



# Self - Empowerment

A Handbook for a Community Support Team

By  
**Nuha Muhreiz**  
**Munira Shaban**  
**Atsuko Imoto**  
**Tokiko Sato**

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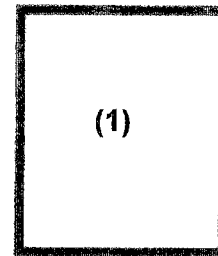
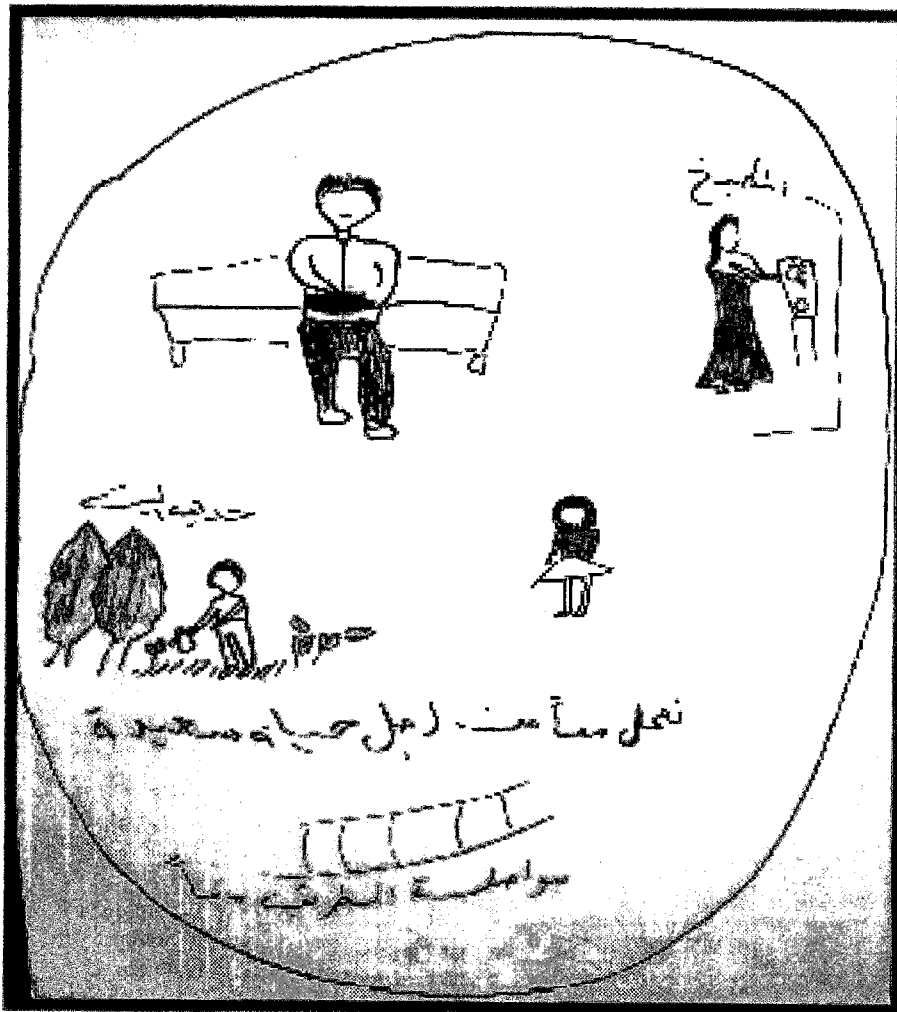
## **Family Planning and Gender in Development Project**

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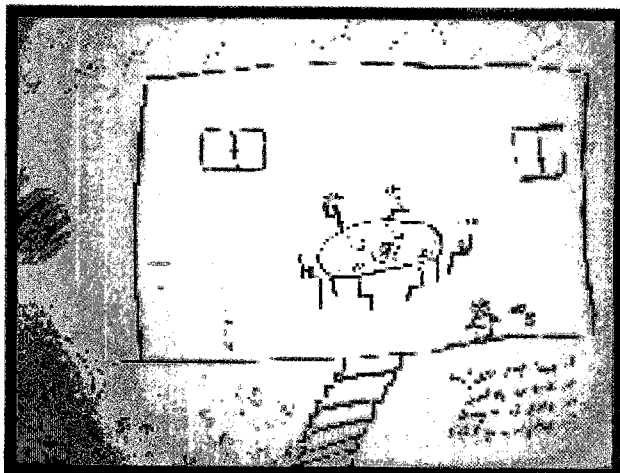
**Pictures of an ideal world drawn by CST at gender training held in September 2002**



1. The mother is cooking, the father is feeding the baby, the son is taking care of the garden, and the girl is playing football.

2. The members of the family are eating together in the dining room. The father is helping his kids in their homework.

3. The mother is swimming, the father is preparing the barbecue and the kids are playing.



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## Acknowledgement

I was very much impressed and inspired by the book, “Arab Women Speak Out”. This book concreted my thoughts on the role of gender in reproductive health. I borrowed some thoughts and examples written in the book in order to produce this handbook.

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Tokiko Sato  
Chief Technical Advisor  
FP/GID Project

## Introduction

by Tokiko Sato

On March 18-21, 2002, we conducted a four-day workshop on gender for you to understand the concept of gender and gender-related subjects. Then, on September 1, 2002, we offered you another one-day workshop on gender which is more linked to reproductive health. The purpose of this handbook is for you to consolidate the knowledge that you acquired from the above-mentioned workshops before starting your home visit on self-empowerment of women. On the basis of this handbook, the picture stories will be prepared for your home visit.

### 1. What is Reproductive Health?

*Reproductive Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity, in all matters relating to the reproductive system and to its functions and processes. Reproductive health therefore implies that people are able to have a satisfying and safe sex life and that they have the capability to reproduce and the freedom to decide if, when and how often to do so. Implicit in this last condition are the right of men and women to be informed and to have access to safe, effective, affordable and acceptable methods of family planning of their choice, as well as other methods of their choice for regulation of fertility which are not against the law, and the right of access to appropriate health-care services that will enable women to go safely through pregnancy and childbirth and provide couples with the best chance of having a healthy infant. (Singh, 1998: 62)*

#### 1) Concept of Reproductive Health

The text above defines reproductive health that was adopted by 179 UN member countries at the International Conference on Population and Development held in Cairo in 1994. Reproductive health is central to general health - not only is it a reflection of health in childhood and adolescence, but also sets the stage for health beyond the reproductive years for both women and men. Moreover, it has pronounced intergenerational effects, primarily through women who must be assured of good reproductive health and essential care if pregnancy is to be carried to a successful outcome,

and if the infant is to start out in life in the best attainable state of health. Bearing all in mind, reproductive health programmes must include, as a minimum, attention to the issues of family planning, maternal mortality, unwanted pregnancy, sexually transmitted diseases (including HIV/AIDS), harmful traditional practices, violence due to discrimination against women, sexual violence, infertility, malnutrition and anemia, and reproductive tract cancers and infections.

It has been perceived by some people that women are only reproducers. Reproductive health, however, advocates for a holistic approach that defines reproduction as only one aspect of women's lives and their health. Reproductive health also advocates for the roles and responsibilities of men in order to protect and promote health and well-being of women and the children that they father. In order to attain reproductive health, sufficient information, education and service needs must be provided and access to high-quality of services has to be improved and expanded. Moreover, an environment has to be created where people, regardless of sexes, are able to practice right of choice in all aspects of reproductive health.

