrate Understanding and Empathy 3. Describe the SYFF Courses. 4. Secure Commitment.</p> <p>4. Do you feel confident in facilitating these four phases?</p>	



Community Entry Planning Worksheet	
Step 7: Be Ready to Answer Questions.	
<ol style="list-style-type: none"> 1. Have you brainstormed a list of questions that the community could ask you about SYFF and have you prepared answers/responses in anticipation of these questions? 2. Does your list include program logistics type questions? 3. Does your list include outside the scope of SYFF type questions? 4. Does your list include resistance type questions/comments? 	
Step 8: Leave Meeting with a Clear List of Next Steps & Commitments.	
<ol style="list-style-type: none"> 1. Do you have a list of possible next steps for your organization after meeting with community leaders/members after the first (and subsequent) community entry meetings? 2. Do you have a list of possible next steps for community leaders/members after the first (and subsequent) community entry meetings? 3. Do you feel confident in communicating these next steps clearly? 4. Have you thought about how you will follow up with community leaders/members after meeting with them? 5. Will you prepare a written agreement outlining your organization's and community leaders/members' roles and responsibilities? 6. When will you sign this agreement? 	



Community Entry Planning Worksheet	
7. Will you prepare a consent form/agreement for each of the community member who participate in one of the SYFF courses?	
8. When will you collect these forms?	
Step 9: Nurture Relationships with Reference Groups.	
1. What activities will your organization engage in to <u>continue nurturing relationships</u> with key reference groups in the community throughout the SYFF implementation?	

Appendix B: KELIN Interview Guide for SYFF Documentary Video (June 2019)

PURPOSE

This video interview guide is designed to elicit powerful, effective, values-based messages and authentic narratives related to women's land use and ownership in Kenya.

Interview Goals

- Capture the messengers' own stories/experiences in a way that connects with conflicted audiences around women's land use and ownership in Kenya. This interview guide has been designed to do this.
- With help from this guide, the interview will focus on specific stories and themes that we think are particularly important to capture for testing purposes.
- We will want to hear more about the messengers' personal feelings, beliefs, stories and experiences, and less about the process, the policies, and the law.
- We will want to capture the messenger's own story/experience using plain language and rooted in a values-based context. We will want to avoid messengers speaking in generic terms—"this is the right thing to do". We want messengers to share the reasons they feel this is the right thing to do, what experiences led them to feel that way personally. We want to show rather than tell.
- If messengers say that a solution is to educate others, or that they would want others to be educated about this issue, we need to probe to really know—"what do you want people to know? What are the aspects of this issue that feel important for others to know about? How would you/do you talk to your friends and family about this?"
- Explore potential messaging frames and concepts that emerged from earlier research as part of this project.

Change Hypotheses

- Need to include stories about women's land ownership that includes discussion of inheritance from family, inheritance from a spouse, and joint ownership/title deeds in marriage.
- Need to raise awareness in the minds of our audience about potential harms faced by women, children, and families by women not having access to land ownership in their families and communities, without implicitly blaming, shaming, or accusing the audience.
- Need to model for the audience how the topic can be discussed and addressed in new ways among men, women, couples, parents, elders, brothers and sisters, and the community as a whole and show positive outcomes.
- Need to talk about women's land ownership as a benefit not just for women, but for men, children, families, and communities as a whole.
- Need to remind audiences that we do not know what the future holds—and it is important to be prepared in case the unexpected happens.
- Need to elevate aspirational values around being responsible and providing for one's family and children in the present and in the future (including after death), contributing to family and community, caring for children, sharing land, coming together to solve community problems, promoting peace and harmony in family and community, and protecting others from harm.
- Need to calm concerns about land scarcity, zero-sum outcomes—when women "win", men lose, anxiety about social and cultural change, conflicts within family and community, etc.

- Need to find ways to talk about support for women’s land ownership that are consistent with, not at odds with or in spite of, culture and Christian/Catholic or Muslim identities.
- Need to find ways to elevate and mirror the experiences and feelings of men on this topic.
- Need to model a journey from being unaware/conflicted/opposed to coming to think and act differently on the issue of women’s land ownership.
- Need to help audiences reflect on the importance of documents - marriage certificates, land titles, wills, birth certificates, identity cards – within emotional narratives that motivate our audiences to think about these documents and be more likely to get them for themselves.

