

A Perforum

Sexuality

as a constraint

in the lives of

adolescent girls



A Perforum on Sexuality as a constraint in the lives of adolescent girls

Mixing expert testimony on child marriage with movement, music, and the reenactment of short scenes, participants melded performance and public forum to create a “perforum.” The limits imposed on the lives of girls by worries about how they manage their sexuality were the focus of the AWID workshop organized by GreeneWorks and BodyWise Dance, with support from American Jewish World Service, CARE, and the International Women’s Health Coalition. The format of this event and its powerful effect on everyone who participated are difficult to capture in writing. This report is meant to give a sense of the most important elements until the reader has the chance to experience it firsthand.



Over 40 participants were joined by a butterfly that sat on a chair with us until someone took it out into the tropical air where it belonged and could move freely.



Welcome

Why is this creative space and process so important for the topic of sexuality and its connections to child marriage? After posing the question, Margaret Greene of GreeneWorks offered a few possible answers:

As researchers and practitioners, we most often operate inside our heads even though we are fundamentally driven to do this work by our hearts.

We know sexuality is an embodied, physical experience. There must be important things we can learn by embodying our exploration of it.

Working with our bodies gives us another pathway to a more intuitive and emotional appreciation of the issues.

We need extra creativity and the broadest possible range of ideas because so many are made uncomfortable by sexuality and resistant to taking it on.

What is a performum?!

Performance + public discourse + participation
An optimal learning environment

A performance bowl

50% pre-made and 50% tailor-made
Ever-changing and adapting

Introduction to the day

Margot Greenlee of BodyWise Dance highlighted some important thoughts for us to hold onto throughout the day: We are equal participants—we have a director, performers, sound crew. But the experiences of each person are equally important. In being fully yourself, you do not have to be original. In fact, copying is an artistic choice. Our brains love analysis and dreaming. When we are our whole selves, mind, body and heart, our learning goes through the roof. Margot led us through a physical warm-up based on rhythm/tapping/brushing, waking up our skin, muscles and bones. We talked about our intentions for the day.

*I am flying and enjoying my body.
This is better than coffee!
Why don't we keep going?!*

- Responses to warm-up



Intentions

I am going to discover something new about my work

Make a new collaborator/friend

Keep doors of art and performance open in our work

Find new approaches we can adapt and use Adapt methods and ideas to refugee settings

Learn about new strategies and their impact and how to be more open about sexuality

Challenges—learning how to address from experiences of others

Build movement with inspiration from the day



The warrior and the sword

This important section of the day brought together multiple story threads and sounds, expert testimony on sexuality and child marriage, and the re-enactment and then re-telling of one of the testimonies through the creation of moving pictures and the intervention of the “woman with sword,” the warrior who empowers us to change the course of things.



We meet the warrior—what do we know about her?

She knows she must continually work to address the challenges before her. She knows that tension is good as it gives rise to action; she never confuses tension with anxiety. She maintains her focus.

The sword: what meaning do we give to the sword in the hands of the warrior?

The sword was passed around the circle for people to hold and share their views of what it symbolized to them. It is a versatile symbol, so it was important to come to agreement that we could use a sword in the activities to follow. Although more than one participant was disturbed by the association of the sword with violence, our discussion permitted the group to move forward.



<i>Education</i>	<i>Knowledge</i>	<i>Violence</i>
<i>Justice</i>	<i>Justice</i>	<i>Ability</i>
<i>Excuse to connect</i>	<i>Confidence</i>	<i>Reflection</i>
<i>Confidence</i>	<i>Grounded</i>	<i>Pointing</i>
<i>Love</i>	<i>Pen</i>	<i>Liberty</i>
<i>Strength</i>	<i>Compass point</i>	<i>Fearlessness</i>
<i>Self-defense</i>	<i>Peacefulness</i>	<i>Transformative</i>
<i>Kindness</i>	<i>Ambiguity</i>	<i>Commitment</i>
	<i>Responsibility</i>	



Read the following stories and poem segments and think about how they relate to each other.