## 2) Origin and Development of Reproductive Health

WHO has used, for years, what it calls a 'working definition' of reproductive health. Mahmoud Fathalla, who served as the Director of the WHO Programme on Human Reproduction (HRP) from 1986 until 1992, wrote and lectured extensively on the linkages between safe motherhood, maternal and child health (MCH) services and family planning programmes, and on the evolving concept of reproductive health, arguing that it offers a more comprehensive approach to current health needs in human reproduction. For example, one clinic currently provides prenatal care only, another offers family planning, then the other examines sexually transmitted diseases. Reproductive health tries to enable offering more effective care on human sex and reproduction by coordinating these services. Moreover, reproductive health attempts to enable men and women to receive services and information at any time when their health needs on sex and reproduction arise throughout the lifetime. This working definition was, however, never brought to the attention of WHO's principal organ – The World Health Assembly – which meets once a year with the attendance of health ministers and senior health officials to define and update WHO's policies and strategies. One of the reasons given at the time by several

former WHO officials was that a debate on the definition would have brought up such potentially divisive issues as reproductive rights, adolescent health and parental responsibilities, and abortion.

The first expert group that dealt with family planning and related reproductive health issues was the one on Population and Women (Gaborone, Botswana, 22-26 June 1992). This Group, which included many women's health advocates, took the working definition provided by the WHO as a starting point for its discussion and paid particular attention to the linkage between maternal health, family planning and other aspects of reproductive health services. The same position was taken a few months later by the Expert Group Meeting on Family Planning, Health and Family Well-Being (Bangalore, 26-30 October 1992). The broader conceptual framework linking family planning, MCH and other reproductive health services was also fully accepted by this meeting.

However, along with these experts, there was another movement that put reproductive health forward to the Conference. A central tenet of the international women's health movement is that women's health and rights, not macrodemographic objectives, are of paramount concern. The movement includes a wide range of organizations, from clearly articulated feminist non-governmental organizations (NGOs) and networks to grassroots women's groups of various sizes and mandates. These groups and organizations are the ones which did not narrowly construe reproductive health as an efficient action strategy for health of women but developed it as a universal concept which has linked the empowerment of women, gender equity, right of choice of individuals and couples, as well as roles and responsibilities of men with regard to sex and reproduction.

### **3) Difference between RH and family planning and maternal and child health**

Reproductive health may be for some people interpreted just as family planning and maternal and child health (FP/MCH) and thought that the term of FP/MCH is simply renewed to reproductive health. However, reproductive health is different from the conventional FP/MCH for the following reasons:

- ① Reproductive health doesn't address only women's health issues during their reproductive periods (15-49), but applies to a wider range of women's

health throughout their lifetime. What it implies is the importance of looking at health of women from the perspectives of their life cycles as human beings, in contrast to their cares only during the period when they can reproduce.

- ② Reproductive health aims at a comprehensive approach which links FP/MCH with other reproductive health issues such as sexually transmitted diseases including HIV/AIDS.
- ③ In the conventional family planning program, men's needs, roles and responsibilities or adolescents' special needs were not properly addressed. In contrast, within the concept of reproductive health, sufficient care is demanded for these issues. Men's roles and responsibilities are also emphasized in other reproductive health fields such as sexually transmitted diseases including HIV/AIDS.
- ④ Individuals and couples are not currently given opportunities to choose family planning methods or even if given, either insufficiently or improperly. Reproductive health claims right of individuals and couples to have an access to family planning services and right to choose family planning methods which they think appropriate. Moreover, reproductive health advocates for high-quality of health services and information, which enable people enjoying their right.
- ⑤ Reproductive health points out that violence against women is a serious health issue. Particularly, rapes, sexual harassment, trafficking in women, enforced prostitution and harmful traditional practices including female genital mutilation are in many cases violence against women as well as dowry killing, honor killing, killing of female babies and abortion of female fetuses. Also important is to encounter violence which affects women's mental health as well as physical health negatively.

## **2. Why is the empowerment of women, self-empowerment of women in particular, important for the Project?**

The empowerment of women is a fundamental prerequisite for reproductive health because reproductive health is governed by complex



biological, cultural and social factors. In order to achieve reproductive health, intervention from only a biomedical field is not sufficient. Reproductive health needs to consider a wider range of people's lives such as their economic situations, education, employment, living conditions, family environment, social/gender environment, tradition and legal structure. Particularly, women's social and cultural statuses including those of girls are important factors to affect their reproductive health. For example, educational opportunities for girls and women greatly influence their powers, which govern their lives, health, pregnancy and delivery for themselves, as well as their statuses.

"Empowerment implies the power to make choices, gain access to resources and information, and improve one's well-being. At the individual level, empowerment means to develop a sense of self-confidence, self-efficacy, and self-determination" (Jabre, 1998: 5). What the Project thinks particularly important within the Project's context is the empowerment of women at the individual level, in another words self-empowerment of women.

When self-empowerment is exercised in reproductive health, we expect the following will likely take place consequently upon women:

- 1) Participating in decision-making process on the issues related to family planning;
- 2) Having communications with their spouses on family planning;
- 3) Discussing family planning with others and creating a supportive atmosphere at the communities; and
- 4) Protecting and promoting their own health throughout the lifetime.

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## 1. Sex Versus Gender

### 1.1 Sex Versus Gender and How To Acquire Gender Roles

The broad meaning of the word *sex* includes a number of physiological characteristics pertaining to males (the masculine sex) and females (the feminine sex). It also means reproduction. Sex is more accurately defined as follows:

- From the anatomical point of view, it designates the internal structure of the genital organs, especially the primary characteristics, which can be identified at birth.
- From the physiological point of view, it designates the functions of the organs, such as the sexual and reproductive abilities—the secondary sexual characteristics.
- From the biological point of view, it designates the endocrine glands that activate these organs and develop them from puberty till the end of life, through various stages: birth, puberty, and menopause.

Therefore, sex is identified through genes, sexual organs, primary and secondary characteristics, and functions. These would differentiate between male and female characteristics, determine the role of each in reproduction, and define the sexual identity of the individual (male or female): The woman gives birth and the man secretes semen.

Gender roles differ from sex. Sex is identified biologically, whereas gender roles differ and change from one community to the other, from one generation to the other, and even in the same community or generation. We learn gender roles in the process of becoming men and women. This means that gender roles are variable. It is very important to be aware of the relationships based on gender, which are determined socially and psychologically.

Gender roles are acquired through being raised in a specific community or in a specific social class within society. In most cases, boys and girls are raised according to certain masculine and feminine characteristics. These characteristics determine not only their gender roles, but also their personality, attitudes, and behavior.

Each category is oriented toward predetermined functions: The girl is indoors, helping her mother in household tasks and being prepared for her future role as wife and mother. The boy is outdoors, oriented toward education. Children learn to perform gender roles

pertaining to them and act according to the expectations and guidelines of the people around them, such as parents, teachers, friends, and the community. These gender roles are also promoted by the media.