Core Story Components to Capture in Interview

- Establish credibility of messengers as “everyday” Kenyans, caring parents/spouses, wise elders, dedicated wives and husbands, traditional Luo, faithful Christians/Muslims, etc.
- Elevate shared values and shared experiences around family, marriage, being responsible and providing for one’s family and children in the present and in the future (including after death), contributing to family and community, caring for children, sharing land, coming together to solve community problems, promoting peace and harmony in family and community, and protecting others from harm.
- Embed messengers in families, communities, marriages, etc.
- Name and normalize initial discomfort with change related to this topic, including conversations about marriage certificates, title deeds, conversations with fathers/brothers/wives, etc.
- Establish good intentions of struggling characters (parents/spouses trying to care for family, people trying to live values around culture, faith, trying to preserve fairness and family harmony, etc.).
- Prompt reflection and model inner change, making sure to include the signposts or turning points in journey (including reflecting on flawed ideas/perceptions, seeking guidance from others/educating oneself, drawing on core values, etc.).
- Model new behavior and conversations on these topics – for example, how a wife and husband can talk together about the importance of having a marriage certificate or a father talking about how he has decided to make a will to leave land to his daughters, too, and how he brought his whole family together to talk it through, so that upon his death his sons will not try to take all the land for themselves.
- Attest to positive outcomes (peace of mind, women and families protected and safe, educating and setting an example for children, preventing future disputes, community and family harming, etc.).
- Reaffirm shared values.

Additional Considerations/Instructions for Messengers and Filming

- Before each interview, review the guide and highlight questions that feel especially important for that specific messenger or messengers. You can remove or cross out those that may not apply as well.
- Evaluate the background of shoot location and what it communicates—move or cover décor, posters, etc. that could interfere with the message.
- Review participant wardrobe options: Clothing should be appropriate to messenger profile. Avoid clothes that do not match the messenger profile. Look for colors that do not make the interviewees “disappear” into the wall or furniture. Ask participants to cover visible unconventional parts of appearance, remove hats and glasses, and any jewelry or clothing that communicates a “political” or ideological orientation (unless we want it—such as a cross hanging on the wall when interviewing a Christian).

- Consider sound—avoid areas with lots of noise, traffic, dogs, babies, etc. If this occurs while filming, stop and start the section over again once the noise has passed.
- Interviewee tone should be calm, reflective, thoughtful, revelatory (not overly certain, strident, blasé, flippant, overly academic or intellectual, or “stating the obvious”). Emotional and heartfelt, but not overwrought (make sure facial expressions match tone—for example, they should not be laughing or smiling when talking about something serious, etc.)
- Make sure the male messengers speak as much as the female messengers.
- Physical appearance should be conservative to an average Kenyan in these counties—not too hip or liberal, not political, or untraditional.
- Be aware of visual background and what it communicates (should not be too fancy, counter-culture, liberal, etc. or undermine messenger credibility). Also be careful not to put physical barriers between the speakers and the camera (such as a table or a desk, that can create too much “distance” between the speaker and the audience.)
- If needed, ask interviewees to restate ideas or stories to avoid insider terms or framing—ask: how would you explain this idea in simple language to your aunt or a student who doesn’t know all that you know?
- Interviewees should look at the person speaking/asking questions and not directly at the camera.
- Make sure interviewees answer in complete sentences. So the question, “What did you do last summer?”, for example, should be answered “Last summer, my children and I went to visit some family,” not “We went to visit some family.”
- Be careful about pronoun use—too many references to he, it, etc. can make the story unclear once edited. Remind the interviewees to use proper or descriptive nouns (ex. “my wife” instead of “she”).
- Encourage participants to gesture when speaking, to look at the person speaking, to continue even if they mess up—this makes it sound more authentic.
- Ask participants to wait 3 seconds before answering a question and 3 seconds after they have answered the questions AND before looking away, trailing off, and/or starting another thought.
- Summarize key ideas that are not communicated succinctly in brief sentences at the end of the interview. If needed, ask interviewees to summarize the heart of the story in 2-3 sentences at the end. Or, write a brief description of the key elements and then read it to them and ask them to say it as a “line” at the end.
- At the end of the interview, be sure to get 1-2 minutes of “b-roll”—footage without sound of the person doing activities that make sense for their messenger type, such as a family preparing dinner together or a conversation between elders.