1.

The woman from the twentieth century
Is quite different
Than the one from the olden days
Who lived humbly
Like a vulnerable being
Being a slave of her husband
Not seeming to be a person

2.

I know it's what I'm supposed to do. They are a good family. Maybe everything will be okay. He seems nice.

3.

I have to marry the woman that was chosen for me and will betray the woman that I love. To honor my family tradition, I will break my own heart. I would kill myself if it was not haram.

4.

My goddaughter Charley is 8, soon she will be 9. She is always in her own world, talking to and dancing with her imaginary friends. She is also the fastest girl I know. She hopes to make it to the Olympics one day.

5.

Marina Soares was
Poor, but she was happy
Until her 14th birthday
After which, as destiny wished
She married, and from thence forward
She became more and more unhappy

Now, take a minute to connect the five segments. What do they have to do with each other? Email your answer to margot@bodywise-dance.com





Multiple stories—variations on a theme

The workshop introduced five stories about sexuality at once, encouraging participants to make sense of the cacophony of sound. The stories (in the text box) were initially told in English, Arabic, French and Portuguese, and then were shared one at a time in English.

Participants were asked to listen to the stories all at once and to patch together different ideas; then one at a time to hear each narrative. They then reflected on:

- What would be theme or title of these five stories?
- What are the choices of the individual who told the story? Does s/he have a choice? Is that choice real?
- Meaning of growing up in different circumstances
- Impact of age and tradition, norms for male and female
- Freedom and barriers to freedom
- Training ourselves to draw out meaning
- Emotions and style of sharing
- The role of destiny and the fixed path for girls determined by tradition, fate

Expert testimony

We moved next to hearing expert testimony on child marriage and its connections with sexuality in Guatemala and Lebanon. Participants were asked to think about connections between bodies in motion and the words—let the two worlds be separate and in synch with each other. The company performed in and around the audience while Alejandra and Anthony spoke: quarter-staff toss, a modified martial art stretch/form, a tug of war with the quarter staff.

Alejandra Colom spoke about indigenous girls in Guatemala.

She noted that in Latin America “unions are not always called marriage, and often happen without much fanfare. Cultural and economic influences force unions and marriages, i.e., poverty, culture, religion, pregnancy, and the fact that communities think this is the only way to protect girls from bad things. Our program Abriendo Oportunidades works with girls and mentors and we are explicitly teaching about sexuality. Our area was forest until recently. But now drug lords have bought land to cut the forest, and bring cattle to help them launder money. Now there are very few trees, very few houses and little water. This is the environment through which mentors need to get to communities to reach girls.

A 20-year-old mentor saves money to buy a motorcycle, riding between one community and another. Cows, pastures, rocks. Things are going okay in her group. Girls come once a week—40 girls come very punctually. She starts talking about sexuality, gender-based violence. Girls start understanding that the threat of violence is not okay; it is not acceptable that you will be raped if you go out of your house in the evening. They recognize that if your parents think it is time for you to marry, they will marry you off without your say.

Men in the community realized the 20-year old single woman was talking to girls about sexuality. So each week the young men would come and

harass her in class. Community leaders did not do anything about it. They saw her as disturbing their traditional way of being. One day a pickup truck chases the young woman and she realizes the men inside are trying to shoot and kill her; she speeds up and over the hill and they miss as she makes her escape on her motorcycle. When she gets home, she hides her motorcycle; she is terrified because she knows that one of the men who shot at her was the son of the owner of the bus company that serves this community. She does not want to go to the police as then these men would kill everyone in her family. "But may I please work in another community?," she asks, refusing to back down. The 40 girls in that community now do not have a mentor because her community won't protect the young woman who comes from far away to protect them. But she can work elsewhere.

Anthony Keedi spoke about girls in Lebanon, where child marriage occurs with some frequency but has been exacerbated by the refugee situation.