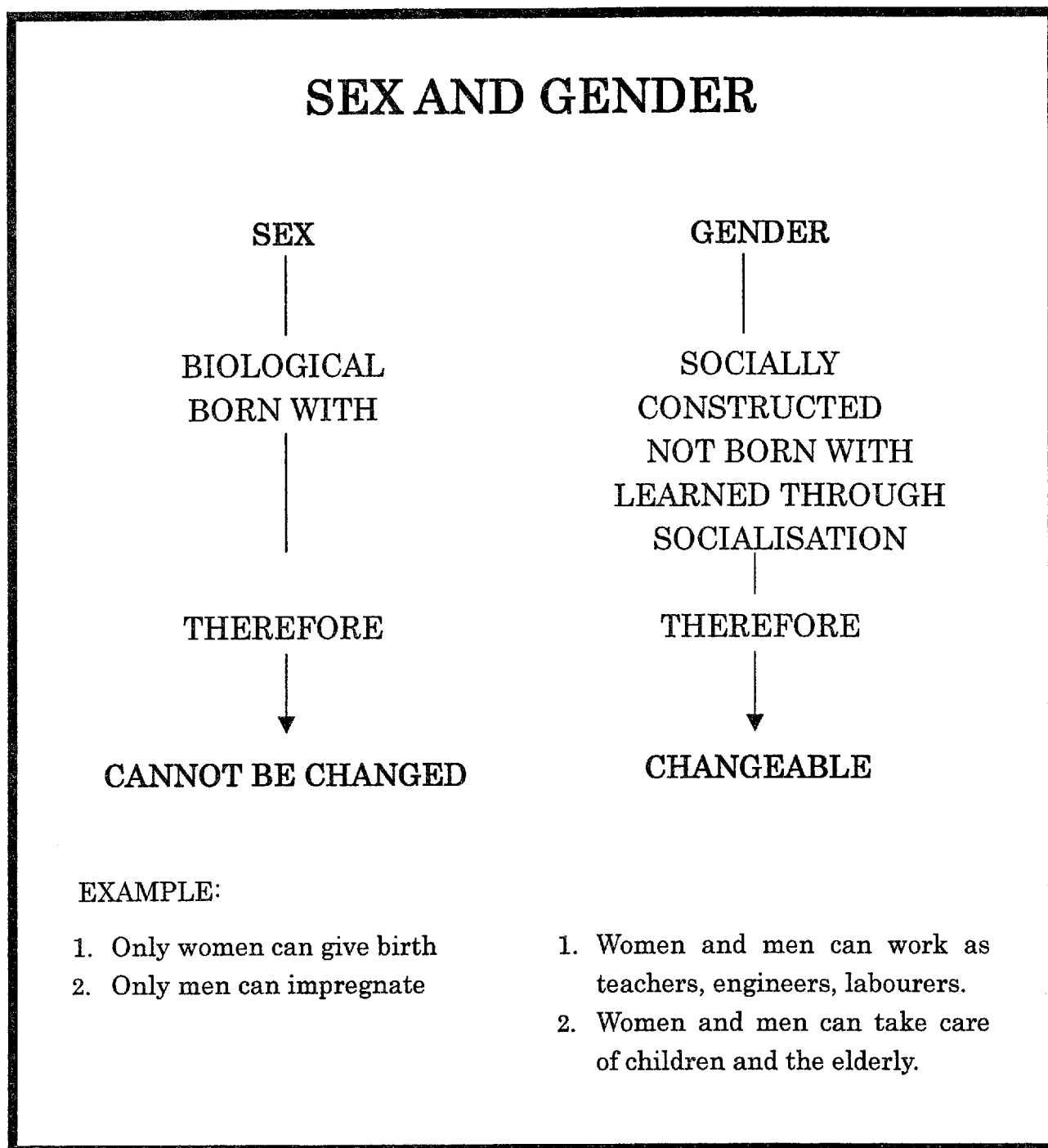
Gender roles—which include rights and obligations, commitments, relationships, responsibilities, images, status—are determined socially and culturally across the historical development of a specific community and are, therefore, variable.

This is how this concept differs from the concept of sex, which determines the biological characteristics, which cannot be changed.

## **1.2 Basic Points Concerning Gender**

- Culture and society determine the way we view ourselves and the gender roles given to each sex. These views are promoted by culture, mass media, schools, and other social institutions.
- Imported culture contains modern stereotypes. It is important to discuss these imported images in order to balance the conception created by traditional and modern culture, since both carry discrimination against women.
- Each society has its own culture, which the child perceives as “natural” and the child is unlikely to think of it in any other way. We don’t usually analyze the meanings this culture brings and we are surprised to find out the influence those meanings have on us.
- It is important to recognize that boys also submit to pressures, aiming at educating them according to “masculine attitudes.” These may vary from one environment to the other, and from one generation to the other. Pressures usually come from several sides: family, friends, school, religion, norms, traditions, and the media.
- We, as adults, submit to several influences which we learned as children. There are many ideas which we consider as final and unquestionable. For example, we may think it normal that the woman should be submissive and that the man should dominate, and that it is fair to criticize individuals who do not abide by these norms and beliefs.
- Gender roles are acquired in all societies and are variable in one degree or another.

## Sex Versus Gender As Social Construct



*Source: GTZ, 1996.*

## Gender roles

- Are reflected in the different activities, attitudes and behavior of men and women
- Are shaped by society: influenced by religion, economy, cultural norms and values and the political system
- Are learnt through a process of socialization
- Vary from one culture to another
- Vary within each society according to
  - age
  - social class
  - ethnic/religious affiliation
- Are dynamic and change over time
- Can be influenced and altered to a certain degree by individuals

*Source: GTZ, 1996.*

## 2. Islam's Outlook Towards Gender

God-be He exalted – created Adam and gave him preference over all other creatures and made the angels, who (do not disobey what God orders them but do whatever they are ordered to do, Surat al –Tahrim, No.66, verse 6), bow down to him. Then He created Eve from the soul of Adam...i.e. not from clay just as He created Adam himself and then He breathed some of His spirit into him. In other words, the creation of Adam included the creation of Eves as an integral part of Adam, i.e. the prostration of the angels was to Adam and to the other reality- Eve- embodied in him and from him as God created that reality in him. This can be clearly understood when the awareness is manifested in the conception of the Signs and the Wise Revelation (the Quran) of God – be He exalted – in the creation of Adam and Eve and their joint life story (who created you from a single soul, Surat al – Nisa, No.4, verse 1). It is, therefore, the unity of origin and reason without precedence or discrimination. ( And among His Signs is this, that He created for you your mates from among yourselves that ye may dwell in tranquility with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect, Surat al-Rum, No.30, verse 21)...Yes, “reflect”...i.e. use their minds not emotions and moods, heedless judgment and unsound views..... Where the march forward of mankind begins with both Adam and Eve together and from one and the same soul that is from one single creation which is neither multiple, varied nor distinct. It is a creation of the same source, the reason, the same procedure and the same fate. This is the sound Islamic comprehension.

When we explore the journey of Adam and Eve, we find that God admitted them both to Paradise, and charged them both with the same tasks and cautioned them both against Satan and its temptation. He (God) blamed them both for their heedlessness, punished them both for their error and made them both start their journey on this earth. He also charged them both with all sorts of commanded and forbidden things... legal capabilities and penalties ...belief and da‘wah (preaching), enjoining what is right and prohibiting what is wrong...(giving) charity, ...honesty, ...forbearance...marriage.. etc.

Isn't all that and much else besides a most conclusive and unequivocal evidence that God has made human males and females equal in all respects?? Had Adam excelled Eve in any respect with regards to emotion, reason, capacity or intellect, God- Who administers absolute justice- would have made the penalties and responsibilities of either sex different from the other, owing to the fundamental differences between both. But there is absolute equality. There is no differentiation or discrimination but equality and complementarily. Glory to God!!! How just and fair He is !!!