REMINDERS FOR PARTICIPANTS

- We will start with an open-ended interview. At the end, I may ask you to summarize longer stories or ideas in one or two sentences.
- Different people have different comfort levels sharing aspects of their stories. Know that you can answer in any way that feels comfortable for you. Feel free to take a brief break if you need to or get a drink of water. If you aren't comfortable answering a question or if something feels too personal to share, it is perfectly OK just let me know and we can move on.
- When answering questions, please look at the people with you or look just past the camera to the interviewer's shoulder, but not directly at the camera.
- Gesture when speaking and look at the other people with you, just as you would in normal conversation. It will look more natural and make you sound more at ease and conversational.
- Allow pauses for an editing "pad" between questions. Before you speak and/or after you finish a sentence, stay silent for a couple beats (count 1-2-3 silently) before starting again. It's natural to immediately start talking, but that can ruin the edit point or sound forced.
- If you get tongue-tied or you didn't say something right the first time, feel free to stop, pause and start again. But don't feel the need to be perfect. Real people aren't polished all the time and occasionally stumbling over your words helps audiences to see you as more relatable and "real."
- There will be times that we may ask you to repeat what you just said. This is to make editing easier, or because there are particular words or phrases that are essential to include or exclude, or because we want to make sure we capture key ideas in succinct soundbites.
- There may also be times we need to cut you off or move on to another question or topic in order to make sure we cover all of the ground we need to during the limited time we have.
- Please make sure to incorporate the question in your answer. For example, if asked, what concerns did you hear? Begin your answer with "The concerns I heard about most were..." Or "People were most concerned about..."
- Use proper/descriptive nouns, rather than pronouns. When an interviewee says "he" or "it" or "they" throughout a film, it can make it difficult to edit or communicate to the audience what the he, it, or they is.
- Avoid jargon or insider language; avoid legal language; avoid initials or abbreviations.

INTERVIEW QUESTIONS

You will notice that there are questions that may seem repetitive or are asking the same question in a different way—these are here to help if needed. These questions are here to guide the conversation, to evoke thoughtful responses from the messengers. Sometimes we have messengers that answer the question in a way that we get the material that we need, for others, we need to ask the same question in different ways in order to get the material we are looking for. Please do not feel obliged to ask every single question, using every single word, that is this guide if you have already received a satisfactory answer from the messenger.

QUESTIONS FOR EVERYONE

Let's start by having you tell us a little about yourself. (5 minutes)

1. First, tell me your name, a little about what you do for work if you are working and where you live. Or, if you are a student, where you go to school and what you are studying. (ex. I'm Peter Mwangi and I am an Engineering student at University of Nairobi, Kisumu Campus.)
2. Now, tell me a little about your family. Are you married? For how long? Do you have children/grandchildren? (How many, ages, gender, etc.). Tell me about your parents and siblings.
3. Where you are from and where do you live now?
4. We often find that our audiences are more likely to connect with people that are like them in small, but important ways. Like if someone is a teacher, or grew up in a certain village, or was raised in a particular religious faith. So other details about who you are can be important. What else should we know about you and your background (conservative, Catholic/Christian, Muslim, Elder, etc.)?

Now, I have a few general questions about your personal background and family life. (10-12 minutes)

5. Tell us how you grew up. What was your family life like? Who was important in your life growing up?
6. What were some of the core values you learned from your family growing up?
7. Did you grow up in a particular faith tradition? What was that like? How was it a part of your life? [Probe on specifics—go to religious services, family prayed all the time, religion was center of life, family involved in the religious community, etc.]
 - [IF NO LONGER RELIGIOUS OR ANSWERS TO ABOVE ARE LARGELY NEGATIVE:] Even though you are no longer practicing or may have had some negative experiences, what are some of the positive values or guiding principles you draw from your faith background today?

- [IF RELIGIOUS:] What kinds of values or lessons did you learn from your faith? Which of those are particularly important to you? What does your faith mean to you personally at this point in your life?
8. What does family mean to you? What does it mean to you to be a parent (now or some day in the future)? What does it mean to you to be a husband/wife? Mother/father?
 9. Growing up, what were your parents' hopes for you and your siblings? What were your own hopes and dreams for yourself?

Let's talk now about land ownership and inheritance in Kenya and in your community (15-20 minutes)

10. How would you describe the way that land ownership and inheritance has generally worked in your family and community? Has it changed in any way over your lifetime/past several years? Tell me about that. What has led to the change in your view? How do you feel about how it has worked in the past and now?
11. Do you personally own land? How did you come to own it (inheritance, purchase, etc.)? (ask briefly)
 - What does that land mean for you personally? What is important about it for you?
 - What does the land mean for your family (your husband, wife, children, etc.)?
 - Do you co-own the land with anyone in your family? Or do others also have access to the land?
 - Has there ever been tension or a dispute about land in your family? Tell me about that. [*probe for security, stability*]
12. Do you personally know women who own land? (ask briefly)
 - How did they come to own land, as far as you know?
 - What kind of women are they—what are their lives like?
 - How do you feel about them owning land? What do you imagine or hear others say about them owning land?
 - What are the circumstances in which women in your family or community have come to own land? Has that changed in any way over the past several years? What's led to those changes?
13. What are your personal feelings about women owning or inheriting land?
 - [if needed] Is it the same or different if she purchases it herself? What about inheriting land from her father or husband? What about women sharing land ownership with their husbands. How do you feel about that?