Yasmeen's story begins before the day of her birth. Her story is one of a girl molested by her cousin Ziad from when she was 6 to when she was 10. He then went away to work with her father, and she remembers ages 10-15 as very happy. She moved at age 15, and then was told she should get married: to Ziad. She challenged her mother about her mother's own powerless, unhappy marriage and her mother had nothing to say. She was fearful of confronting her parents further.

As Yasmeen looked out at the people sitting and waiting for the wedding, she realized that these people will talk about me whether I get married or not. She decided to run away to the NGO shelter. To this day she still thinks about how her mother could not answer her question about her unhappy marriage.

Reactions to the stories

- Lack of solidarity, support and understanding between generations, between parents and children.
- Girls working in groups can collectively generate challenge to the norms.
- There are powerful commonalities with the stories from Lebanon and Guatemala and other contexts.
- Work with mentors is very powerful.
- Young women with disabilities face extra vulnerability. They are not understood by their families, and there is urgency to get them out of the household.

Stop action/moving picture portrayal of Yasmeen's story

Margot Greenlee asked us when you think about the story Anthony told us, what picture do you see in your mind. Someone said that she saw the girl trying to pick up the telephone and an actor stepped into that role. Who else is important to the story? That led to the role of the cousin standing on a chair in a puppeteer stance, the mother shushing the daughter and the women in the community reaching and pulling the girl away from the phone.

One of the company played the role of the cousin as puppeteer, preventing Yasmeen and her mother from challenging the family. Participants played community members who also pulled invisible social strings, preventing Yasmeen from challenging her family by calling the shelter. A number of insights were gained from watching the scene:

- The community members were aiding and abetting the cousin Ziad while also directing the mother to control Yasmeen (the daughter). They are *giving* the perpetrator power.

- Mother herself does not have the choice and doesn't want to lose the daughter from the family.
- Most in the community relax and are happy when the mother prevents Yasmeen from picking up the phone and calling the shelter.
- We like that the girl has the persistence to keep trying to make the call and eventually succeeds.

What could we do with the sword? How can we transform this story?

- We want to cut the puppeteer's strings or break his chair to bring down the perpetrator.
- The mother can convey knowledge, confidence to daughter; they can form a new relationship.
- The girl can find clarity to act on what she knows and feels. She can give knowledge and confidence to her *mother*.

Transformation of the moving picture—what happened?

- Sword as confidence and knowledge changed the community => they began to communicate from the heart, helping to stop bad things rather than mindlessly supporting what is familiar.
- Mother's role is transformed to support and communication to daughter.
- Community is willing to communicate—everyone is on the phone with his or her hand on heart
- So often men play a bad role—opportunity to construct a positive role for them. Men kept in the picture at a more equal level with women instead of higher up. Disrupt power of the man engage with men to shift masculinity.
- Stop man via the law also: power versus power: Ziad behind bars = proper response to abuse

How powerful the "stop" gesture with the hand flat is: this is something girls don't easily get to do.

- Everyone in the community is involved to create a girl-friendly environment.
- Intergenerational dialogue
- Resistance gave way to rightness
- Work with head *and* heart
- The *sequence* of interventions is important.

Someone had the excellent idea of *showing the video of this re-enactment and re-telling* to the girls in the shelter in Lebanon so they can see how Yasmeen's story has been taken up, heard and transformed.

Usha of Vikalp Sansthan (Rajasthan) connected Alejandra's story about the mentor who escaped on her motorcycle—an important form of mobility and an asset that enabled her to escape—to a young woman who was working as a mentor in communities in Rajasthan. She was attacked by three boys who tracked her down and threatened her and said not to come back to the community. So her NGO colleagues had to decide whether or not they would go and work in that village. They decided to go there in the evening and called a big community meeting and encouraged some girls to speak aloud about how much they were benefiting from our work. We then said to the community that if you want these young women to support girls' education in this community then you need to do something about these boys who are threatening our workers. So they had a discussion and said they would talk to the boys and tell them they wanted this sister in this village, and to stand down. And the girls stood up and said that the community blames them for things—girl on motorbike continued working in that village.