Thus human life has started in accordance with these divine fair rules. The woman has exactly the same rights as the man. She has the right to marry the man she approves of and is satisfied with. It has been forbidden to force her to marry a man she doesn't like. She has also been given the right to learning, education and teaching. Prophet Muhammad- peace be upon him – urged parents to educate their daughters and made this one of the ways of earning God's favor and thereby of admission of Paradise. The Prophet – peace upon him- devoted a special educative weekly session for women where he taught them, educated them and answered their questions. Islam gave women the right to work without any hindrances as long as work did not contradict or conflict with their chastity and with their Islamic good manners and morals.

The woman participated with men on a large, direct and all- embracing scale in the promotion and development of Islamic society. This participation assumed a complementary differentiation, which complies with her innate disposition (fitrah) in all walks of life. She proved herself well through this just Islamic gift to her and proved her ability in contribution, effective action, participation and presence in all tasks she has been charged with.

In this context, it should be pointed out that Prophet Muhammad – peace be upon him- resorted first of all to his wife Khadijah- may God be pleased with her. He consulted her about his da'wah (mission). This consultation concerned the message of heaven, revelation and things related to entire mankind. Thus seeking Khadijah's advice by the Prophet came at a critical stage at the very start of Muhammad's preaching. It was the crucial and most difficult turning point in human development. Indeed Muhammad- peace be upon him – spoke to her and listened to what she said. he placed his unqualified trust in her counsel, discernment and opinion.

On the day of al- Hudaibiyah, the Prophet also acted on the advice of his wife concerning a serious situation and legislation, when he ordered the Sahabah (companions) to cut their hair and slaughter sacrifices. They were slow in carrying out his order, which made him angry and sad, whereupon his wife advised him to cut his hair and slaughter a sacrifice before them, which he did. This made them follow suit and the problem was resolved.

Also on the day of the final historical document or the speech he delivered on his Farewell Pilgrimage on Mount Arafat the Prophet spoke to, reminded, ordered and



directed the Muslims to abide by the most important provisions of this Ummah's (nation) Law and Constitution which will last to the Day of Judgment. The Prophet said in that oration: "Take good care of women," and said " Women are the sisters of men..." The honored Prophet thereby placed the woman in an elevated position vis a vis the man. She is not a mere partner of his for a transitory and limited common interest or interests confined to a particular time and place.. she is a sister of his. This implies that she has all the rights, which transcend temporary interests or transient situations. This, in turn, reflects a life of one and the same starting point, course and aim. This is how Prophet Muhammad – peace be upon him – lays the criteria of men's morals in accordance with the manner in which they treat women when he says " Only a magnanimous man honors treat women and only an ignoble one ill-treats them". Is there a better description than this to be bestowed on those men who have deserved the good testimony for their noble conduct and character owing to their kind treatment to females? And is there a worse description than that for the men who deserved the testimony of evil conduct and character because of any offence to women they may commit however slight and trifling this offence may be??

Hence the faqih (jurists) detailed women's rights, duties and position in Islam which covered all the aspects and fields of the social, educational, economic, political and military sides of society in addition to activities of education, legislation, health and preaching which include all the three powers of the state.

Dear Sisters and Brethren

Allow me to present with sensible brevity a number of the woman's rights after it has been shown that her duties lie originally in looking after the house. The woman's care here embraces the husband, the children and the household affairs. But, because of the common life affairs, these duties have extended to encompass business, industry, agriculture, politics, government offices and elections both as a candidates and a voter etc.

Having made these sketchy, but clear remarks, I take leave to enumerate the following set of women's rights and aspects of equality with men. These have to be touched upon to further elucidate and determine such rights:

First: The source of the creation of the man and the woman is one and the same. It is clay into which God breathed of His Spirit. Thereby it became one soul, which

formed a mixture of Adam, and Eve put together. Then God- be He exalted – separated Eve from Adam but He made them equal because they emended from this one creation or the same “ single soul” where He says, “ He created from a single soul.” ( Surat al Nisa, No.4, verse 1 )

Second : Equality in terms of both mind and heart. This is evidenced by the duties, penalties and requitals in this world and the hereafter.

Third: Equality of rights as can be deduced from equality in duties and penalties.

Fourth: Equality in legal competency which is founded on equality in terms of mind, heart, legal capacities and penalties.

Fifth: Integrated equality between both with regard to duties since the outcome of the duties of both genders brings about the full duties required of both for a perfectly happy, normal and basically natural life.

Sixth: Equality in the rights of ownership and possession.

Seventh: Equal rights to work.

Eighth: Equal opportunity to having one’s own opinion and expression thereof.

Ninth: Equal rights to education.

Tenth: Equality in marital rights starting from betrothal, through marriage and then continuity of married life.

Eleventh: Equal rights to companionship and bed intimacy for both sides without the slightest sign of selfishness, haughtiness, high-handedness or preference. This is to be practiced through Islamic morals and refined behavior which regulated this just, admirable and high social approach: (no harm , no detriment). There is also the gentle Prophetic guidance as expressed in the hadith, which says, “ None of you will be a true believer unless he likes for his brother what he liked for himself.” and the other hadith of the Prophet which says: “...until you enjoy the climax of her sexual pleasure and until she enjoys yours.” Over and above the Quranic verses, “... And He has put love and mercy between your hearts “ (Surat al-Rum,

No.30,verse 21) and "... They are covers for you and you are covers for them" ( Surat al-Baqarah, No.2, verse 187) etc. There can't be a more sublime justice, fairness and equality that does not allow for the smallest disequilibrium in the one-soul equation as illustrated in the divine justice system.

Twelfth: The right to inherit, which was determined by God – be He exalted- in fully integrated various ways and conditions between the male and the female so that they, in their outcome and comprehensiveness, carry the message of justice and equality in a comprehensive sense of the term. This, of course, emanates of Almighty God's absolute knowledge. Here are only a few examples for illustration. There are numerous other examples that cannot be cited here.

But we have to remove the ambiguity which has prevailed even among educated people as if inheritance were based only on one matter, and one aspect, namely that "to the male a portion equal to that of two females". In this context, when we present the various and numerous cases, we will see that the example just mentioned is only one of four aspects that differ from it depending on the case and the problem. To clarify this I may say that the problems and cases of inheritance (law of ascent and distribution) are of four types as follows:

First: The share of the male is larger than that of the female. The most common is what has been mentioned above to the effect that the males' share is double the female's. For example when the deceased is survived by his own male and female children the division will be two shares for each male.

Second: the share of the female is equal to that of the male. For instance if the deceased leaves behind him his grandfather, his daughter or his father and his daughter. In both cases his father's share will be half of the bequest while the daughter will equally have the share also. Another example is if the deceased woman is survived by the husband and a full sister or half a sister through the father. In both cases the husband will have half of the bequest, while the sister, whether she is a full sister or a half sister through the father will have half of the bequest also. The division here will be equal.

Third: The females' share is larger than the male's. An example is when the deceased woman leaves behind her a daughter of hers and a husband. In this case

her daughter will have three quarters of the bequest while her husband will receive only one quarter of the bequest. Another example comes when the deceased leaves behind him a half brother through the mother and a full sister. His full sister's share will be three quarters of the bequest. While his half brother through the mother is entitled to only quarter of the bequest. A third example is when the deceased leaves behind him his father, mother and his daughter. In this case, his daughter will have half of the bequest, while his father will have one third, and his mother will have the rest.