14. Have your feelings changed over time in anyway? How so? What led you to come to feel differently? Paint a picture for me of what happened. What was taking place? How did you feel? Who did you talk to at that time? What were you weighing in your mind?

[if needed]

- If you were to talk to a family member about how your feelings have changed, what would you say? How would you explain your changed views with them? How would you describe what's changed for you? How might those conversations be different if you were talking with a friend or peer or an elder?
 - What, in your view, are some of the positive benefits (for women, for marriages, for family, for community) of women owning land or sharing land with their husbands?
 - What are some of the potential concerns or places of conflict around women owning land or sharing it with their husbands? How do you sort those out for yourself?
 - In what ways does your faith or culture lead you to feel that it is important for women to own land, share land, be able to inherit land? How do you talk about that with people who might feel that religion or culture is against women owning land?
15. What are some of the problems today regarding women's land ownership? What in your view needs to change or be addressed?

[if needed]

- What do you think needs to happen that isn't happening now (or that should be happening more often)? What most needs to change with regard to this topic where you live?
- In what ways do you feel marriage certificates might address some of the problems related to women's land ownership and inheritance? What would have to change for this way of formalizing a marriage to become a standard practice in your view?
- What are some of the ways you feel women, families, communities, children are harmed by women not owning land or sharing land with a spouse?
- What are your experiences around women's land ownership and inheritance that have led you to be willing to share your story with us?
- Have you personally experienced or witnessed a woman in your life or community who has struggled or suffered as a result of not owning land? Tell me about that? What were the circumstances around her situation? What did you see or hear at the time and how did you feel about it? How have these experiences impacted your thinking on this topic?
- Have you personally had experiences where you have seen women's land ownership or inheritance have a positive impact on a woman's life or the life of her children or family? Tell me about that.

- What are your feelings about dowry and paying dowry? Do you feel that it is important to do, or do you feel that it is not important? Tell me about that.
16. What would you want to say to other [parents, husbands, brothers, women, elders, mothers-in-law,, Christians, etc.] who, like you, may have felt conflicted about this issue at one time? What would you want them to know? How would you speak to their hearts on this topic?
- What do you want other people to know? What are the aspects of this issue that feel important for others to know about? How would you/do you talk to your friends and family about this?

Before we close today, is there anything I haven't asked you about that I should have or that you especially want to say? Or anything you want to say more about?

Additional questions—many times the questions below will have already been answered by a messenger throughout the interview. These additional questions are here to keep in mind as specific follow up probes where appropriate throughout the guide.

Aska

- What were the circumstances that led to your in-laws disinheriting you? Will you share a bit about what happened? What was that experience like for you? What was it like for your children?
- What do you want people to know about your experience?
- What do you hope would be different for other women?
- Who were the people you found support from? What did that mean to you?

Victor

- What was your experience like to see your mother disinherited after your father's death? What do you remember about what you were feeling at the time?
- How did this experience impact your thinking on women's land ownership generally or today?
- What inspired you to be a pastor? [probe on his inspiration seeing support from church after disinherited. Probe on this issue in the context of faith and God (love for all people, obligations to care for women and families, men's obligations to care for their wives)]
- Has your experience as a pastor impacted the way you think about women's land ownership?
- How has your personal experience with you and your mother being disinherited influenced your ministry as a pastor?

Rhoda

- What were the circumstances that led to your in-laws disinheriting you? Will you share a bit about what happened? What was that experience like for you? What was it like for your children?
- What do you want people to know about your experience?
- What do you hope would be different for other women?
- Who were the people you found support from? What did that mean to you?

Joyce

- Can you please share your experience of helping refer and mediate widows' disinheritance cases? How have you seen widows impacted by disinheritance? How do these experiences influence your own thinking on the issue of women's land ownership? [probe on any harms she shares, ways in which widow was mistreated, who helped?] Are there one or two women's stories that really stand out to you? Tell me about that.
- Connect for me your role as an elder with helping widows regarding land ownership issues.

Caroline

- What were the circumstances that led to your in-laws disinheriting you? Will you share a bit about what happened? What was that experience like for you? What was it like for your children?
- What do you want people to know about your experience?
- What do you hope would be different for other women?
- Who were the people you found support from? What did that mean to you?

Margaret

- Can you please share how you came to support your daughters-in-law after the passing of your sons?
- Had you previously thought about women's land ownership issues for widows? What experiences did you have that led you to feel and act the way you did in supporting your daughters-in-law?
- What would you say to other mother-in-laws about what you have learned through your experience?