Sexual and reproductive health and rights at the United Nations

Rachel Jacobson—SRHR at the United Nations

The United Nations has a long history of issues related to marriage, e.g., the Universal Declaration of Human Rights of 1947 references forced marriage, and there is a Convention on Marriage from the late 1960s that references child marriage. There has been much more traction on this issue over the past few years, however.

The way the UN works globally on an issue like child marriage is as follows:

- Human rights bodies work to fulfill treaties. Sometimes they hear cases, sometimes they issue guidance on how to implement these global norms;
- Resolutions are principles and policy recommendations that arise at the global level in the Human Rights Council and General Assembly. In the past few years we have had some resolutions on CEFM in these UN bodies.
- When working at the global level, we try to identify and address the structural drivers that drive CEFM. Although the primary cause is gender inequality, it is more comfortable for governments to say that it is poverty. But to

admit that it is gender inequality makes the discussion much more productive.

- This year will look a lot at emergencies related to conflict and climate change.
- We will be fighting for language about sexuality this year in UN General Assembly Third Committee on child, early and forced marriage. Last year more conservative countries forced facilitators to remove language on adolescent girls having the right to control their own sexuality. Human Rights Council managed to include this reference to sexuality in and advocates are trying to push for the expansion of this language.
- Sustainable Development Goals: 17 goals, 169 targets for making the world a better place by 2030. One of the targets is to end CEFM by 2030. But there is such a close connection between CEFM and many other goals: education, nutrition, maternal health, peaceful and just societies, etc. so there are other actions that will contribute to reducing/ending CEFM as well.
- Some of the good things happening at the global level include political attention to CEFM via African Union, Kathmandu Call to Action, etc. But it has to be the right kind of mobilization to get at the root causes and drivers of CEFM.
- The lack of discussion about sexuality and resistance to comprehensive sexuality education weakens the quality and effectiveness of existing efforts. How can we end child marriage if we don't talk about adolescent girls' sexuality?



Quarterstaff exercise

Participants engaged in an exercise of throwing quarterstaves, long staffs historically used as weapons. What does throwing these heavy quarterstaves between ourselves require?

- Coordination, care, focus, communication, eye contact, effort, timing, trust, rapport.
- Each has to be thrown in a way that someone else can catch it.
- How is this related to our work life? We have to know how to communicate in a way that someone else can hear it.
- The integrity and accessibility of the message is essential.
- It is a two-way process. Responsiveness is required to be a teacher.
- The message has a new meaning for the recipient—changing always.



Collectivizing girls

Archana Dwivedi, Nirantar, India

Archana described Nirantar’s work to empower girls using a lens of gender and sexuality in the context of CEFM. The context includes these features:

- Inevitability of marriage
- Gender and sexuality central to marriage norms
- The importance and burden of women’s labor—physical and reproductive
- Caste/class maintained through marriage—honor killing related to this when young people break caste or class boundaries
- Masculinity at play at various levels

Nirantar’s programs challenge assumptions about the places girls can be:

- **Home**—Challenge to family of origin as a “safe space.” Limited mobility, concern with appearance, sense of the future, imagine a better life. Violence of natal home. Choice of boys and girls to leave home via marriage. So try to bring girls together to talk about their homes and vision for the future. Mother as instrument to do what society wants her to do.
- **School**—Challenge to school as place of empowerment. Schools are producing good girls. There is a lot being done to promote education. What kind of education do we need to invest in? Does girls’ presence at school mean empowerment? No. Teachers have no sense of letting girls be themselves. They make comments on girls’ loose or “open” hair, their appearance, their behavior. Education needs to be re-imagined. Schools are reproducing the same restrictive vision for girls as the rest of society.
- **Public spaces**—Challenge to girls’ presence

in public spaces as a place of unambiguous freedom. Girls occupy public spaces more than they used to. This is where they can talk to each other and to boys. These are the only places where they can explore their desires and develop relationships. But they are experiencing a lot of harassment in those spaces. Feminist discourse highlights that girls do not have the right to say NO. But there is no room for girls to say YES, otherwise “no” will not have meaning. And girls must be free to say yes one time and no the next time.