Fourth: the female completely precludes the male from having a share in the bequest while she is entitled to inherit. For example, the deceased leaves behind him a daughter, a full sister and a paternal half-brother. Here the daughter will have half of the bequest and the full sister will have the other half while the half – brother will be excluded. Another example is when the deceased leaves a full paternal uncle, a full sister and a daughter. The full paternal uncle will have no share whatever because he has been kept off and precluded by the daughter while the daughter will have half of the bequest and the full sister will have the other half.

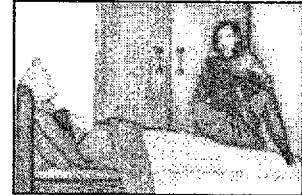
Source: The lecture delivered by Dr. Hamdi Murad, “ Women ‘s Status, Rights and Duties in Islam,” at the Queen Zein Al – Sharaf Institute for Development, 1999.

### 3. Self-Esteem and Self-Confidence

#### 3.1. Existing Socialization Practices

##### My Mother's New Dress

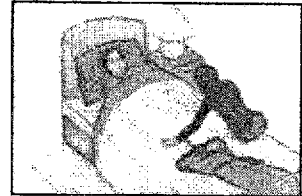
One day I had the idea of doing something which would ease my mother's pain.



I let her hand rest on the side of the bed and opened her closet. I was surprised at what I saw. It was a beautiful dress, of a bright color, which lightened up her old clothes.

I said, "What a beautiful dress, mother. I never saw you wearing it."

She opened her tired eyes, looked at it, then turned away to hide her tears. She waved to me, and I sat beside her. She said in a weak voice, "It is true. I never tasted the beauty of that dress. I deprived myself of many things."

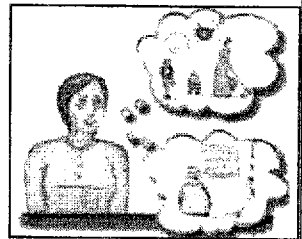


I said, "Why mother? Why?"

She said, "I used to believe that I was made to serve others. I spend my life working to please your father and your brothers."

I said, "They all consider you an outstanding mother, and appreciate you a lot."

She said, "They all consider me as a need they can not do without. Ask your father what he did the day the doctor told him that my condition is critical. He said to me, 'You cannot die. What will happen to me?' He is right; it will be very difficult for him. He will not even know where to find his shoes. The same thing goes for all of you: I never taught you to rely on yourselves. I was the first to wake up, and the last one to sleep."



I said, "You are a wonderful mother. You gave your whole life to us."

She said, "I regret! I feel ashamed every time I see the way your brothers treat their wives—in the same way. No time for the woman to take care of herself. This is how I raised them. Every penny I ever saved, I spent on your needs—your clothes and your books. I always worried. Only once I followed my desire—the day I bought this dress, a year ago. When your father saw it, he said, 'Where are you going to wear it?' And he was right. I never wore it, not even once.

I fought my tears; then I cried.

She said, "I did not mean to make you sad. I meant that you should promise me not to be like me. Take your share of life. Do not give it up—to anyone. If I was meant to leave this bed and be well again, I would learn how to live. Promise me."



I raised her hand to my lips, kissed it, and promised her. I saw her face lighten up with satisfaction. Then she closed her eyes—for the last time.

**KEY POINT of the story:**

- Each one should start with herself, once she is convinced by the necessity to change.

**Other points of the story:**

- Women are described as altruistic toward the family.
- Women's attitudes encourage men's selfishness.
- Men and women perpetuate traditional social roles in their children. (What a mother teaches her daughter is different from what she teaches her son.)
- Boys are raised with the principle that girls are there to serve them.
- This trend of education should not continue.

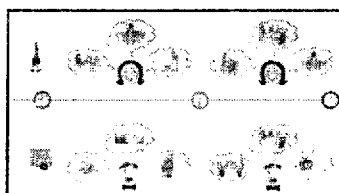
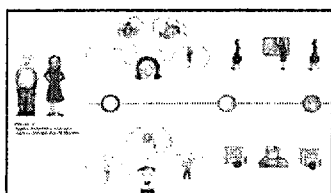
### 3.2. I Am Important And I Am An Equal Partner

Below is one of the typical daily tasks of a husband and a wife in Jordan.

**Husband: accountant of a company; Wife: teacher;**  
**- They have three sons and one daughter. -**

Husband	Time of the Day	Wife
- Wakes up	4:30 4:30	- Wakes up
- Prays. - Dresses. - Drinks coffee and takes breakfast	4:30-5:30 4:30-7:30	- Prepares coffee and breakfast. - Awakes children. - Prepares them for school.
- Waits for the company bus.	5:30-5:45	- Prepares lunch.
- Rides the bus.	5:45-6:30	- Dresses and walks for school.
- Works at the company.	6:30-15:30 7:30-14:00	- Teaches at school.
- Leaves work for home	15:30-16:30 14:00-14:15	- Walks back home.
	14:15-16:30	- Prepares lunch. - Takes lunch with children. - Cleans the house and the kitchen.
- Takes lunch. - Rests. - Plays with children.	16:30-18:30 16:30-18:00	- Teaches and prepares children for the next day.
- Visits friends and relatives.	18:30-20:30 18:00-20:00	- Hosts visitors or visits friends and relatives.
	20:00-21:00	- Prepares dinner - Takes dinner with the family. - Prepares children for sleep.

Husband	Time of the Day	Wife
<ul style="list-style-type: none"> <li>- Takes dinner with the family.</li> <li>- Watches TV with the wife.</li> <li>- Goes to bed.</li> </ul>	20:30-22:00    21:00-22:30	<ul style="list-style-type: none"> <li>- Cleans up the table.</li> <li>- Watches TV with the husband.</li> <li>- Goes to bed.</li> </ul>



**KEY POINT of the daily tasks of women and men:**

- **Partnership with men must be based on equal rights and obligations.**

**Other points of the daily tasks of women and men:**

- Women's tasks differ from men's tasks.
- Women usually work longer hours.
- Women execute multiple tasks—sometimes all at the same time.
- Often a woman's work is confined to the household and she is responsible for all family matters.
- Men usually work outside the home.
- Men usually have time for sleep and entertainment.
- The percentage of men making decisions is higher than that of women.
- Living conditions have required women to work outside the home.
- A growing number of women have double workloads, inside and outside the home.
- Women's tasks are changing and increasing, whereas men's tasks are more likely to stay the same.
- Most men are still not convinced of the necessity of sharing household tasks with their working wives.
- The status of wife and mother make women feel important, but it sacrifices personal rights.



## 4. Decision-making

### 4.1. Clear and Unclear Objectives

The examples below are *objective* and *wish*. The one circled in the category of “clear” is *objective*, whereas the ones circled in the category of “unclear” are *wish*.



Objective	Clear	Unclear
Hanan hopes for a better life.		o
Samia wants more money.		o
Nadia wants to join a training session in electrical maintenance next month in order to be able to find a better job as soon as possible.	o	

As you notice, in order to set a clear objective, it is important to answer the following questions:

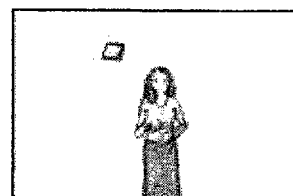
1. What do we want to attain?-----determining the objective.
2. How can we do it?-----specifying approach and effort.
3. When do we aim to reach it?-----timing.