Dan and James

- How has your personal experience as a pastor influenced your thinking on women's land ownership? [Probe on this issue in the context of faith and God (love for all people, obligations to care for women and families, men's obligations to care for their wives)]
- How did you come to believe what you do about women's land ownership? [for James, probe on his experience growing up in a community where women's rights on land were infringed on]
- As a parent, how do you feel about women's land ownership? What about it is important for you? What would you want others to know? How would you talk about this to other fathers? [for Dan, probe on impact on his own daughters]

Esther

- Putting yourself in the mindset of a mother to daughters, how do you feel about women's land ownership? What has led you to feel this way? What experiences have you had in your personal life that led you think this way? What experiences have you seen in your community that have impacted your thinking on this subject?
- What hopes do you have for the futures of your daughters?

Apollo and Tom

- How have you seen widows impacted by disinheritance? How do these experiences influence your own thinking on the issue of women's land ownership? [probe on any harms he shares, ways in which widow was mistreated, who helped?]
- Connect for me your role as an elder and working on the issue of women's land ownership.

Samuel and Lillian

- Share with me what you experienced and saw regarding women's land ownership when you were growing up. What did you think about the issue then? What do you think about it now? What experiences led you to feel the way you do now?
- How have you decided to address this issue in your marriage? What was that conversation like for you and what did you discuss? [probe on how they made the decision, what led them to do things differently than the communities where they grew up, what they feel is important about this decision for them and their children. We really want to get at the journey this couple went through, we want to model the way they came to decide this for their family.]

Appendix C: UCOBAC Concept Note for Enrolment and Briefing of Project Beneficiaries

Objectives of the Meeting (no more than 2 hours)

- To meet the suggested men and women and secure project buy in and consent to be enrolled as participants in the course.
- Brief participants about the project, project activities and benefits of participating.

Agenda

- Opening prayer
- National and Buganda Anthem
- Self-introductions
- Opening remarks by SAS/CDO
- About UCOBAC and the WLPR/SNT project by UCOBAC staff.
- Question and answer
- Enrolment and recruitment of participants

About UCOBAC

Uganda Community Based Association for Child Welfare (UCOBAC) is a non-governmental organisation in Uganda whose mission is to use community-driven initiatives to transform the lives of women and children. The organisation envisions empowered communities free of poverty and with the ability to exercise human rights and fundamental freedoms.

The organisation operates in a number of districts including Mityana, Mubende, Kassanda, Bugiri, Lamwo, Pader, Butalejja and the secretariat in Kampala.

Core program areas include:

1. Orphans and Vulnerable Children (OVC)
2. Sexual and Reproductive Health and Rights and Gender Based Violence (SRHR&GBV)
3. Women's Land and Property Rights
4. Food Security, Livelihoods and Resilience

The Women's Land and Property Rights / Social Norms Transformation Project – Securing Your Family's Future (SYFF)

The Women's Land and Property Rights/Social Norms Transformation project aims at enhancing gender and economic justice through strengthened Women's land rights and community resilience to impacts of climate change.

The project has five short outcomes which include:

1. Enhanced capacity of the organization in women's land rights social norms transformation programming, documentation and evaluation. (Please ignore this objective in the field)
2. Enhanced capacity of community human rights workers in promoting women's land rights and resilience to effects of climate change on food security and livelihoods
3. Increased community knowledge on gender and women's land rights
4. Increased women's access to gender responsive land justice
5. Strengthened community resilience to effects of climate change to land dependant livelihoods.

Geographical areas: UCOBAC implements the above project in:

- Mityana, Kassanda and Mubende Districts in the following sub counties
- Mityana District: Kalangalo and Namungo Sub Counties
- Kassanda District: Nalutuntu and Manyogaseka Sub Counties
- Mubende District: Kitenga and Mubende West Division

Mode of Implementation

- Currently, UCOBAC wishes to change its mode of work in the sub counties that have benefitted from its recent interventions under the women's land rights project. The shift from only community engagement, but also individual focused intervention.
- The project is designed to work with groups of 10 men and 10 women. These men and women will be taking a course called "**Securing Our Family's Future**". This course is meant to create awareness on the national laws and policies that support and promote WLR and influence change in peer norms about women's land rights among men and women.
- The men will be facilitated by fellow men while the women will also be facilitated by fellow women.
- The mode of implementation and project curriculum that is going to be used have been the piloted in Namungo Sub County and they have proven to be successful in bring out the change that we want to achieve.
- With the help of the Community Human Rights Workers (paralegals / volunteers/facilitators), you have been selected to voluntarily participate in the project as a direct beneficiary.
- The course for women has 8 sessions while the course for men has 6 sessions. However, for the first phase.

Benefits of Participating in the SYFF Course

- Participants will be able to acquire knowledge on the national laws and policies that support WLR
- Participants will be able to reflect on their daily lives and acquire skills on how to ensure that their families enjoy equitable land rights.