Nirantar is assessing the range of organizations working with girls in innovative ways. They have highlighted 1) engagement with computers and ICT, and how this contributes to communities’ starting to see worth in girls’ activities; 2) girls’ and women’s collectives as vehicles for negotiating for space for girls; 3) creative ways to negotiate with the community; 4) fairs with boys and girls as spaces where they can come together and interact together and organizations can also have contact with them.

One to Ten exercise

Margot of BodyWise Dance told participants that all of the activities she had led us in now belonged to them. The “One to Ten” exercise, for example, is a movement improvisation for duet or trio that emphasizes mirroring and movement invention. Partners take turns making shapes with their bodies in relationship to each other. The exercise/game highlighted that actions and reactions are continually shaping our behavior and that of others in the world.

.....

*There is no room for girls to say YES.
Without “yes”,
the “no” will not have meaning.*

.....

Men and masculinities

Marcos Nascimento and Anthony Keedi began this discussion by leading the group in an exercise acting out some of the key aspects of dominant masculinity using hands, faces and posture. They asked participants:

- What are the links between these stereotypical aspects of gender/masculinity and sexuality?
- How are men introduced to sex that is different from the way women are introduced to it?
- How do men think about sexualities outside normative heterosexuality?
- How do men and women learn about gender binaries regarding sex and sexual and reproductive health, i.e., he's supposed to be strong and she's supposed to be subordinate?

There are many requirements and mandates for both men and women that feed into and reinforce unequal sexual relationships and marriages.

Anthony and Marcos noted that when they work with young men, they receive many questions about topics including masturbation, paid sex, pornography, pills for virility, and so on. The young men show off initially but over time it comes out that they don't know much about sex—they are performing for each other. Then they start to relax. Public discourse among peers does not necessarily reflect their reality. Through their work, organizations working to challenge a dominant masculinity are creating safe spaces, building trust, and touching on challenging topics.

- **2001:** Marcos shared a story about tracking a young father named Tercio he had worked with almost 15 years ago. Because Tercio had been talking about his sexual experience since he was 12, when he actually had sex for the first



time at age 17, he had no one to talk with about it. He became a father at age 17 with a 14-year-old girl. His mother was fine with it, saying, “I have three grandchildren and I’ll have four, no big deal.”

- **2015:** Tercio’s mother came to Marcos to thank him for the work he had done with others 15 years ago. She said, “You know, Tercio is a good father and Vinicius his son is 12 years old. The group was an inspiration: If he is a good father, it is because of your group.” These young men are dramatically more involved than their fathers despite having become fathers as adolescents. Teen fatherhood ended up organizing their lives rather than destroying their lives.
- **Present:** Now they can start a second generation of guy-to-guy projects. How can we scale up this kind of initiative? Especially in communities that are even more violent than they were earlier.



What does sexuality have to do with masculinity?

- Gender socialization is a major platform for learning about sexuality—in this sense, boys and girls learn about sex in the same way: they learn about it in connection with the “correct” way to be a man or a woman. So you don’t need to worry about how to address sexuality: it comes up in connection with so much about being a man or being a woman.
- Physical punishment is taken for granted in Brazil and many places. It is much more severe for boys because it is a way of learning to be a man. If you cry, it’s meted out even harder. Physical punishment is connected to dominant sexuality, too.
- Homophobia is one of the most difficult topics to touch on, especially for boys’ and men’s groups. Separating out desire and sexual experience. Not “How do I know I am not gay?” or “How do I know I am not straight?,” but, “Who am I attracted to?”
- How can we address the use of pornography? Pornography not a proper mechanism for learning about sex. Does not develop any skills for engaging in a sexual relationship. The participants agreed on the need to help young men understand that pornography is an

industry and provides a fake and stereotyped account of sex. Marcos talked about the fact that in Brazil, pornography, sexual tourism, pharmaceutical industry promoting sex, and sexual exploitation all represent collaboration between various capitalist industries to sell sex or to sell other things in association with sex. Young men are given stereotypes when they watch pornography, and Marcos expressed concern that they seek out younger children for experimentation because they lack same-age girl peers with whom to learn about sex.