### 4.2. Setting Objectives

Let me remind you of the case that was brought to you by one of your colleagues during the four-day gender workshop that you attended. The case is about the woman in her neighborhood.

#### Fayzeh Who Succeeded in University Education

Fayzeh always wanted to go to university. The goal she was striving for was to obtain Bachelor of Art (BA). After completing Tawjehe, she successfully entered the university.



After being enrolled into the university, she faced a severe financial difficulty. She didn't have money to buy even a single textbook.

Then she decided to work in the stationary shop near her university. She earned JD60 per month from this work. Moreover she copied all the textbooks spending a lot of time at night. To earn some more money, she also taught small kids after returning home.



Owing to her zest and effort, she successfully completed her four-year education.



*Source: CST Training Workshop on Gender Conducted by the Family Planning and Gender in Development Project, March 2002*

#### **Points of the Story:**

1. Each one of them must know what is really important for themselves.
2. It is essential for a woman to participate in decision making on issues related to her such as education, family formation, and timing and spacing of bearing her children.
3. A wish is often something we dream of and wait to happen because of a miracle (e.g. receiving an unexpected fortune), whereas a goal is what we decide we want and devote all our time and effort to attain. Thus in order to reach personal goals or objectives, work and perseverance are essential.
4. **She must set a clear objective for herself and work for it.**

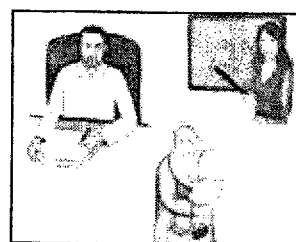
### 4.3. Women's Participation in Decision-making

#### Huda and Nabeel

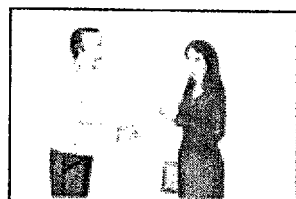
Huda and Nabeel have been married for three years. Nabeel is employed at the municipality, and his salary is limited. Huda is an elementary school teacher. They have a one-year-old girl, who is cared for by Huda's mother when Huda is teaching.



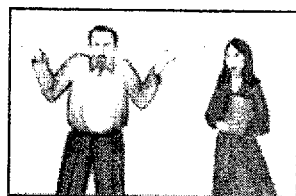
Huda believes that she should wait another two years to have another baby. By this time their financial situation will have improved and they will be able to send their daughter to kindergarten.



However, Nabeel wants to have another baby as soon as possible. Huda wants to use a contraceptive device since she has stopped breast feeding and it is not convenient to postpone it anymore.



Nabeel does not know anything about family planning, and he is not at all convinced on the idea.



#### Points of the Story:

1. Huda and Nabeel have equal rights and obligations.
2. The husband should consider his wife's health as she is the one who bears the health consequences of pregnancy, delivery, and breast feeding.
3. Huda should give her opinion concerning her health and their financial situation.
4. Neither one of them has the right to monopolize decision making.
5. **Decisions will be made through discussion and agreement.**
6. Both can listen to other people's advice but do not have to adopt any of it.
7. Doctors' advice should be heeded and implemented.

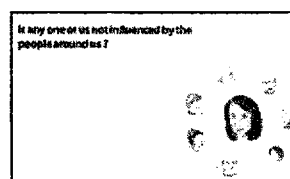
## 5. Social Support

### 5.1. Role of Social Support

Social support plays an important role in helping women participate in decisions and family and community activities.

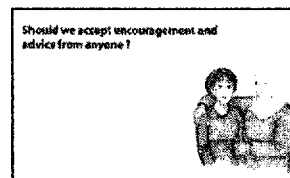
- *Is any one of us not influenced by the people around us?*

Every girl is affected by the influence of people around her, and she carries in her personality the traces of support and encouragement (strong personality, courage, participation in public life) or of negative pressure (isolation and introversion, contentment with a life devoted only to serving the family).



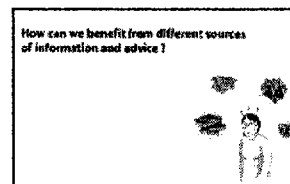
- *Should we accept encouragement and advice from anyone?*

We have to examine sources of support to discover real intentions and accept advice only from caring people.



- *How can we benefit from different sources of information and advice?*

Having different sources of information and advice (books, magazines, newspapers, lectures, and informative programs) helps us consider broader options when confronted with difficulties.



### 5.2. Sources of Information

Here are some sources of information that will help women when confronted with difficulties.

A List of Information in the Karak Governorate

Name of Association	Activities	Telephone	Place
<b>Karak</b>			
Enhancing Productivity Centers	<p>Training workshops for managing and developing projects.</p> <p>Studying the market and cash flow and making plans for the projects.</p> <p>Creating job opportunities for post graduated.</p>	032351161	Karak
Mo'ab's Girls Association	Sewing training and computer courses.	032351174	Karak
Cerebral Palsy Foundation	<p>Early diagnoses and treatment for kids who have cerebral palsy, giving the mothers trainings on the methods of treatments and home care to rehabilitate the children.</p> <p>Awareness on the disabled, machines and equipments for the patients, medical, diagnosis, treatment services, therapy, rehabilitation services and family awareness.</p>	032353279	Karak
Society for the Care of the Handicapped – Karak, Mu'tah Center for Special Education	<p>Academic training for the disabled children for the age 6-14 years. For the age above 14, agriculture and carpenter (male only) sewing, plastic houses (female only).</p> <p>Kindergarten for the children of the workers.</p> <p>Home training for mother of the handicapped kids for the age 1 day till 9 years.</p> <p>Cooperating with JOHUD, the British Embassy and Al Maktom welfare commission.</p>	032380370	Karak

Name of Association	Activities	Telephone	Place
Al Amal school for deaf	Educational services, awareness for the families of the students. Changing the behavior and attitude regarding the disability in the society. Encouragement of involving the disabled in the society's activities.	032386238	Karak
The National Jordanian Anti-smoking Society	Awareness workshops about smoking controlling for schools and local community.	032323025	Karak
National Association for Blood Donation	Awareness and workshop on blood donation.	032323025	Karak
Rabbat Bewot Shehan Association	Kindergarten and fitness center.	032353997	Karak
<b>Manshieh Abu Hamor</b>			
Qoura'an Education Association	Teaching Qoura'an and kindergarten.		Manshyiet Abu Hamor
Woman Cooperative Association	Sewing teaching and computer courses.		Manshyiet Abu Hamor
<b>Rabbeh</b>			
The Jordanian Association for Social Productive Development	Kindergarten, computer center, social rehabilitation program, Gynecology clinic, philanthropy campaign and awareness workshops.	032322840	Rabbeh
Prince Hassan Center for the Early Diagnoses of Handicapped	Early diagnoses and free treatments to the disabled. Machines and equipments for the patients, therapy, rehabilitation services and family awareness.	032323025	Rabbeh
Rakeen's Women Association	Small projects (Micro finance in cooperation with care).	032326099	Rakeen