- Participants will acquire skills in addressing and encountering fears that hinder change in gender discriminatory norms and practices.
- Participants will also learn the different land laws and land management institutions.
- Participating households will also benefit from other project activities such as trainings in climate smart agriculture that is meant to ensure that households have enough food and use their land meaningfully for better livelihoods.
- Participants will get a certificate of participation at the end of the course.

Key Deliverables

- Attendance lists
- Lists of participants per group.
- Concerns and fears from participants if any.

Appendix D: Responding to IPV Disclosure¹

Intimate Partner Violence (IPV) and WLR

Unfortunately, when women start advocating for their land rights, they may meet with resistance from others in the community, including their husbands. Men may feel threatened by the idea of women gaining access and control to land. Their life long gender conditioning about men being the leaders/decision makers, men expected to control their wives even if means the use of the violence, women being passive and obedient to their husbands, and women not having the ability to manage land feed into this threat. These norms are artificial, not natural, and in some cases a violation of human rights. For some men, the way of dealing with this threat is to use violence to control their wives.

While facilitating the SYFF course, it's possible that some participants will disclose incidents of intimate partner violence (IPV). It is important that in these instances, community leaders

- Know how to recognize the difference forms of violence
- Clearly denounce the use of violence
- Work with the rest of the SYFF Team to “prepare the soil” for implementation
- Provide support to the participant while understanding their limits as a community leader
- Know how to make proper referrals

Recognizing the Difference Forms of Violence

Definition of Violence. The United Nations defines violence against women as: *Any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women.* In simpler terms, violence against women is the use of force or other means that result in harm to women or girls. The use of violence often has serious physical, emotional and social consequences on those receiving it although these consequences are not often talked about.

Violence is always a choice. It is not true that people cannot control themselves or that some people are just naturally violence. There is always an alternative action that can be taken.

Different Kinds of Violence. Violence is often thought of as physical—someone hitting, kicking, pushing, etc. another person. However, violence can present itself in different forms (see below).

- *Physical violence examples:* hitting, slapping, beating, twisting arms, burning, etc.
- *Emotional/psychological violence examples:* shouting, threatening physical violence to partner or children, causing embarrassment or humiliation, criticising, threatening to hurt children, locking out of the house, threatening to leave, constant monitoring of the other person's activities, using insulting names, etc.
- *Sexual violence examples:* forcing someone to have sex against their will (married or not), unwanted touching, grabbing sexual parts of the body, unfaithfulness, refusing to have protected sex, sexual abuse of girls, forced prostitution, etc.

¹ Adapted from the front matter of the SYFF for Women curriculum.

- *Economic violence examples:* withholding family finances, preventing a woman from working outside of the home, forcing a woman to beg or humiliate herself for money, spending family resources without consulting partner, preventing partner from owning property, etc.

Denouncing Violence

Community members may express different ways of justifying violence and it's important for community leaders to listen and hear those points of view. However, it's critical to clearly state that **violence is never justified** and have participants reflect on that message. One exception to this rule is the use of violence in self-defence.

Community members may give explanations for violence that take responsibility away from the person carrying out the violence. For example, they may say that alcohol causes violence; that men can't control themselves; that the man being violent was provoked; that financial strain or poverty causes violence; etc. Community members should Make it clear that *the person using violence, in the end, is entirely responsible for their actions*. Violence is a *choice* that a person makes. There is always an alternative to violence. For example, the person can talk through their frustration or walk away until they have calmed down.

Responding to a SYFF Participant Who Discloses IPV Using TAARF

1. **THANK** the participant for sharing and having trust in you. Acknowledge that what she has endured is difficult.
2. **AFFIRM** that she is NOT to blame. Violence is not acceptable. Violence is always a choice. There are many alternatives to violence. She did not "provoke" violence
3. **ASSESS** her safety. You could ask:
 - Do you feel safe going home today?
 - What safety concerns do you have for your children?
 - Do you have somewhere you could go should your husband become violent again? Where?
 - Is there a neighbour, friend or family member who you could call in an emergency?
4. **REFER** her to services that can help her.
5. **FOLLOW-UP**. After a week or so, follow up with her. Ask her how she is doing.

Things NOT to Do

- **Judge her or blame her.** Again, the person who used violence against her is 100% responsible for his/her violence. Violence is always a choice and there is always an alternative to using violence.
- **Tell her what to do.** Her decision-making ability and sense of empowerment need to be reinforced. She gets to decide what to do.
- **Psychoanalyze her, her husband, or her relationship.** You are not a psychologist in your role as a SYFF Facilitator.

- **Minimize her concerns.** If she is suffering then she needs support. One of the worse things to do is tell her that what she is experiencing “is not a big deal” or “get over it.”
- **Provide advice that you are not qualified to give.** Refer to the proper services (e.g., legal, medical, psychological, etc.)