- Programs can latch onto the changes in young people’s bodies and the questions they have about those changes. Or start off talking about masculinities and see where that takes them.
- Emphasize the importance of communication and partnership—if you are not mature enough to be talking about sex with your girlfriend, you are not mature enough to be having sex with her.
- Discuss the connections between sexuality and violence (not just sexual violence)—violence because of sexuality: incompatibility of sexual desires; jealousy; different kinds of relationships.

Usha of Vikalp Sansthan talked about their work discussing sexuality and sex with boys and men. They do a body exercise about different parts of the body’s desire. Then they ask: What do society, family, religion think about sex? What do *you* think about sex? This opens up discussion about their preferences and choices, including how to engage a partner on equal basis.

Working with girls in their communities

CARE's Nepal Tipping Point team, Usha Amgain, Ayushma Basnyat, Dhana Kumari Chowdhury and Nidal Karim, presented several skits showing the experiences of young women in the communities where they work. The challenges they highlighted included:

- Fears among girls: talk to a boy and you might get pregnant.
- Growing restrictions—no scarf, cover self, don't go out, don't participate in sports
- Fathers also don't talk to their sons about puberty

The young women who work for the Tipping Point project identify with adolescent girls in the communities they are working in and they also lacked access to basic SRH information when they were adolescents. They now contrast that with the safe space they are constructing for adolescents to set aside curiosities and learn together. The young women grasp the concepts and themselves feel empowered knowing that they have good futures ahead of them. Examples of empowerment include openly discussing personal problems. One of the girls in the program went to her father to complain about problems with a schoolteacher. The father spoke to the teacher and since then the girl has not been having these problems.

The workers are promoting positive practices in the Tipping Point communities. It is very important to be able to visualize positive change. They have been trying hard to portray positive alternatives to promote a social norms approach. How can we portray positive relationships between boys and girls? Do we have examples so that others can see what that looks like and can celebrate rather than fear it?

One example is a girl who is the first in her family not to have a child marriage. "The delayed marriages of others serve as positive examples. My family has been supportive throughout my professional aspirations. As we try to change the society together, we discuss these things in the family. We are evolving, our growth process pushes us to be better."

Another Tipping Point staff member is working for one community to change marriage practices. "In my community there is child abuse and other problems. But now can discuss sensitive issues more openly. Now families are sharing their thoughts much more freely. Our community and our family show positive changes: My aunt was married at age 6. Grandfather then decided not to marry his other daughters until after 18. And now my cousins and I are more focused on education and career—so we work and then we will get married later."



Next steps and reflections

Participants had some interesting shared observations about the workshop and what it will mean to their work. They observed that programs working with young people end up arriving at sexuality even if we don't take it up on purpose.

Reflection questions were distributed with the idea that these questions would take us from today into our tomorrows. Here are some of the ideas participants shared:

How will we take this work forward into the future?

- We have a shared sense of community: we are various places on the same journey.
- We have to broaden and diversify the strategies for doing our work.
- How can we invite conversations about these things with children in our own lives?
- We will be more obsessive about talking about and working on sexuality than before!
- Build connections between other issues we work on and sexuality
- Use ideas directly from this workshop in our programs.
- Women's organizations have challenges working on masculinity and with boys and men but we recognize that we need to do it.
- Lets collaborate! Vikalp and Abaad should have some direct conversations about their activities with men and boys. Vikalp will also follow up with Abriendo Oportunidades and share resources.
- Work with boys on the one hand, and girls on the other. Find opportunities to bring them together.



What is something you can do to incorporate a focus on sexuality in your work?