Name of Association	Activities	Telephone	Place
<b>Faqua</b>			
Local Community Development Center – Al Hamaydeh villages	Micro Finance, computer training courses, hairdressing courses and awareness workshop.	032313025	Faquo'
<b>Mota</b>			
The Jordanian Hashemite Fund for Human Development – Mu'tah	Awareness workshops for women about reproductive health and other subjects, kindergarten, income generation activities in cooperating with JICA.	032371040	Mu'tah
Care and Rehabilitation Center	Medical care and technical rehabilitation for the disabled (simple and medium level) for the age 14-40 years.	032380905	Al wassyeh
<b>Qatrane</b>			
Women of Sad Al Sultani Association	Plastic houses, dairy processing, awareness and workshops on reproductive health.	032394003	Qatarneh
<b>Ayy</b>			
Agricultural Credit Cooperation	Agricultural projects and raising animal projects.	032365452	Ayy
Kathraba Cooperative Association	Kindergarten and educational activities.		Ayy
Dar Al Qura'an Association	Teaching Quora'an for kids and women.		Ayy
Ayy Society for Social Development services	Awareness workshops for women on reproductive health, income generation activities in cooperating with JICA( bee keeping and goats projects ), religious lessons, workshops on honey cultivation, medical and agriculture.	032364078	Ayy
Ghour Al Safi Association for Social Development	Kindergarten, renting agricultural tractor, family awareness, project loans, studying classes, awareness workshop and plastic recycle project.	032302545	Al Safi

Name of Association	Activities	Telephone	Place
<b>Safi</b>			
The Jordanian Hashemite Fund for Human Development – Al Safi	Awareness workshops for women on reproductive health and other subjects, kindergarten and micro finance	032302148	Al Safi
The Jordanian Hashemite Fund for Human Development – Al Mazra'a	Kindergarten, therapy for cerebral palsy, renting agricultural tractor, family awareness, and women committees.	032305052	Al Mazra'a
The Jordanian Hashemite Fund for Human Development – Al Hadethah	Kindergarten, therapy for cerebral palsy, renting agricultural tractor, family awareness and women committees.	032305169	Al Hadethah



**Places that provide outside the Karak Governate**

Name of organization	Activities	Telephone	Place
Jordanian Woman / Hot Line	Free helping for women who face violence (psychological and physical).	06-5675729	Amman
Jordanian Woman / Main center		06-5687037	Amman
Family's Awareness and Counseling Center	Free helping for all women in all psychological and social counseling, human rights and law counseling.	05-5623345	Zarqa
Family Protection Directorate (General Security)	Following up domestic violence against mother and children.	06-5623345	Amman

## 6. Healthy Life Styles

### 6.1. Importance of Self Health Care

It is important to understand a woman's health care and its influence on the individual, the couple and the family. In many cases, a woman doesn't take care of her health well for various reasons:



1. Personal concerns:

She may feel shy to explain her problem to a male doctor.

2. Ignorance:

She may not take her discomfort seriously.

3. Familial concerns:

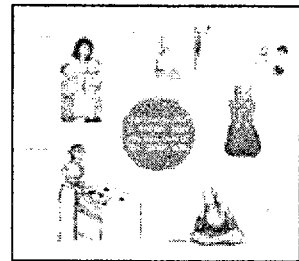
Nobody may take care of her children if she is hospitalized.

4. Financial concerns:

She may think that the charge due to her visit to a hospital will burden the family finance.

5. Objection:

She may be afraid of the husband's words: "How can you leave me? Who is going to feed the children and attend to my needs? I will marry again!"



However, it is strongly advised that a woman should make a regular health checkup as well as visiting hospitals/clinics when she is not feeling well. To protect and maintain her health should be recognized as basic human needs to lead her to a happy life. It also makes sure to provide her husband, children and the rest of the family with a secure family environment with her constant care. Also important is for the husband to be involved in the whole process of family matters such as children's upbringing. A man and a woman may have different roles in society, but their roles are changeable and may be modified according to their needs and interests.

### 6.2. Health Care Needs throughout life

#### Nutrition

A woman should understand her nutritional needs at each stage in her life and the importance of balanced nutrition. What is the amount of vitamins and minerals her body needs? Iron and calcium are the most important minerals needed throughout all the

woman's life stages; menstruation, pregnancy, nursing and menopause. Iron deficiency which is known as anemia, and the deficiency of calcium which is known as osteoporosis are very common in our region, but this does not at all mean that a woman only needs iron and calcium. She needs sufficient amounts of all kinds of organic compounds (proteins, carbohydrates and fat) in order to stay healthy and vital. Also, an imbalanced diet causes many health problems, as well as obesity, a condition which affects many women.

### **Personal hygiene**

There are a lot of incorrect beliefs about personal hygiene during menstruation and the postpartum period which say that bathing during these times will hurt the woman. On the contrary, bathing offers relief from painful menstrual cramps and relaxes the muscles, making the mother feel better, more relaxed and cleaner in order to nurse her baby.

In general it is very important for women to keep clean in all circumstances, by showering and changing their underclothes daily if possible.

### **Psychological well-being**

Maintaining a woman's psychological well-being is essential to leading a healthy life style.

There are three main factors that are responsible for psychological disorders.

- 1) Hormone levels
- 2) Malnutrition
- 3) Stressful circumstances

#### **1) Hormone levels**

Beginning in puberty, when a female's reproductive organs mature, until menopause the continuous changes in hormone levels manipulate many of the body's systems causing physical symptoms such as acne, headaches, backaches, cramps ... etc and psychological symptoms such as tension, anxiety, mood swings, aggressive behavior, insomnia, depression .. etc.

#### **2) Malnutrition**

There are many psychological symptoms that are caused by the deficiency of some vitamins or minerals (B12 deficiency for example).

#### **3) Stressful circumstances**

Poverty, deprivation, broken homes, divorce, etc... are difficult circumstances that may affect a woman's psychological well-being.

We therefore have two types of causes of stress and suffering in a woman's life. The first one is caused by natural factors and needs to be treated with the help of a doctor. The second type is caused by social factors and requires the help of the appropriate authorities, society or the woman's friends. She should therefore look to these sources for help.

In all cases a woman should have enough self-confidence and strength of character to face and deal with her problems once she understands the causes.

### **Exercise**

Exercise is a very important part of a woman's life in all her life stages; different exercises benefit the body in different ways, increasing cardio-respiratory fitness, muscle strength, endurance and flexibility.

Even if woman is pregnant, there are special exercises that she can do. These exercises will help the woman achieve better digestion, less back pain and less stress.

In every stage of her life, weight maintenance should be a goal the woman works to achieve in order to increase her self-confidence and make her feel happy and comfortable.

### **6.3. Health Care Needs at Each Life Stage**

In order to protect and maintain a woman's health, it is important to understand health care needs throughout life according to her life stage:

1. What are the health care needs before marriage?
2. What are the needs during pregnancy?
3. What are the needs upon delivery?
4. What are the needs over the age of 50?

Below is the description of women's health care needs according to the life stage.

#### **Women's Health Care Needs**

##### **Before marriage:**

- Balanced nutrition
- Vaccinations
- Growth monitoring
- Moderate exercise

- Getting general health information
- Knowing reproductive systems and its functions
- Knowing consequences of early marriages and pregnancies
- Knowing consequences of consanguineous marriages and importance of premarital exams
- Knowing one's rights

**During pregnancy:**

- Avoiding violent and strenuous efforts
- Cessation of smoking
- Balanced nutrition
- Monitoring of health
- Visiting the doctor regularly
- Vaccination for tetanus
- Avoid taking any medicines without a doctor's consent
- Social support from husband and family

**During and after pregnancy:**

- Husband support at delivery
- Delivery under medical supervision in a clean and safe location
- Rest after delivery
- Health monitoring after delivery
- Breast feeding (which is good for the mother's and the baby's health)
- Spacing of pregnancies (at least two years apart)
- Avoiding too early, too late, too close, and too many pregnancies
- Checkups for cervical and breast cancer
- Moderate exercise
- Good and balanced nutrition to restore what was lost in pregnancy, delivery and breastfeeding.