Possible IPV Situations (Practice using TAARF)

1. Select a situation from the list below (or make up your own situation).

A participant shares with you that...

- Her husband regularly hits her.
- She spoke to her husband about women’s land rights and he started yelling at her.
- She thinks her husband has been cheating on her and now worries she could have HIV.
- Her husband forces her to have sex.
- She was raped by an uncle when she was a girl.
- Her husband frequently beats her children.
- Something else...

2. Use TAARF to develop a response.

Appendix E: Creating Doubt

The goal of this technique is to simply create doubt in the resistor's mind in a non-threatening and respectful way. When a person has been entrenched in a belief from years of living in a gender-inequitable society, it is unreasonable to think they can turn around their beliefs immediately. "Creating doubt" about their beliefs is the first step in the change process.

1. Set the tone.

1. **Enter the conversation with an attitude that maybe you have something to learn from this person.** Maybe the person is going to teach you something that you didn't know. Show that you are open.
2. **Stay calm, respectful, and curious.** Be mindful of your non-verbal communication (facial expressions, what you are doing with your body, tone of voice). It's very possible that the person might say something that touches a nerve with you. Notice your feelings and take a deep breath. Remind yourself that you are not here to fight with the person and "win" your argument. You are here only to create doubt.

2. Let them know that you understand them.

- **Listen actively.** Let the person speak without interrupting them. Make eye contact. Let the person know you are listening by nodding your head or making listening noises.
- **Reflect what they say.** After hearing something that tells you the person is resisting a gender-equitable practice, take a moment to reflect back and repeat what the person said to make sure you understood it. Sometimes when a person hears another person repeat what they say, they can hear the error or weakness in their logic. In any case, it shows them that you are listening. This helps to disarm the person.
- **Empathize.** If appropriate, empathize with them. Let them know that you understand that a new norm is just that – new. It's something that they haven't heard before. Sometimes when we hear about change, it sounds strange or threatening in some way.

3. Challenge the flaws in their reasoning.

The point of this phase is to show the person the weakness in their reasoning or understanding of a situation. However, you want the person to discover the weakness rather than *telling* them that their reasoning is weak. Here are some things you can do (presented in no particular order).

1. **Look for the cause and effect in their statement.** For example, if they say, "Women don't know how to manage land", ask them a question to have them explain or defend the point of view that women don't have the knowledge or capacity (cause) to manage land well (effect). For example, you could ask:
 - How do you know that?
 - What actual experience do you have with that?
 - Where did you learn that?
 - Who told you that?

2. **Ask them questions to get them to see that there are exceptions to their understanding, especially when they refer to “all women.”** This will help challenge their logic about cause and effect. For example, you could ask:
 - Does that happen all the time?
 - Because that happened once, does that necessarily mean it will happen always?
 - Is that true in all circumstances?
 - Is that true for all women? Men?
 - So, it sounds like there are situations where X is true, but it also sounds like there are situations where Y is true. Is that right?
3. **Share your personal experiences** if they are contrary to the person’s arguments. This is another way to demonstrate exceptions to their logic.
4. **Turn the tables** to see if the same cause and effect is true for men. For example, you could ask something like: *Would you say then that all men know how to manage land, or do you think there are some exceptions?*
5. **Educate.** Share relevant information that you have about land based on laws, current events, services, research, etc., that is contrary to the person’s arguments. Again, demonstrating exceptions to their logic.
6. **Appeal to the person’s values** related to justice, fairness, respect, freedom, caring, love, etc. For example, you could ask:
 - How do you think this makes women feel?
 - Do you think it’s fair?
 - Would you want your daughters to be treated this way?
7. **Ask about possible advantages and disadvantages.** Ask the person to think about any possible benefits that could come from the gender-equitable practice or belief you are discussing. Ask about the possible disadvantages or harm that could come from their inequitable belief.

4. Conclude by creating doubt.

- Try to conclude the exchange with the person acknowledging the fact that maybe their beliefs are not a 100% true. Create doubt. For example, you could say: *So really it’s not entirely true that all women do not know how to manage land. It sounds like women can manage land when they have the opportunity to learn how to do so. Would you agree?*
- Thank the person for engaging with you in discussion.

Things NOT to Do

- Get angry.
- Tell the person they are “wrong”.
- Act like you know everything and they know nothing.
- Try to convince them to change their mind on the spot.

Appendix F: Handout 6.1 – Tips for Responding to Gender Inequality (from the SYFF for Men curriculum)

1. Ask the person to explain their opinion.

Sometimes people want to go along with what they believe others believe even though they have never thought critically about the belief. If they really understood what they were saying they may not agree with it as strongly as they do. Remember our proverb: “Blind belief is dangerous.” Ask the person something like this:

- Why do you believe that?
- What proof do you have about that?
- Have you actually seen that happen?