- Introduce 'yes' as an option in a clearer way.
- Address men's sexuality and gender equality in a broader sense. Talk about sexuality with men and boys.
- Think about a game that will lead a discussion on sexuality; and lead the advocacy to allow sexuality education in school.
- I want to work with boys and men on masculinity, gender and sexuality issue.
- Sexuality is already discussed in our work but we have to talk more openly about it—and as a perspective, not a separate topic.
- Write about it and promote in other organizations
- Thinking about how to address the issue directly rather than cloaking it under more socially acceptable topics.
- Provide more training to our facilitators on the topic.
- Create safe spaces for sexualities discussions.
- Talk about it more (in a context-sensitive manner)



- Integrate this into gender synchronization work.
- Use theater as a tool.

What was meaningful, curious, satisfying, or surprising about today?

- I haven't put much thought into the scripts based on peer pressure that boys are acting out. It was satisfying and meaningful how well the physical activities and presentations went together.
- How embodiment can pull out connections with lived realities
- To be in contact with different contexts and cultures. Similarities/differences!
- I was able to stay focused because there was movement involved.
- Keeping us in our bodies keeps us engaged and deepened learning.
- The use of performance to illustrate the nuances of stories was a new concept for me. Very effective technique.
- The methodology presented by Margo was refreshing and engaging.
- Action and vocal happening together was curious. Experiences of various places in connect-
edness, satisfying.
- The whole day was interesting—presentations, performance, with sexuality at the center.
- The feeling of intimacy and collaboration that come from being more physically active and engaged
- Meaningful—every activity connected with issues of sexuality
- Connecting mind with body!
- The power of engaging our bodies, that prepping and loosening our bodies can put us in touch with so much more, and more intensely.
- Surprisingly, the discussion about sexuality was quite open in the culturally diverse, very relaxed atmosphere.
- It was really fantastic to be in the workshop. Thanks a lot for teaching me the interactive activities. Very interesting and inspiring workshop!
- I really liked the music. Many people felt this!
- This was a very unique approach that was new to me and very interesting to participate in.
- Enjoyed it. A creative idea that can be replicated in many situations.
- Excellent facilitation! Enjoyed each and every moment.

How did the workshop help you gain a better understanding of why it is important to address sexuality as a driver of child, early and forced marriage and other constraints in girls' lives?

- Hearing about diverse experiences was useful to put the concept of sexuality in CEFM into context.
- Given many strategies and new ideas to strengthen the work; hearing the positive outcomes and examples from other participants who are incorporating the focus on sexuality in their work.
- People have to be aware about their own bodily rights and their own emotions and feelings.
- The restrictions placed on girls all hinge around controlling their sexuality.
- The actions we saw by BodyWise Dance helped reveal some possibilities for empowering girls and educating communities.
- It is heartening that more and more groups are recognizing this.
- Sexualities show how societies deal with agency, autonomy and regulate our sex lives.
- Sexuality can be taught in many ways.
- Important to address the reinforcing layers of norms (at home, school, community) that drive CEFM.



- The global similarities of experiences and sharing showed the importance of this work everywhere. Diverse contexts talking about similar taboos just brought everything together.
- Sexuality is related to all aspects of everyone's life! How can we help others address sexuality more confidently?
- Sharing learning of different countries on same issue showed me how to overcome challenges of home environment.
- Get creative, bring in other ideas/ways of approaching it & creating space for communities of practice.
- To address it in our gender training with migrant men and women.

With what other topics could you imagine using the Woman with Sword model?

- Relationships, power, dynamics in different relationships including adult/child
- HIV prevention, any health topic, social justice topic
- Rewinding to the very beginning to address patriarchy
- Use another symbol than the sword: too 'violent' seeming. Would use another symbol.
- Domestic violence, consent and choice more broadly
- Any human rights issues
- Many that require social change
- The issues of minorities supposing the sword implies justice, freedom. A tool that can be used to stop negative influence in a community.
- Communication, empowerment, education
- Discussion on sexuality, how sexuality dominates





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