**After the age of 50:**

- Knowledge of physiological changes taking place during this age
- Regular calcium intake to prevent osteoporosis
- Hormones to treat the effects of menopause and to decrease heart disease
- Regular checkups for breast and cervical cancer
- Regular exercise

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Moser, C.D.N. (1993). *Gender Planning and Development — Theory, Practice and Training*. Routledge, London.

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## Appendix A

### GENERAL GUIDELINES FOR INTERVIEWING

#### Appearance and Demeanor

1. You must wear a clean and neat dress, and also dress in a fashion similar to that of the people you will be interviewing.
2. You must be pleasant. Never look aggressive.
3. You must communicate a genuine interest in getting to know the respondent (R) without appearing to spy.
4. You must be relaxed and friendly without being too casual or clinging.
5. You must be a good listener.
6. Clearly, you will be more successful if you can become the kind of person the R is comfortable with.

#### Familiarity with Questionnaire

1. You cannot acquire familiarity by skimming through the questionnaire (q'naire) two or three times. It must be studied carefully, question by question, and you must practice reading it aloud.
2. You must be able to read the q'naire items to Rs without error, without stumbling over words and phrases.
3. You must be familiar with the specifications prepared in conjunction with the q'naire.

### Following Question Wording Exactly

1. A slight change in the wording of a given question may lead a R to answer yes rather than no. Thus you should never rephrase questions in your own words.

### Recording Responses Exactly

1. You have to write down whatever you said and/or thought during interview (int'w) as marginal comments by using parentheses for differentiation between your comments and the R's responses.
2. If the R asks you what you think, you politely reply, "Whatever you think." If the R asks you whether he/she is right, you politely reply, "There are no right or wrong answers. Please answer whatever you think right."

### *For Structured Q'naires:*

1. You read questions as instructed and circle the right category depending on the R's responses.
2. You must not suggest any answers when the R is not sure of the answer. For example, never say, "Don't you think you can read newspaper easily?" Instead, encourage the R by saying,

① "What do you think ?"

② "Please think carefully."

③ "There is no hurry. Please take your time to answer."

3. When you are instructed to skip a question in the q'naire, you



must write down "N/A" on the skipping question.

*For Open-Ended Q'naires:*

1. You must stay neutral. Never suggest answers.
2. To elicit responses, you must probe by saying,
  - ① "Anything else ?"
  - ② "Whatelse ?"
  - ③ Just silence (This technique is used effectively by newspaper reporters.)
3. It is very important that you record the answer exactly as given. No attempt should be made to summarize, paraphrase, or correct bad grammar. (This exactness is especially important because you will not know how the responses are to be coded before proceeding.)
4. Sometimes, the Rs may be so inarticulate that the verbal response is too ambiguous to permit interpretation. However, you may be able to understand the intent of the response through the R's gestures or tone. In such a situation, the exact verbal response should add marginal comments giving both the interpretation and the reasons for arriving at it.
5. You can use any marginal comments explaining aspects of the response not conveyed in the verbal recording, such as the R's apparent uncertainty in answering, anger, embarrassment, and so forth. However, the exact verbal response should also be recorded.

## **Appendix B**

### **Family Planning and Gender in Development Project in Cooperation with JICA**

#### **Situation Study of Contraceptive Use and Decision-Making by Married Women (15-49 years old)**

**Confidential**

Right now we have been conducting a survey, which attempts to analyse the current situation of married women's contraceptive use and decision-making in the Project's areas in the Karak Governorate.

The results of the survey will be used for the Project's evaluation in the future.

There are no right or wrong answers in the survey. We are simply interested in what you think. Your answers are strictly kept confidential and used only as aggregated data. We sincerely request you for your kindest cooperation.

Interviewed by: -----

No.-----

Date:-----

Name: ----- Location: -----

1. Age:

1. 15-19	2. 20-24	3. 25-29	4. 30-34
5. 35- 39	6. 40-44	7. 45-49	8. Don't Know

2. Level of Education Attended

1. No Education	2. Primary	3. Secondary	4. Higher
-----------------	------------	--------------	-----------

3. Do you watch television at least once a week ?

1. Yes	2. No
--------	-------

4. Do you listen to radio at least once a week?

1. Yes	2. No
--------	-------

5. Do you read newspaper at least once a week?

1. Yes	2. No
--------	-------

6. Number of Children Ever Born

0 1 2 3 4 5 6 7 8 9 10+

7. Number of Living Children

0    1    2    3    4    5    6    7    8    9    10+

8. Do you want to have another child?

1. Yes

2. No

3. Infecund

4. Undecided

9. Does your husband have another wife (other wives) besides you?

1. Yes

2. No

10-1 Aside from your own housework, are you currently working?

1. Yes

2. No

↓  
Go To Q 10-4.

10-2 As you know, some women take up jobs for which they are paid in cash or kind. Others sell things, have a small business or work on the family farm or in the family business. Are you currently doing any of this kind of work?

1. Yes

2. No

↓  
Go To Q 10-4.

10-3 Have you done any work in the last 12 months?

1. Yes

2. No

↓  
Go To Q 11

10-4 What is your occupation, that is, what kind of work do you do?

---

---

---

---

---

---

11. How many times have I visited you before?

1. None

2. Once

3. Twice

4. Three times

5. More than three times

12. Are you currently using a modern contraceptive method?

1. Yes

2. No

↓  
Go To Q 15.

13. Are you using it because you thought family planning is important by my visit?

1. Yes

2. No

↓  
Go To Q 18.

14. What is the reason why you decided to use a modern contraceptive method?

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---

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---

---

( Go To Q 18.)

15. Are you currently using a traditional contraceptive method?

1. Yes

2. No

↓  
Go To Q 17.

16. Who decided the method?

---

( Go To Q 18.)

17. Do you intend to use contraceptives in future?

1. Yes

2. No

3. Unsure

18. Please answer the questions related to decision making on family matters.

Who decides /decided?

Area of Decision	You	Your husband	Both	Others (Specify)
Your marriage				
Number of children				
Allocation of family budget				
Choosing place of residence				
Choosing a husband's place of work				
Your work for income				
Using contraceptive devices				
Your visits to the doctor				
Child(ren)'s visits to the doctor				
Daily meals				
Husband's income				
Your income ( if there is )				
Giving or asking for loans				
Choosing a school for sons				
Choosing a school for daughters				
Your participation in local activities				
Choosing candidates in elections				
Locations for spending holidays				
Marriage of sons				
Marriage of daughters				
Choosing your friends to socialize with				
Performing your social obligations				



19. Do you know where to obtain information about?

Matters	Know	Don't Know
loans		
Health		
Training you might need		
Personal affairs: (e.g. child abuse, violence in the family, marital problem)		
Local activities		

20. Have you ever participated in the Participatory Enter-educate Workshop conducted by our Project, which discussed about 1) Spousal Communication, 2) Decision making and 3) Enhancing women's role in society

1. yes

2. No

Thank you.

21. In which workshops have you participated ? ( PLEASE CIRCLE ALL THAT SHE PARTICIPATED IN)

- 1) Spousal Communication
- 2) Decision making
- 3) Enhancing women's role in society

Thank you.