Photo credit: <http://bit.ly/2or1Ko3>

2. Acknowledge the person's fear and concern.

It's important when challenging someone on their beliefs that they are not put on the defensive. No one likes to feel like they are being told that they are “wrong.” Acknowledge the other person's feelings or concerns so they see that you understand them. Remember the quote: “Fear is one of the greatest enemies of success. Say something like this:

- I hear that you are worried.
- I know this idea is new to you and you still don't know how you feel about it.
- I know that you worry about giving up rights to your land.

3. Educate the person, if needed.

Sometimes people form their opinions without having all the information they need or use misinformation. When appropriate, educate the person with facts about the law or about services available. See **Handout 1.1: Human Rights, Formal Laws, and Customary Laws Related to Land**, **Handout 5.2: List of Land-Management Services/Resources** and **Handout 5.3: How to Use Land Management Services/Resources** for more information. For example, you could say something like:

- The law in our country says that women are entitled to own land.
- The [NAME OF ORGANISATION] is available to help couples with co-registering land.
- When couples jointly own or use land, their families are more likely to have better economic and health outcomes (see **Facilitator Resource 2.2: Benefits of Women's Land Rights**).



Photo credit: <http://bit.ly/2oriGef>

4. Evoke the person's empathy.

Empathy is the ability to understand the feelings of another. Appeal to the person's sense of fairness. For example, you could say something like:

- How would you feel if you were given no inheritance?
- How do you think it feels to be a woman without having a feeling of security?
- Imagine your daughter's husband leaves her. What is she is going to do without resources?

5. Share your positive experience (and the positive experiences of other men you know).

When other people hear your positive experiences with certain actions (for example writing a will or co-registering land with your wife), they are more likely to be convinced that the actions have value. Be willing to share your experiences and the benefits that have come from those actions for you and your family.

6. When necessary, show your disapproval of treating women unfairly – especially using violence against women.

No one should tolerate disrespect for women or girls. And violence (physical, sexual, emotional or financial) of any kind should never be tolerated. If someone talks about women in a disrespectful way, say that you are uncomfortable with it and don't approve of it. For example, you might say:

- I have a mother, a wife, and a daughter. I don't like to talk about women like that.
- We have to respect people if we want to be respected. I don't like to call anyone names.
- I don't believe we should ever hit anyone. A strong man shows his strength by loving his family, not hitting them.



Photo credit: <http://bit.ly/2oIVezK>

Worksheet 6.1

Joseph and His Friends Talk

Joseph, his friend Simon, and a few other men are in town one Sunday. The men are talking about their recent harvests and how they are going to sell some of the surplus. Joseph shares with them that he recently took the SYFF course and that he learnt a lot about how beneficial it can be to share land with his wife and his daughters.

Some of the men start laughing and the others just stare at him as if they couldn't believe what they just heard. As they started to discuss the course, Joseph heard several of his friends say things that were disrespectful of women and went against equitable land rights. He knew that some of them felt threatened by the idea of sharing their land and needed more education.

Below are some of the statements Joseph heard from his friends. What do you recommend Joseph say in response to these statements? Use your handouts to help develop your answer.

- 1. If you share land with your wife, you are just letting her control you.**

- 2. I can't go against the traditions of my clan. Our tradition is to leave land only to our sons.**

- 3. My daughters will marry and their husbands will take care of them.**

- 4. Writing a will means you are going to die. It's bad luck.**

- 5. If I co-register my land with my wife, she will leave me and take it with her.**

- 6. My wife doesn't know anything about land. Why should I give any to her?**

- 7. A woman's job is in the home. I will take care of the land.**

- 8. When my wife gives me hard time about land, I show her who's the boss of the family. Sometimes she needs to be put in her place.**

Appendix G: UCOBAC Consent Form for Participating in SYFF Course

Participants are requested to consent to participate in the “Secure Your Family’s Future” course which will take eight weeks.

- The course is implemented by Uganda Community Based Association for Women and Children Welfare (UCOBAC).
- The course works with female adults.
- Because you are an eligible person for the course and resident of the [name of chosen community].
- You are requested to willingly take a consent to undertake the eight sessions of the course.
- You are requested to willingly take consent to share your contact and social information (for example, marriage status, age, number of children) with UCOBAC.

After reading or being read to, through the particulars of the consent form, I understand that the form requires me to take a personal and willing decision to consent to take part in the course and share my contacts and social information.

Iof
village.....parish
sub county

Hereby consent to the particulars of the form personally and willingly on

.....